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אוצר לשון עברי וכשדי

HEBREW AND ENGLISH DICTIONARY,

BIBLICAL AND RABBINICAL:

CONTAINING

THE HEBREW AND CHALDEE ROOTS OF THE OLD TESTAMENT POST-BIBLICAL WRITINGS.

BY

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LONDON:
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PREFACE.

ALTHOUGH there are several Hebrew Lexicons extant, some large and some small, some original and some translations or adaptations, it may be stated, without detracting in the least from the respective merits of the works which have hitherto appeared, that, as far as regards the Hebrew-English Dictionaries, the old ones are incompatible with the present approved system of modern study, whilst the modern, which were published with a view to cheapness, are incomplete and deficient. Some of them pretend to be translations from the best German works; but the originals have been, either from doctrinal motives or those of economy, shorn and cut down to that extent, that the term "mutilated" may be appropriated to them more fairly than "abridged."

In no language are found words and roots with so various, and not unfrequently opposite significations, as in the Hebrew, besides the peculiarities in that remarkable tongue arising from the various paradigms. It ought also to be remembered, that the great standard by which the principle of the language is judged rests upon the twenty-four books of the Old Testament Scriptures; by them we are guided in our estimate, valuation,

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and classification of roots, and from them we derive our information as to the primitive and adopted significations of these roots. Hence the sense of several roots or words which occur once in Scripture, and for which we can find no analogous passage to guide us, must be rendered according to the context; and since this rendering is liable to different versions, the commentators and translators of the Bible differ in the interpretation. It is therefore the duty of the compiler of a Hebrew Lexicon to have his thoughts continually directed to the Sacred Scriptures, they being the fountain-head from whence all post-biblical works in the Hebrew language flow, and on the basis of which new words and terms have been formed to convey ideas and sentiments necessarily occurring in the large number of scientific, metaphysical and rabbinical works, with which the post-biblical literature of the Jews abounds. These latter works constituting by far the greatest portion of the Hebrew literature, it is no less the duty of a writer of a Lexicon to supply the words and terms of the derivatives from the original Hebrew, and to furnish their various graduations, developments, and significations. Both duties the compiler of the present Lexicon has made it his task, scrupulously and faithfully, to discharge, taking care, at the same time, to point out the primitive words, as well as those of later introduction, and carefully distinguishing the adopted offsprings from the mother-tongue.

Among all the Hebrew Lexicons published, both in England and on the Continent, there are none that can be compared for compactness, completeness, and cheapness, to the Hebrew and Chaldee Lexicon by Dr. Julius Fürst, the eminent Hebrew

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teacher of the University of Leipzig, which, therefore, has been selected as a model for this Dictionary. Meanwhile due regard has been had to the Authorised English Translation of the Bible, and its rendering of those scriptural passages in which it was found necessary to deviate therefrom. In the numerous quotations from Scripture given in this Lexicon, which will prove of incalculable advantage to the Biblical student, the Authorised English Version has been given, as well as the rendering adopted in this Lexicon, based on well-matured philological grounds.

It is only left now for the compiler to give a list of the abbreviations and an explanation of certain terms which are met with throughout this Work.

The term "Aram." signifies the Chaldee language, in which part of the Book of Daniel is composed, and which is interspersed with the Hebrew in both Talmuds, the Jerusalem as well as the Babylonian, the Book Zoar, the Medrashim, and many other post-biblical works.

The terms "later," "new Hebrew," and "modern," are applied to those words which have been introduced either subsequent to the Pentateuch or Prophets, or all post-biblical writings.

The term "not used" is applied in respect to the form of the word, such form not occurring in the Scriptures, but being found requisite to shew the root, from which branch out the different forms in use, accompanied by their various significations and modifications.

LONDON, *January*, 1855.

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LIST OF ABBREVIATIONS.

Accus. or acc.	accusative
adj.	adjective
adv.	adverb
Aph. or Af.	Aphal, Afal
apoc.	apocopated
appell.	appellative
Aram.	Aramaic
author. vers.	authorised version
c. *or* const.	state of construction
caus.	causative
coll.	collective
com.	common
comp.	compare
conc.	concrete
constr.	construed
contr.	in contrast
dat.	dative
def.	definite
dem.	demonstrative
denom.	denominative
dim.	diminutive
equiv. to *or* =	equivalent to
f. *or* fem.	feminine
fig. *or* figur.	figuratively
fut.	future
gen.	genitive
gent.	gentile
Gr.	Greek
Heb.	Hebrew
Hiph.	Hiphil
Hith. *or* Hithp.	Hithpael
Hoph.	Hophal
imp.	imperative
indef.	indefinite
inf. or infin.	infinitive
inter.	interrogative
intrans.	intransitive
Ithp.	Ithpael
m. *or* masc.	masculine
neut.	neuter
Niph.	Niphal
Nith.	Nithpael
origin.	originally, original
Pa.	Pael
part.	particle
part. *or* particip.	participle
pass.	passive
patron.	patronymic
pers.	person
Pers.	Persian *or* Persiac
Pi.	Piel
pl. *or* plur.	plural
p. n.	proper noun
p. n. f.	proper noun feminine
p. n. m.	proper noun masculine
poet.	poetically [line
pref.	prefix
prep.	preposition
pron. *or* pr.	pronoun
pronom.	pronominal
Pu.	Pual
Rab.	Rabbinical
reflec.	reflective
relat.	relative
sing.	singular
signif.	signification
subs.	substantive
suff.	suffix
syn.	synonymous
Tal.	Talmud
Targ.	Targum
transf. or trans.	transferred
trans.	transitive

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HEBREW DICTIONARY,

Biblical and Rabbinical.

א called אָלֶף (pl. אַלְפִּין) signifies as the name of a letter, either bull, and hence the old Phœnician figure of a bull's head of the mark of Alef; or (=אַלּוּף) chief or leader of the entire letter-group. As a numerical figure it signifies 1; but א̇ 1000. The interchange of א with ה and ע is fully explained in the grammar.

אֲ serves as a preformative to several substantives and adverbs whose first consonant is a fixed one, e.g. אֲדַרְכּוֹן (דַּרְכּוֹן), אֲנַף (נַף), אֲבַטִּיחַ (בַּטִּיחַ); but such first syllables may be dropped, e.g. נַחְנוּ from אֲנַחְנוּ.

אַ, אָ 1) a customary prefix to the formation of an adjective to express an intense and persevering qualification: e.g. אַכְזָב very deceiving. 2) the performative like אֲ to words beginning with the semi-vowel (*sheva*), e. g. אֶפְרֹחַ young brood, hatch; אַרְנֶבֶת hare. In many particles the preformative changes אַ into אָ: as אָכֵן.

אָב (c. אֲבִי in Gen. 17: 5, אָב; in p. n. אַב, אֲבִי; with suff. אָבִי, אֲבִיכֶם; pl. אָבוֹת c. אֲבוֹת) m. father, the physical, or the spiritual, i.e. God. The following sub-significations have developed themselves from the above, retaining the characteristic of FATHER: 1) benefactor, provider, supporter; representing paternity, in external relation: 2) teacher, instructor, father in intellectual relations; therefore addressed to national teachers, old men, prophets, priests, viziers, kings; father of the king, i. e. vizier, שָׂם לְאָב to confer on one the dignity of vizier. In reference to paternal rights, expresses the idea of lord, possessor, (proprietor,) almost like בַּעַל; this signification appears especially in compound proper nouns, and in other Semitic dialects. As founder of a family, a generation, or a tribe, אָב signifies: 1) the head of a family, tribe, (syn. אַלּוּף, רֹאשׁ בֵּית אָבוֹת, שַׂר, נָשִׂיא, רֹאשׁ הַמַּטֶּה), hence בֵּית אָב family-circle, family of

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the head of a tribe; 2) ancestor, forefather; אָב הָרִאשׁוֹן Adam; 3) ancestor of a guild, i.e. creator, inventor, the first composer or former. This noun is primitive, although it follows the analogy of the derivatives from ל״ה.

אַב (c. אַב, with suff. אָבִי, def. אַבָּא, pl. אֲבָהָן, def. אַבָּהָא) Aram. the same.

אֵב (with suff. אִבִּי, pl. אִבִּים, c. אִבֵּי) m. properly the shining of bloom; hence 1) time of blooming, age of blooming, also the bright verdure; 2) fruit, from which אָב Aram. month of fruit, i. e. August, and in Targum אָב often for תְּבוּאָה, פְּרִי. Root אָבַב.

אֵב (Talm. אוּב def. אִבָּא, with suff. אִבֵּיהּ or with the נ interpolated אִנְבָּא, אִנְבֵּהּ) Aram. the same, but often fruit, hence:

אָבַב to yield fruit.

אָבַב (not used) to shine; next, to bloom, after a usual rendering: as פָּרַח, נָצַץ, זָהַר etc., derivatives אָבִיב, אָב.

אַבַנְתָּא (Persian) p. n. m. one beautifully formed, from *bag*, Pers. *beh*, beautiful, and *ta* = *tan*; Pers. *ten* body.

אָבַד fut. יֹאבַד and יֹאבֵד (intrans.) originally, to be estranged, forsaken, (see בָּד); hence 1) to err about, to go astray in the desert, or in solitude, שֶׂה אָבַד Ps. 119: 176, a sheep wandering about in abandonment. The unstable life of the Nomades; as אֲרַמִּי אֹבֵד a wandering Aramite, Deut. 26: 5; of the wandering about in a foreign country, Isa. 27: 13. 2) to lose oneself, to disppear, e. g. to lose courage (לֵב); to lose all hope (תִּקְוָה); part. אֹבֵד עֵצוֹת (seldom c. אֹבַד) being a want of counsel, transferred to the sense of uselessness, in vain: e. g. refuge is vain (מָנוֹס), the vision (חָזוֹן) with לְ, מִן the person for whom something is in vain and useless; 3) to cease, to perish, of man, animals, etc., therefore אֹבֵד, an unhappy one, here sometimes the addition of מֵעַל הָאָרֶץ. Piel אִבֵּד; 1) to dismember, to scatter, to disperse; הוֹן to squander property; 2) to destroy (things), to murder (human beings), deprive: e. g. לֵב the understanding. Hiphil, to cause to be ruined, destroyed, annihilate, with the addition of מַהֲחַת הַשָּׁמַיִם, מֵקֶרֶב הָעָם, for 1 pers. fut., also stands the form אַבִּידָה with a quiescent Alef which is subsequently dropped.

אָבַד fut. יֵאבַד Aram. the same, affirm. הוֹבַד like Hiphil. Hophal

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after a Hebraism, passive of Hiphil.

אֹבֶד m. 1) equiv. to אֹבֵד annihilation, destruction; 2) part. n. an unfortunate man.

אֲבַדָּה f. 1) abyss, precipice, (as inf. n.ה); 2) a lost thing, (part. n.)

אֲבַדּוֹ m. in Ketib for אֲבַדּוֹן; the affix ־ֹה, changes often with ־וֹן, probably read in Ketib אֲבֻדָּה.

אֲבַדּוֹן m. 1) annihilation; 2) place of destruction, the region of the dead.

אַבְדָן also אַבְדָן (c. אָבְדַן) m. destruction, Est. 8: 6, 9: 5.

אָבָה fut. יֹאבֶה (in relation with הָאֵב, יָאֵב, with the same root), to be fond of, to incline to; hence 1) to consent, to obey, with לְ of the person; 2) the more active inclination, to incline, to be willing: with לֹא not willing, (unwilling), (like מָאֵן) with the accusative of the noun or of the infinitive, but always from readiness of inclination; 3) to will violently, to be anxious, to be eager, to lust after, to desire.

אֵבֶה only in Job 9: 26, probably a foreign word. According to some, a reed, rush, suitable to an Arabic analogy.

אָבוּ m. according to Abulwalid Ibn Ganah, from אָבָה, also a lust, eagerness or distress, like אָבְיוֹן. But more correct with Kimchi equiv. to אוֹי, wo, according to an Aram. analogy.

אֲבוּס (for אֲבֻוּס pl. אֲבוּסִים) m. originally satisfying, feeding, hence crib, grate for the use of feeding; see אָבַס.

אבות see אוֹבוֹת.

אָבַח (not used) equiv. to זָבַח *σφαγ* to slaughter, *σ* spiritus, changes into ע like אָהַר (of אַהֲרֹן) with זָהַר.

אִבְחָה (poetical. מַטְבֵּחָה) f. slaughter, murder, Ezek. 21: 20, LXX. *σφάγια*.

אֲבַטִּיחַ only pl. אֲבַטִּיחִים m. melon, Targ. מְלַפְפוֹן i. e. *μηλοπέπων*, see בָּטַח II.

אֲבִי p. n. f. strong desire, longing, 2 Chr. 29: 1, for which also אֲבִיָּה.

אֲבִי עַלְבוֹן p. n. m. (father of shame, a shamed one, a modest one); see עָלַב 1 Chron. 11: 32.

אֲבִיאֵל p. n. m. one who possesses godliness, a pious one.

אֲבִיאָסָף p. n. m. father of an assembly, a gatherer.

אָבִיב m. (from אָבַב time of bloom, (as חָרִישׁ, קָצִיר), hence time of ripe ears; חֹדֶשׁ הָאָבִיב month of ripe ears (like נִיסָן); next transferred to ear, fruit of ears.

אֲבִינָדָב p. n. f. (head of the group of dancers). See נוּל.

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אֲבִינָל p. n. f. the same.

אֲבִיָּדָן p. n. m. (father of judgment, judge). See דון.

אֲבִיָּדָע p. n. m. (father of knowledge, one that knows). See יָדַע.

אֲבִיָּה 1) p. n. m. (God is provider); 2) p. n. f., see אֲבִי.

אֲבִיָּהוּ p. n. m. the same.

אֲבִיָּהוּ p. n. m. (He, i. e. God is the father).

אֲבִיהוּד p. n. m. (possesser of fame) Πάτροκλος. See הוד.

אֲבִיחַיִל 1) p. n. f. (the head of the singers), a songstress. See חול= חָלַל; 2) p. n. m. (a variation of אֲבִיחַיִל).

אֶבְיוֹן (from אָבָה) adj. asking, begging, poor, needy; from which the subst. the poor one, the sufferer. בְּנֵי אֶבְיוֹן the poor.

אֶבְיוֹנָה f. desire, longing, lust, Ecc. 12: 5, according to others, the means of desiring, specially scranberry. (אֶבְיוֹנִין berries.)

אֲבִיחַיִל p. n. f. (father of valour, the valourous one.)

אֲבִימוֹב p. n. m. (father of goodness, the good one.)

אֲבִימַל p. n. f. (father of dew, the freshness of life.)

אֲבִימָם p. n. m. (father of the sea, navigator.)

אֲבִימָאֵל p. n. m. (belonging to the tribe of Mahil.)

אֲבִימֶלֶךְ p. n. m. (father-king) kingly titles of the Philistines; as also אֲבִיגַל, פַּרְעֹה.

אֲבִינָדָב p.n.m. (father of noble-mindedness, the noble-minded one.)

אֲבִינוֹעַם p. n. m. (possessor of lovliness, grace.)

אֲבִינֵר p. n. m. (possessor of light, luminary.)

אֲבִינָקָף p. n. m.=אֲבִיאָקָף contracted from אֲבִיאָקָף, which see.

אֲבִיעֶזֶר p. n. m. (father of help); helper, patron. אֲבִי הָעֶזְרִי.

אָבִיר adj. and subst. m. helper, protector, hero, (from אָבַר), only applied to God.

אַבִּיר adj. m. very valorous, manly; hence the subst.: 1) a valiant one, courageous one, with the addition of לֵב; poetically, the daring bull, the bold horse; 2) the distinguished, the worthy, אַבִּיר הָרֹעִים the most distinguished of the shepherds, לֶחֶם אַבִּירִים bread of the superior (manna); 3) inflexible, hardened, stubborn, with לֵב (קְשֵׁה לֵב=).

אֲבִירָם p. n. m. (father of pride, the proud one).

אֲבִישַׁג p. n. f. (female professor of agility, the agile one). See שָׁגַג.

אֲבִישׁוּעַ p. n. m. (father of luck, the fortunate one.) See שׁוּעַ.

אֲבִישׁוּר p. n. m. (the father of me-

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lody, singer). See שׁוּר.

אֲבִישָׁי p. n. m. (the father of will, one who is strong in will). See שָׁה.

אֲבִישָׁלוֹם p. n. m. (father of friendship; friend, probably father of peace).

אֲבִיתָר p. n. m. (father of preference, the preferred one).

אָבַד (poetically) only Hithp. to rise as in a column, applied to smoke which curls in rising. Isa. 9 : 17.

אָבַל fut. יֶאֱבָל (poetic.), originally to sink oneself, to fall together, to perish; hence 1) to wither, to parch, to mourn, used of grass, (related to אָמַל); 2) mourning, of man, originally the sinking of the head, (the bowing down). Hiph. caus. of Kal. Hith. (pros.) as Kal, with לְ, אֶל, of the person for whom one is mourning.

אָבַל (not used) to dampen, related to בָּלַל to irrigate.

אָבֵל (c. אֲבַל, pl. אֲבֵלִי) adj. m. mourning, (syn. חָרֵב, שָׁמֵם). Root אָבַל.

אָבֵל p. n. f. (fresh, verdant place, meadow, common, from אָבַל), name of a town, hence אָ הַגְּדוֹלָה, and with ה mobile אָבֵלָה; more frequently in compound pp. nn. as:

אָבֵל בֵּית מַעֲכָה, אָ. p. n. f. (meadow of Bet Maacha) city adjacent to מַעֲכָה (which see) below Lebanon, also אָבֵל and אָ מַיִם.

אָבֵל הַשִּׁטִּים p. n. f. (Accacia-place) a city in the plains of Moab.

אָבֵל כְּרָמִים p. n. f. (vineyard) an Amonite village.

אָבֵל מְחוֹלָה p. n. f. (place of the national dancers); town in the dominion of Issachar.

אָבֵל מַיִם p. n. f. (meadow of water), city beneath Lebanon.

אָבֵל מִצְרַיִם p. n. f. (meadow of the Egyptians), a place near Jordan.

אָבֵל (with suff. אֲבֵלִי) m. mourning, עָשָׂה אָ׳ to institute a funeral procession; with לְ of the person, of whose honor, etc.; 2) (poet.) voice of mourning, hence אָ׳ יָחִיד mourning for the single branch.

אָבָל adj. and conj. 1) certainly, indeed, decidedly, in the golden age of the language; 2) (later) decidedly opposite, but, however; see בַּל.

אָבָל or אוּבָל (אוּבַל in the latter period of the language, and rare), m. shore of the river, river-district, used for the shore of the Caspian Sea (אוּבָלִי). Root אָבַל.

אָבַן (not used) equivalent to אָמַן to be firm, to be hard. Hence:—

אֶבֶן f. (m. only 1 Sam. 17: 40), stone-rock, בֶּרַד־ hail-stone, יְקָרָה־, חֵן precious stone; figuratively weight. הַשְׁפָּרַת־ weight of lead, lead for measurement; הַגְּדִיל־ the lead

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of sounding (plummet); בְּדֹהוּ lead of devastation; root אָבַן.

אָבֶן בֹּהַן; see בֹּהַן.

אָבֶן הָאֵזֶל p. n. f. (stone of separation) name of a place.

אָבֶן הָעֵזֶר p. n. f. (stone of victory), name of a monument near Mizpa.

אָבְנָה p. n. f. (firm foundation) name of a river. See אָמְנָה.

אֶבֶן (=אָבֶן) m. only dual אֲבָנַיִם (double mill-stones); 1) stool of delivery (labour), which consisted of two stones; 2) stool of the potter, the potter's mould, in the East consisting of two stones; however, a correcter view of אֲבָנַיִם is taking it for אֲפָנַיִם, viz. a tool consisting of two wheels, a pair of wheels or moulds, from אֹפֶן=אוֹפָן in the signification of mould, wheel.

אַבְנֵט m. girdle of a priest, girdle of office, originally a tie, girding. Aram. פּוּנְדָא see פֶּנֶט.

אַבְנֵר p. n. m. See אֲבִינֵר.

אָבַס to nourish, to feed, of cattle, but only part. pass. אָבוּס fed, fattened.

אַבַעְבֻּעָה f. blister of the skin, a swelling boil. Root בּוּעַ which see.

אָבַץ (not used) to glitter, to shine.

אָבֶץ p. n. f. (glimmering) name of a town in the dominion of the tribe of Issachar.

אַבְצָן p. n. m. full of brilliancy.

I. אָבַק (not used) to swerve, vacillate, (Lat. *vacillare*) to move to and fro.

II. אָבַק a lighter form of the Root חָבַק, to fold one in another, but only in Niph. נֶאֱבַק to embrace; and hence to struggle, to wrestle, therefore weaker than נִלְחַם to destroy one another, and synonymous with נִפְתַּל.

אָבָק a thin dust flying about. See שְׁחַק, דַּק.

אֲבָקָה (only const. אַבְקַת) f. dust (of spices), רוֹקֵחַ spice-dust of grocers. Root אָבַק I.

אָבַר (not used) 1) to cover, to clothe, to veil, wrap round; 2) to protect, to defend, to resist: hence to act vigorously on the principle of protecting, shielding. The stronger form is הָבַר, גָּבַר.

אֶבְרָה m. pinion, wing, from אָבַר, likewise כָּנָף wing, from כָּנַף to cover, עוֹף from עוּף to veil.

אֶבְרָה (poetic.) f. wing, pinion.

אַבְרָהָם p. n. m. father of many nations as explained in Scripture. רָהָם from רָחַם, רָעַם=רָגַם equivalent to הָמָה, applied to the roaring multitude, equivalent to אַב הָמוֹן which is also etymologically correct.

אַבְרֵךְ m. form of salutation of the Egyptians to Joseph (Gen. 41:

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43); probably a noun like בְּרָכָה, viz. from בָּרַךְ to wish joy, to congratulate, to bless: hence blessing, hail! The form is like אַבְנֵט; see בָּרַךְ.

אַבְרָם p. n. m. (a contraction of אַב אֲרָם, father of Aramea, or patriarch of Aram), the former name subsequently called Abraham. The patriarch of Aram became, after the promise, the father of many nations.

אַבְשַׁי the same as אֲבִישַׁי which see.

אַבְשָׁלוֹם the same as אֲבִישָׁלוֹם for which see.

אָגָא (not used) after the Arabic, to flee, to run away.

אָגַא p. n. m. (fugitive).

אֲגָג p. n. m. (with עוֹג etymologically combined) the sovereign title of Amalekite princes, as פַּרְעֹה and אֲבִימֶלֶךְ from which nouns gent.: אֲגָגִי of Haman, hence the tradition of his Amalekite descent.

אָגַד (not used) to bind, combine, synonym. with it is עָקַד, אָכַד.

אֲגֻדָּה (formed from אָגֹד) f. 1) something bound together, a bundle, e.g. אֲגֻדַּת אֵזוֹב a hyssop-bunch; 2) band, troop; 3) a joining together, chained together, bound together: hence vaulted arch, more particularly, the horizonal arch, the sky.

אֱגוֹז (poetical, seldom used) m. nut. גִּנַּת א׳ nut-garden. It seems that etymologically אֱגוֹז is derived from אֶגּוֹז = אֶגְגּוֹז, where ג is added.

אָגוּר p. n. m. (the accepted among the wise), the name of the author of the 30th chapter of Proverbs. Root אָגַר.

אֲגוֹרָה f. berry, grain, bean, as the smallest weight of coin; hence small coin, originally something round that turns and rolls about, from אָגַר 3 = גָּרַר.

אָגַל (not used) to roll (of water), to whirl, to swell, to spring, to be in form of waves, syn. with גָּלַל.

אֵגֶל (only c. pl. אֶגְלֵי) m. drops, on account of the round form. Root אָגַל.

אֶגְלַיִם p. n. of a city (double-fountain) in the territory of Moab, 24 miles from Arepolis.

אָגֵם (not used), a lighter form of עָגַם, crooked, bent, to be mournful, hence אָגֵם, אָגָם, אַגְמוֹן.

אָגֵם adj. dejected, bowed down; אַגְמֵי נֶפֶשׁ 'bent down in mind,' Isa. 19: 16.

אָגַם (not used), to gather, to flow together, (root גַּם which see,) but not be rendered burn, or to be spoiled, or to have an aversion for anything. From which comes אָגָם and אַגְמוֹן.

אָגָם (c. אָגָם, also Isa. 35: 7, where מַיִם is omitted, pl. אֲגַמִּים c. how-

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ever אֲגַמִּי the same as דְּבָרִי), m. 1) place of the collecting of waters, pond, that which refreshes, Isa. 35: 7, therefore never rendered a ditch, root אָגַם; 2) rush, a reed that bends; root אָגַם. The rush in ponds which prevented the crossing of enemies was frequently set on fire by the latter, Jer. 51: 32.

אַגְמוֹן m. 1) equivalent to אֲגַם pond, (therefore cannot be rendered 'a kettle,') אַגְמוֹן נְפִיחַ a seething pot, Job 41: 12, root אָגַם; 2) hook, from being bent or crooked, Job 40: 26. Hence reed, rush, as אָגָם, hence a symbol of the humble, root אָגַם.

אָגַן (not used,) to hollow out, to excavate; hence the Aram. אוּגְנָא a tub, אַגְנָיָא a pit.

אַגָּן (c. אַגַּן, pl. אֲגַנּוֹת) m. a basin, a bowl, a dish, from its being deepened out. אַגַּן הַסַּהַר a basin of roundness, a round bowl.

אֲגַף (a branch; from גָּפַף), only in pl. אֲגַפִּים m. wings. See גָּפַף.

אָגַר fut. יֶאֱגֹר 1) to gather, to collect, gather fruits, (syn. with אָסַף); 2) to gather, to receive in, (see אָגוּר); 3) the same as אָגַל to form into waves, to be undulating, (see אֲגַלָּה) hence to roll, to roll together; root אָגַר = אָרַג, גָּלַל.

אִגֶּרֶת (c. אִגַּרְתָּ, def. הָאִגֶּרֶת, pl. אִגְּרִין def. אִגַּרְתָּא) Aram. f. roll, scroll, letter, (comp.) מְגִלָּה. Root אָגַר 3.

אַגַרְטָל (later, c. pl. אַגַרְטְלֵי) m. basin, a vessel for sprinkling. Alef is prosthetic, and ל = ר is a very old affix of nouns. Root גָּרַם, which see.

אֶגְרוֹף m. a clinched hand, fist; root גָּרַף.

אִגֶּרֶת (later, pl. אִגְּרוֹת) f. roll, a roll of manuscript, (as מְגִלָּה); hence a written letter, ban, edict, document. Root אָגַר. 3.

אֵד (after the form of מֵת) m. wrapt up in a vapour or cloud, properly the covering, from אוּד covering, wrapping, which see.

אָדַב (only the inf. Hiphil לְהַאֲדִיב for לְהַדִּיב) is transferred from דָּאַב to faint, pine away. Hiphil, to trouble, afflict.

אֶדְבַּעְאֵל p. n. m. (= אֶדְבַּעְאֵל finger of God, sign of Omnipotence; Aram. אֶצְבַּע=אֶדְבַּע).

אָדַד (not used) to endure, last, continue.

אֲדַד (for which is also הֲדַד) p. n. m. era, space, duration, long-living.

אִדּוֹ p. n. m.

אָדוֹן (c. אֲדוֹן, pl. אֲדֹנִים m. 1) a governor, lord, husband, God, etc.; particularly in addressing where the person addressed, if masc. calls

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himself אֲדֹנֶיהָ, if fem. אֲמָה; 2) steward, possessor. Peculiarities of this noun are: 1) that הָאָדוֹן (seldom אָדוֹן) is always used of God, as well as the superlative form אֲדֹנֵי הָאֲדֹנִים only implies God; 2) that the plural is often only used as singular in signification and construction; root אָדַן or דִּין.

אָדוֹן m. the reigning one, governing one, only used of Jehovah, who calls himself so, and is so addressed. The affix ־ָי is the ancient adjective form equiv. to the modern ־ִי, hence אֲ֫ is to be taken as a denominative from אָדוֹן. Compare the adjective שַׁדַּי from שַׁד, which see.

אֶדְרֹעִי p. n. f. (double habitation), a city in the dominion of the tribe of Judah.

אֶדְרֹנִי p. n. m. abbrev. of אֲדֹנִיָּה.

אודות see אודות.

אָדַן Aram. adv. properly *ibi*, in the same place, related to אַיִן *ubi?* from which its application to time, *tunc;* joined to a preposition the usual contraction takes place, as בֵּאדַיִן.

אַדִּיר adj. m. properly, splendid, magnificent, from אָדַר to beam, radiate, to glitter: hence 1) shining afar, celebrated, *illustris*, Ps. 16: 3; 2) eminent, noble, e. g. כְּלִי אַדִּירִים vessel of the great, i. e. splendid vessel. אַדִּירֵי־הַצֹּאן the nobles of the sheep, i. e. the shepherds; 3) of physical power and greatness.

אַדַרְיָא (Persian) p. n. m. perhaps equivalent to עֲדַרְיָה.

אָדַם (demon. from דָּם) blood-red, to be blood coloured, from the shining red of the corals, (for other objects compare אֹכֶן, חָמוּץ, חָמַר) Pual only part. מְאֻדָּם, pl. מְאֻדָּמִים red coloured. Hiph. (caus. of Kal) to show a shining red, of the coccus colour. Hith. to become red coloured (the wine), *rutilare.*

אָדָם (without flexion) m. 1) the name of the first man, Ἀδάμ; hence always with the article הָאָדָם, as הָאִשָּׁה of Eve, (compare הַשִּׁשְׁתָּן, הַבַּעַל) with which may be connected the poetical expression בְּנֵי אָדָם or בְּנֵי הָאָדָם descendants of Adam, man, mortal being; also in prose, pl. בְּנֵי־אִישׁ is usually used for men; 2) man or collect. mankind in general, אֶבְיוֹנֵי אָדָם the poor of men = the poorest, Isa. 29: 19; פֶּרֶא אָדָם wild ass of man, i. e. very wild man; זִבְחֵי אָדָם the sacrificers among men; but especially common, low persons, in contrast to אִישׁ; also in contrast to

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those already named; 3) man (like אִישׁ) only Ecc. 7 : 28 where אִשָּׁה follows in contrast; 4) p. n. f. name of a city on the Jordan as אַדְמָה, אֲדָמִי.

אָדֹם (from אָדַם) adj. m., אֲדֻמָּה f., pl., אֲדֻמִּים m. glittering red, red, e. g. of blood colour, of the chesnut horse, of the youthful fresh colour of the cheeks, etc., etc.

אֱדֹם (otherwise עֵשָׂו) 1) p. n. m. twin brother of Jacob, who was oftener called עֵשָׂו; thence as the national name of his descendants, who possessed and governed a mountainous country, full of rocks and clefts, on the south-eastern border of Palestine, hence בַּת, בְּנֵי אֱדֹם; 2) p. n. f. name of the land Idumea אֶרֶץ אֱדֹם, שְׂדֵי אֱדֹם. Ἰδουμαία. See שֵׂעִיר.

אֹדֶם (from אָדַם) f. a red precious stone, (Targ. סַמְקָן the red one, which is also the derivation of σάρδιον and carnelian.)

אֲדַמְדַּם (redoubled form) adj. m. אֲדַמְדֶּמֶת f; pl. f. אֲדַמְדַּמּוֹת here and there red, red striped, mixed with red. The Alef of the root disappears in the middle of the reduplication, like ס in סְחַרְחַר.

אֲדָמָה (primitive, not from אָדַם; with suff. אַדְמָתִי, pl. אֲדָמוֹת) f. properly, the firm hard terrestrial body; hence 1) the firm earth or the building ground, arable land; אִישׁ א׳ man of the arable land, i.e. a tiller of the ground; אֹהֵב א׳ one who is devoted to agriculture, hence taken in the sense of fruit of the arable land; 2) arable land, country, region, as אַדְמַת יְיָ הַקֹּדֶשׁ נֵכָר hence אֲדָמוֹת (only in Ps. 49 : 12,) countries, lands; 3) terrestrial globe, ball of the earth; 4) p. n. f. of a city in the dominion of Naphtali. For the etymology compare the denom. אַדֵּם, (Rab.) to pull down to the ground. הַדֵּם Aram. the same; הֲדֹם the ground firmly trodden over, floor.

אַדְמָה p. n. f. (fruit-ground) name of a city in the circuit of Sodom.

אַדְמוֹנִי adj. m. 1) red of the hair; 2) the red flesh, youthful colour of the cheeks.

אֲדָמִי p. n. f. (arable land, arable field,) a city in the dominion of Naphtali.

אֲדוֹמִי (from אֱדֹם) adj. m., pl. f. אֲדֹמִיּוֹת Edomitish.

אַדְמָתָא (Pers.) p. n. m.

אָדַן (not used) to pierce, impress, to press in, synon. with אָזַן; transferred to rule, to manage, forbid, prevent, resist.

אֲדָן a master, see בַּלְאֲדָן.

אֲדָן (also אַדּוֹן) p. n. m. perh. = אִדּוֹ.

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אָדָן (pl. אֲדָנִים, c. אַדְנֵי) m. fundamental base, the steadfast, strong pedestal; hence base of a column, plates used to be laid under wooden walls, etc. Root אָדַן.

אֲדֹנָי see אֲדוֹנָי.

אֲדֹנִי is found in combination with proper names as a Canaanite title.

אֲדֹנִי־בֶזֶק p. n. m. (ruler of Besek,) see בֶּזֶק.

אֲדֹנִיָּה or אֲדֹנִיָּהוּ p. n. m. (worshipper of Jehovah), אֲדֹנִי the same as אָב. Sometimes substituted by אֲדֹנִיקָם.

אֲדֹנִי־צֶדֶק p. n. m. (worshipper of the planet Jupiter), title of a Canaanite ruler.

אֲדֹנִיקָם p. n. m. (the Lord stands), occurs also for אֲדֹנִיָּהוּ.

אֲדֹנִירָם (see הֲדֹרָם) p. n. m. (a ruler of high rank.) In contraction, this name appears in אֲדוֹרָם, for which also is substituted הֲדוֹרָם.

אָדַר (not used in Kal) properly to glitter, glimmer; hence 1) to be very bright, magnificent; 2) to be famous, shining far; 3) to be distinguished, noble, mighty, to be great in general. Compare אַדֶּרֶת. Niph. to show oneself grand, brilliant. Hiph. to glorify, to make brilliant, Isa. 42 : 21.

אֲדָר m. name of the last month of the ecclesiastical year, (about the month of March), but in the reckoning of the civil year Ellul is the 12th month.

אַדָּר (magnificence), see חֲצַר־אַדָּר (magnificent court), p. n.

אֶדֶר m. 1) ornament, set of jewels, hence אֶ׳ הַיְקָר the valuable ornament; 2) = אַדֶּרֶת full dress, splendid dress, the ornamental, *tunica*.

אִדַּר (def. אִדְּרָא, pl. c. אִדְּרֵי, def. אִדְּרָיָא) Aram. f. a great open place that is raised and stamped fast, forming in the East a thrashing-floor. Root אַדֵּר (not נָדַר) to make great. (Compare אַדַּר 3.)

אֲדַרְגָּזַר only pl. def. אֲדַרְגָּזְרַיָּא Aram. m. a certain officer or bailiwick in the Babylonian empire, which is not distinguished even by the context. Rashi supposes it to be the name of a nation. Saadia is of opinion that it signifies 'magnates,' but, at all events, the etymology of this noun is as little to be sought for in the Semitic as that of אַדְרַזְדָּא.

אַדְרַזְדָּא Aram. adv. right, correct, exact, just. It is like אַסְפַּרְנָא non-semitic.

אֲדַרְכּוֹן (pl. אֲדַרְכֹּנִים, and also דַּרְכּוֹן) m. a golden Persian royal coin, of the value of a drachm

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χρυσοῦς (about 13s. 9d. English money,) in contrast to the metal pieces in use with merchants. Derived from *Dara*, a king, and *Kaman*, a bow, because an archer was stamped on it; the מ is sometimes dropped; see דַּרְכְּמוֹן.

אֲדַרְכְּמוֹן the original form yet to be found in MSS.; whence אֲדַרְכּוֹן is a contraction. The א is, as above, performative.

אַדְרַמֶּלֶךְ = אַדְרַהַמֶּלֶךְ p. n. m. (probably the glory of Moloch), 1) a deity of the Sefarvians, who were transplanted as colonists to Samaria; 2) p. n. m. son and murderer of the king Sennacherib of Assyria. Respecting its form, compare אַלַּמֶּלֶךְ, עֲנַמֶּלֶךְ.

אֶדְרָע (= דְּרָע) Aram. f. properly, arm: hence power, strength, like the Hebrew זְרוֹעַ. The א is preformative.

אֶדְרְעִי p. n. f. (a place or field which is sown, a plantation); 1) a city in Batanea (Bashan), LXX. Ἐδραείν, Ἐδραΐν, Eus. Ἀδραά, Ptol. Αδρα; 2) city within the dominion of Naphtali. Root דָּרַע = זָרַע to sow, to plant.

אַדֶּרֶת (from the m. אַדִּיר = אַדֵּר with suff. אַדַּרְתּוֹ, אַדַּרְתָּם, f. magnificent, splendid, superior, grand: e. g. נֶפֶן א׳; 2) as a noun, the splendour, superiority, splendid dress, or cloak; e.g. שִׁנְעָר, א׳ שֵׁעָר. The root אָדַר is equivalent to הָדַר.

אָדַשׁ (only inf. abs. Isa. 28: 28) to thrash, to tread. Syn. with דּוּשׁ.

אָהַב and אָהַב (hence אֲהֵבְךָ; אֲהֵבוֹ; אֲהֵבָהּ; אֲהֵבַתְהוּ; אֲהֵבָתְךָ fut. יֶאֱהַב; יֶאֱהַב (1 pers. אֵהַב and אֹהַב; inf. frequently אַהֲבָה) to love, partly physical, equivalent to desire; partly spiritual, equivalent to be fond of; hence to do anything with pleasure. The modifications of this idea appear in the construction:—with the accusative of the person or the object, to love; with לְ to love somebody, to manifest love towards somebody; with בְּ to be attached to, to cleave to, (as דָּבֵק); with לְ before the inf. to do something with pleasure; with כִּ in a concluding sentence, to rejoice that—, etc.; part. m. אֹהֵב, f. אֹהֶבֶת, in const. sometimes אֹהַבְתִּי friend, beloved one, female friend, female beloved, always in a high degree of friendship; hence more than רֵעַ. Niph. (only part.) to be lovely, charming. Pi. (only part. מְאַהֵב paramour) to love passionately.

אַהֲבָה f. 1) the loving, (inf. nom. hence with the accus. of the ob-

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ject or the person); 2) love (abst.); 3) the beloved one, (אַהַב as it were fem.; like מַלְכָּה from מֶלֶךְ) or the object of love.

אֲהַבְהֵב (redoubled form) to love greatly, occurs but once (Hos. 4 : 18), הֵבוּ, אֲהַבְהֵבוּ = אָהֲבוּ they love greatly, where, however, the flexible affixes of the person are repeated; compare צִמְּתֻתוּנִי from צָמַת.

אֲהָבִים m. pl. (from אֹהַב) intercourse of love, love-affair, never concrete for paramour.

אֲהָבִים m. pl. from אַהַב Rab.; 1) wooing, love, love-affairs; 2) loveliness, gracefulness.

אָהַד (not used) equivalent to אוּד to be strong, vigorous.

אֹהַד p. n. m. (the power, for the powerful) from אָהַד.

אֲהָהּ interj. a lament; an exclamation; wo! alas! The א is preformative. See הָהּ.

אֵהוּד (= אֱהוּד like אֵבוּס energy, instead of energetic) p. n. m. name of a Jewish judge, LXX. Ἀώδ, Ἰούδης, Ἠούδης. See אֹהַד.

אַהֲוָא p. n. m. (a river-district, river, stream), is a river between Babylon and Jerusalem, where Ezra rested with the Jews that returned from captivity; hence נְהַר אַהֲוָא and הַנָּהָר א׳ the Ahava river, in which another river (הַנָּהָר) flows, which is not far from כָּסְפְיָא a country on the Caspian mountains north-east of Media. Whether it is to be read אַדְיָא, to signify the river Adiava in Assyria (Ammian, Mar. 23 : 20) or whether it is to be taken as a non-Semitic appellation of the Euphrates cannot be substantiated for want of proof. As an appellative אַהֲוָה signifies river (water).

אֱהִי (from הִי and אֱ prosth.) adv. where? where then? (only in Hos.) אֱהִי מַלְכְּךָ אֵפוֹא where now is thy king? the pronominal root is here הִי, and אֱ preformative as in אֲ־שֶׁר, אֲ־בָל etc.

אָהַל (= הַל) 1) to be light, clear, glitter, to shine (not used); Hiphil, to spread abroad brightness, light, to give light, only in Job 25 : 5: לֹא יַאֲהִיל 'it shineth not,' i. e. is not pure, not spotless.

אֹהֶל (with suff. אָהֳלִי, אָהָלְךָ, in pause אָהֳלֶךָ, also אֹהֳלֶךָ, אָהֳלוֹ and אָהֳלֹה; with ה mobile אֹהֳלָה, pl. אָהֳלִים and אֹהָלִים, c. אָהֳלֵי, with suff. אָהֳלֵיכֶם, אֹהָלֶיךָ, אֹהָלָיו m.; 1) tent of Beduins and Nomades, but also the Tabernacle, e.g. הָעֵדוּת, א׳ מוֹעֵד significations of the tabernacle, for which also הָאֹהֶל (compare הָאָדָם, הַבַּעַל) oc-

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curs. Therefore in the distinction for מִשְׁכָּן the round tent covering, hawning, and also the outside of a tent; so also the poet. אֹהֶל בֵּיתִי the tent covering of my dwelling; 2) dwelling, residence, temple in general, hence also castle; 3) p. n. m. (dwellers in tents, Nomades), from which the denom. verb:—

אָהַל (only in the fut. tense יֶאֱהַל) to pitch a tent, i. e. to erect a tent, or to journey with tents. Piel fut. יַהֵל instead of יְאַהֵל (comp. מַלֵּף for מְאַלֵּף).

אָהֳלָה (fem. form, from אֹהֶל) p. n. f. a symbolic name for Samaria, used for a woman that is not virtuous. See אָהֳלִיבָה.

אָהֳלִיאָב p. n. m.

אָהֳלִיבָה p. n. f. a symbolic name for Jerusalem.

אָהֳלִיבָמָה p. n. f. (a mountain-family, mountain nations); 1) the name of a tribe of the Edomites; 2) name of a female.

אֲהָלוֹת (only pl.) f. aloe-trees, which, on account of their fragrance were planted in magnificent orchards, between spikenards and myrtles, etc., but:—

אֲהָלִים pl. m. aloes-wood, ξυλαλὸη (ἀλοη John 19: 40) otherwise ἀγάλ-λοχον; this distinction is not always correct. This wood the Hebrews got from India, where, besides other appellatives, it is also called 'aghil' whence, by omitting the mere vowel instead of the aspirated *g* (אָהָל) ensued

אַהֲרֹן p. n. m. (the enlightened, as אוּרִי Lucinius), the first high-priest, Aaron, the brother of Moses, as ancestor of the priest-family; by בֵּית אַהֲרֹן, בְּנֵי priests in general are understood. The root אָהַר is = אוּר or זָהַר.

אוֹ (pronominal root) conj. the inclusive and exclusive 'or,' also, *vel* and *aut;* hence probably related to אוּ, וּ, e. g. (מְ־אוּ־מָה) 'and,' as also the Latin *vel* (or) is lengthened from *ve*, 'and.' But, if it only separates two objects, and signifies the free choice between them, without distinguishing one of them, the connecting וּ is still apparent; for instance, in the repetition אוֹ־אוֹ either—or, but where this course is abandoned, the following gradations take place: 1) 'or rather' confirming, as it were, the preceding, e. g. אוֹ־זֶה שָׁנִים 'or rather since many years;' 2) 'or (that)' where this rectification no more extends the preceding, but entirely supersedes it; hence it may be translated 'it be

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then, that,' and the copulative character becomes partly lost; 3) 'or if,' ellept. for אוֹ בְּי, which signification is, however, not required if the strict connection of sentences is dispensed with.

אִ (pronominal root) conj. when, if, *si*, *si*, (in אִי־לָם, אִי־לִי), differs from אוֹ, where the disjunctive element prevails, and from אִם which expresses the pure condition, without regard whether the action is imagined as taking place or not, and differs also from לוּ, which is generally used to express hope. Compare לוּ, אִם.

אִ (Ketib Prov. 31 : 4) adv. = אַי where? compare שָׁם and שׁוּם.

אִיאֵל perhaps a contraction from אֲבִיאֵל (compare אֲבִיעֶזֶר) p. n. m.

אוב (not used) equivalent to אָבַב to be hollow (in אֲבוּב flute).

אוֹב (pl. אֹבוֹת) m. 1) water-bottle, leather pipes for water; 2) the hollow belly (of the conjurers of the dead) in which the conjuring spirit (πύθων) dwells, and speaks hollow, as if out of the ground; hence translated sometimes the demon, sometimes the conjurer ἐγγαστρίμυθος; 3) necromancer in general, who wakes the dead out of the earth to unveil the future, from which בַּעֲלַת אֹ magician, wizard (necromancer).

אוֹבוֹת p. n. (canals, excavations,) encampment of the Israelites in the Arabian desert.

אוֹבִיל p. n. m. captain of the camels of David.

אוּבָל and אֹבֶל stream, river, (only Dan.) Root אָבַל.

אוד (not used) turning; hence transferred to signify powerful, to be strong, as in חוּל, קָשֶׁר, etc. synonymous with עוּד. Another signification is found in אָד.

אוּד (pl. אוּדִים) m. *autabulum*, kitchen-jack, poker, a smoking fire-brand. Root אוּד.

אוֹדוֹת pl. f. coll. causes, reasons, motives, circumstances, occasion, only 2 Sa. 13:16, אֵל־אוֹדוֹת there is no cause, etc., otherwise in combination: e.g. עַל אוֹדוֹת on account of, עַל אוֹדוֹתַיִךְ for thy sake, concerning thee, עַל כָּל־אוֹדוֹת־אֲשֶׁר, therefore, because. Root אוּד to turn, as סִבָּה cause, from סָבַב to turn.

I. אָוָה only Piel, to wish sincerely, (vehemently) desire, request, to aspire, (usually joined with נֶפֶשׁ mind, soul). Hith. הִתְאַוָּה; fut. apoc. יִתְאַו to long, to yearn, to show oneself longing, desirous, with ל for something, with the accus. to lust after something,

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abs. to have a desire הִתְאַוָּה תַאֲוָה *cupidinem cupere*, i. e. to be lusting. Root אָוָה is a modification in the sound from אָבָה.

II. אָוָה only Hith. הִתְאַוִּיתֶם you shall measure off, or point out for yourself (see Deut. 34 : 10), where אָוָה ought to be = הָוָה ; but perhaps it may be a corrupted form for הִתַּוִּיתֶם = הִתְתַּוִּיתֶם ; but by no means is אוֹת token, derived therefrom.

אַוָּה (c. אַוַּת) f. desire, lust, longing, usually joined with נֶפֶשׁ (the inward motion, affection).

אוּזַי p. n. m.

אוּזַל p. n. m. name of a Joktanite, who subsequently became progenitor of the Arabs, in Usal (in the Greek called *Ausar*), at present Sanaa.

אֱוִי p. n. m. (the crier, one that wails, = אִי derived from the interj. אוֹי) of a king's son of Midian.

אוֹי (= הוֹי) interj.; 1) exclamation of wailing or threatening, constructed with the dat. and acc.; comp. the Greek οἴ. 2) noun for wailing, wo.

אוֹיָה the same, and with the dative. The ־ָה is enclitical, hence quiescent, as in the pronominal roots שָׁמָּה, הֵנָּה, הָלְאָה, and in nouns and verbs.

אֱוִיל (pl. אֱוִילִים and אֱוִלִים) m. (chiefly in the Prov.) originally, the slack one, the withered one: hence 1) a fool, like נָבָל, inasmuch as weakness signifies folly, and power signifies virtue (compare חַיִל *virtus*, ἀρετή), connective therewith is the adjective foolish ; 2) wicked. infidel, inasmuch as infidelity is associated with vice.

אֱוִיל מְרֹדַךְ p. n. m. a ruler in Babylon, son and successor of Nebuchadnezzer, who, after two year's rule, (Joseph. 18) was murdered by Neriglesser, his brother-in-law. See etymology under מְרֹאדַךְ.

אָוַל (not used) to be slack, to be withered. Related to אָבַל.

אוּל (poet). m. belly, only Ps. 73 : 4, so called on account of its round form. The root is אוּל = אָהַל and אַל in אַלָּה, אַלּוֹן related to אִיל, ἴλλω (εἰλέω, εἰλύω) to turn to roll, hence, to be round bellied, (compare גִּיל, חִיל, עָגַל), to which belong אַיִל, אַיָּל, and others, of the same root, inasmuch as the idea of rolling (as חָזָק, חוּל) gradually merges into that of strength. Vide אִיל.

אֱוִלִי adj. m. foolish (rare), formed from אֱוִיל.

אוּלַי p. n. m. name of a river near Susa in Persia, Greek Εὔλαιος, later Χόαπις (comp. Plin. H.

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N. 6, 27), it is now called Kerah. Compare Curt. 5, 2, *delicatam vehens aquam.*

אוּלַי and אֻלַי (compound) adv. from אוּ = *si*; in its conditional sense, 'or if,' 'if but,' and לֵי 'not,' therefore, 'if not;' *si, γή*; next, 'whether not,' which stands for 'perhaps,' it is therefore applied to fear, doubt, and hope, quite as much as the elements of the composition render it possible.

אוּלִים (only c. אוּלֵי Ketib) pl. m. the mighty, the distinguished, princes. The root is אוּל in the sense of being strong, in the Keri it is therefore אַיִל, from אִיל.

אוּלָם or אֻלָם (for מְאֻלָם; pl. אֻלָמִים, c. אֻלַמֵּי) m. that which is arched, the vaulted; hence, a vault, a hall, as אֻלָם הָעַמּוּדִים the vaulted pillars, hall of pillars; אֻלָם הַמִּשְׁפָּט hall of justice, etc. Hence LXX. frequently *ναός*. The root is אָלַם to bind, from binding, and making fast the roof, (compare אָזַז) as אֲגַדָּה a vault, from אָגַד to bind; compare אַלְמָנוֹת citadels, likewise from אָלַם.

אוּלָם (comp. like אוּלֵי) adv. (adversative), but, however it next merges into: but, not, the less, according as the context demands it. The second part of the composition לָם is from לָמָּה, as שָׁם is from שֶׁ־מָּה, and אוּ is in אוּ־לַי.

אוֹלָם p. n. m. (the lonely one, from אָלַם to be lonely).

אִוֶּלֶת (with suff. אִוַּלְתִּי) f. slackness, hence: 1) foolishness; 2) infidelity. Root אָוַל.

אוֹמָר p. n. m. (from אָמַר of prominent statue, tall).

אוּן (not used): 1) to breathe, like הָבַל, and then transferred to nothingness and vanity; 2) to effect by work, to take pains, as עָנָה; and from these two principal significations all the deriv. may be explained.

I. אָוֶן and אוֹן (with suff. אוֹנִי, אוֹנָם, and in the pl. אוֹנִים) m. breath, *ἀτμός*; hence 1) nothingness, vanity, (compare הֶבֶל breath, and next, nothingness, vanity). Hence the wicked, the bad, or that which is sinful generally, unworthiness, badness; e. g. פֹּעֲלֵי, מִחֵי, אַנְשֵׁי, אָ'; falseness, deception, hypocrisy, backsliding; e. g. שִׁפַּת אָ'; 2) idolatry, comp. אֱלִיל, הֶבֶל, hence בֵּית אָ' (town of idols) not identical with בֵּית־אֵל; בִּקְעַת אָ' (valley of idols), etc., likewise אָוֶן (Ezek. 30: 17) for אוֹן (Heliopolis), with the sub-signification: town of idolatry.

II. אָוֶן (pl. אוֹנִים) and אוֹן m. the

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exerting of power, originally that which is attained by labour and pains; fatigue, trouble, difficulty, strait, (comp. עָמָל); e. g. בֶּן־אוֹנִי son of my affliction, לֶחֶם אוֹנִים (comp. לֶחֶם עֹנִי) bread of affliction; הַחַת אָ under constraint, comp. עֳנִי. The sense of tribulation and suffering is also concentrated in עֹנָה; 2) that which it attained by labour, fruit of labour, compare יְגִיעַ, עָמָל, and of exertion of power (for which אוֹן is used), hence property, strength.

אוֹן and אֹן (Egyptian), p. n. f. a town in lower Egypt on the eastern shore of the Nile, which is also called the same in the Coptic. The signification is 'sun' which was worshipped there, hence the Greeks called it Heliopolis; the Hebrews also called it בֵּית שֶׁמֶשׁ, poetically עִיר הַהֶרֶס, the Arabs עין شمس (fountain of the sun).

אוֹנוֹ p. n. f. (the powerful one, the rich one; the termination וֹ, as in שִׁילוֹ, עֲבוֹ, יְרֵחוֹ is not a suff., but belongs to the formation of the word for יוֹן) name of the city.

אוֹנִיּוֹת pl. in Ketib for אֳנִיּוֹת, it seems to be a participle form like הֹמְיָה, פֹּרְיָה.

אוֹנָם p. n. m. (from אוֹן vigour, with the termination ם־).

אוֹנָן p. n. m. (the same, with the termination ן־).

אוֹפָז p. n. name of a gold region, whence כֶּתֶם (a pure Semitic word) and זָהָב were obtained. If the appellation is Hebrew, it is composed of אֹ = אִי land, coast, and פָּז gold, hence, gold coast; at all events it does not appear identical with אוֹפִיר.

אוֹפִיר (also אוֹפִר, אוֹפִיר) p. n. of a gold region, like אוֹפָז, whence Solomon's ships, conjointly with Phœnician navigators obtained the following products: gold (זָהָב), brazil-wood (almug) Sansc. mocha, pearls (פְּנִינִים); precious stones, (אֶבֶן יְקָרָה); silver (כֶּסֶף); ivory (שֶׁנְהַבִּים); apes (קֹפִים); peacocks (תֻּכִּיִּים); (Joshephat's ships of Tarshish fitted out for an expedition to that country foundered not far from Berenice, the present Açiun גֶּבֶר עֶצְיוֹן). Hence generally זָהָב אוֹפִיר כֶּתֶם, Ophir gold, and Ophir pearls; also אוֹפִיר alone. Whether this region is to be sought for in Arabia or India has not yet been ascertained.

אוֹפָן (c. אוֹפַן, pl. אוֹפַנִּים) m. (equiv. to אֹפֶן which see).

אוץ 1) inter. to be crowded together, to be pressed together; 2) trans. and reflec. to crowd, to press;

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hence to press one's self, to hasten away, e. g. אָץ בַּדְּבָרִים he that hastens in speaking; with מִן to push away, to withdraw. Hiph. to press in somebody, with בְּ.

אוֹצָר (c. אוֹצַר, pl. אוֹצָרוֹת) m. that which encloses (comp. חוֹתָם, עוֹלָם), hence 1) a store, magazine, place for storing silver and gold, (2 Chron. 32 : 27), etc.; 2) that which is treasured up in the magazine: stores, treasure. Root אָצַר.

אוֹר to burn, flame: hence brighten, enlighten, illuminate, intrans. to be light, to become light, e. g. of the eyes, of the morning. אוֹר impers. it grows light. Niph. נָאוֹר, fut. יֵאוֹר, to be made light, to be made enlightened, to be illuminated, לֵאוֹר=לְהֵאוֹר part. illuminated, brightened, effulgent. Hiph. הֵאִיר f. apoc. יָאֵר caus.: 1) to cause a thing to burn, to kindle: e. g. מִזְבֵּחַ; 2) to make light, to make bright: e. g. the eyes, equivalent to revive, to rouse; the countenance, equivalent to make cheerful, of the Deity with or without adding פָּנִים, and with אֶל, עַל, בְּ, לְ, אֶת to look upon one graciously; the understanding, equivalent to instruct, etc.; 3) to spread light.

אוֹר (pl. once only אוֹרִים) m. (f. only Job 36 : 32) col. light: as light of the sun, not however the appellation of an illuminated body (מָאוֹר), hence light of day,—lightning,—sun,—morning; next, for morning, lightning, etc. generally. As a figure of speech, or is applied in א׳ חַיִּים light of life, or א׳ פָּנִים cheerfulness, mildness of countenance, or א׳ יִשְׂרָאֵל, א׳ גּוֹיִם etc., for instructors, benefactors, where אוֹר also frequently occurs alone. Root אוּר.

אוּר m. 1) flame, hence אוּר אֵשׁ flame of fire; 2) fire, hence הִבְעִיר בְּאוּר; 3) = אוֹר only pl. אֻרִים, region of light, orient; 4) figuratively, light of faith, revelation, (LXX. δήλωσις), which name is generally joined with תֻּמִּים revelation and truth, (תֻּמִּים) signifies the personifying figures in the breast-plate (חֹשֶׁן) of the high-priest, see תֻּמִּים. The superior judge in Egypt also wore an outward symbol of truth. 5) p. n. name of a city of the Chaldees in Mesopotamia (see כַּשְׂדִּים) which name a Persian castle yet bore at the time of Ammian.; 6) p. n. m. comp. אוּרִי and the later מֵאִיר, שְׁרָגָא.

אוֹרָה f. equiv. to אוֹר light; fig. fortune, like אוֹר.

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אֲוֵרוֹת (later אֲרֻוֹת) pl. f. penn, stable, from אָרָה.

אוּרִי p. n. m. comp. Φωτινός formed from אוּר through the adjective ending ִי.

אוּרִיאֵל p. n. m. (the enlightened of the Lord). The ִי serves for the connecting of words in many compounds of proper nouns.

אוּרִיָּה p. n. m. (the same).

אוּרִיָּהוּ p. n. m. (the same).

אוֹרֹת and אֹרֹת (only pl.) f. verdant, blooming plants, herbs; טַל א׳ refreshing dew of herbs. From אוּר to shine, transferred to blooming: as נַץ, זָהָה, אַב and others; comp. אִיָּר spring month; equiv. to זִו, see אוּר to shine.

אוּשׁ (אָשׁ) Aram. אֶת, see אִישׁ, אִית; comp. יֵשׁ.

אוֹשֵׁשׁ see אָשַׁשׁ, אִישׁ.

I. אוּת (not used) to engrave, to curb in, related to עוּט which is the same. See אוֹת.

אוֹת (pl. אֹתוֹת) m. that which is engraved, a token (a letter); hence transferred, 1) a marking, distinguishing sign, a sign of example, proof, e. g. the Sabbath, circumcision, sacrifices, as tokens of covenants (symbols), mentioned between Jehovah and Israel; 2) field marks of single tribes, standards, trans. to signs of the times (לְאֹתוֹת וּלְמוֹעֲדִים); 3) in the most manifold significations, as a token of remembrance, a warning, omen, of truth, of miracle; next, monument, warning, miracle, (related מוֹפֵת). The root is אוּת. The form אוֹת is like קוֹל and the ת is radical. To the same root belongs also אֵת, pl. אֵתִים (like מֵת) an instrument for engraving, curbing, cutting, a hatchet, a ploughshare, thus: like עֵט belongs to עוּט, the iron cutting, graving, pencil. See עוּט, אֵת.

II. אוּת = אָת, אָתָה (only fut. יֵאֹתוּ, נֵאוֹת) with ה, נֵאֹתָה, like יֵבוֹשׁ from בּוֹשׁ), to come, to come together, to come to an agreement; hence to consent, to be unanimous, with ל of the person, to consent to, to agree with somebody. This form אָת is older than the lengthened אָתָה.

אָז (pron. root) adv. dem. abridged from אֲזַי, originaly *ibi*, related with אַי *ubi?* next transferred to time, 'then,' as well in reference to the past, 'at that time,' as also in reference to the future, 'then'; but אָז never stands pleonastically, as מִן אָז is=מֵאָז since then, since, and also never causal. מֵאָז, (absolute) from (since that time), like אָז of the past: hence

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formerly, previous to this before this; next, (relat.) from the starting point of the past, hence succeeded by the n. inf. or inf. verb, which may often be translated 'from—until.'

אֲזָא (part. 2 אֲזֵה = אֲזֵה, inf. מֵזֵא, with suff. מֵזֵיהּ, Aram. to kindle, to heat, radically related to אֵשׁ, hence אֵשׁ fire.

אָזַב (not used) equiv. to עָ־שַׂב the root of which signifies 'to shine,' which is finally transferred to blooming.

אֶזְבַּי adj. (from אֶזֶב)p. n. m. (אֶזֶב like אֵזוֹב, the one of shining appearance).

אֲזַד Aram. only part. f. אַזְדָּא, confirmed, concluded, unalterably decided upon, as the talmudical אַזְדָּא לְטַעֲמֵיהּ fixed, framed according to his opinion. The root is אָ־זַד to fasten; hence entirely distinct from אָזַל.

אֵזוֹב (= אֵזוֹב) m. ὕσσωπος, hyssop, a spice root, which tied up in a (אֲגֻדָּה) bundle was used at the sprinklings of purification. The root is אָ־זַב.

אֵזוֹר (= אֵזוֹר) m. 1) band, fetter, 2) tie, girdle; hence the phrases אָסַר = אָ־זַר, דָּבַק, אָסַר, פָּתַח אֵ׳.

אֲזַי (pron. root) זַי, Aram. אֲדַיִן, related to אַי, only poet. adv. dem. originally *ibi*, but almost generally transferred to time: 'then'; by retaining of the א, arose אָז, both however connected with זֶה.

אַזְכָּרָה (with suff. אַזְכָּרָתָהּ) f. in speaking of sacrifices: the meat-offering of memorial, μνημόσυνον, *memoriale*, which causes the offerers to be mercifully remembered by God, or which causes the glory of the Deity to be remembered by the offerers. See זָכַר.

אָזַל (poet. fut. תֵּזְלִי for תֵּאָזְלִי, תֶּאֱזְלִי) to move to and fro, to rock: hence 1) moving one thing through another, spinning; only part. Pu. מְאוּזָל, that which is twisted, that which is spun. From אָ־זַל; 2) to remove oneself, to roll away; 3 pers. fut. אָזְלָה = אָזְלָת; transferred, to dry up (of water), vanish (of help), exhaust (means of life), etc.

אֲזַל Aram. imp. אֲזַל = אֲזַל, אֱזֵל to go, to go away, to go to some place.

אֶזֶל m. the going away, departure; hence p. n. אֶבֶן הָאֶזֶל, stone of separation.

אֹזֶן (Dual אָזְנַיִם, p. n. אַזְנוֹת from אָזַן) primitive, f. ear. So in the phrases: שָׂם בְּאָ׳, דִּבֶּר בְּאָ׳; הִכְבִּיד, פָּתַח, כָּרָה, נָלָה, הִטָּה א׳; הַשְׁמָעוּת אָזְנַיִם the announcing,

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relating in the ears of somebody. From which the dem. —

הֶאֱזִין Hiph. to listen attentively, originally, to incline the ear, with acc. and dat. of the object, and with אֶל, עַל and עַד of the person. Used of the Deity, signifies to hear, to hearken; of man, to obey. See זון Hiph. to which belongs 1 pers. fut. אָזִין, and part. מֵזִין.

אָזַן only Pi. אִזֵּן, to consider, to probe, to weigh, (only Ecc.) The root is אָזַן *pendere*, *suspendere*. Arab. *wasan*.

אָזַן Aram. equivalent to זָן. See אָזֵן, אֻזַּן.

אָזֵן (only once before suff. אֲזֵן) m. pointed weapon, vessel, tool; the root is אָזַן equivalent to זון, שֵׁן to point.

אֻזֵּן or אֻזֶּן (that which is pointed) p. n. of a place which a daughter of Ephraim, שֶׁאֱרָה, had built.

אַזְנוֹת תָּבוֹר p. n. f. (the ridges of the Tabor), town in the dominion of Naphtali. אַזְנוֹת is formed from אֶזֶן (ear) ridge.

אַזְנָח (as אַכְזָב, אַכְזָר) adj. m. dried up, exhausted, from זָנַח (see the verb), from which is the denom. הָאֶזְנִיחַ Hiph. to cause to be exhausted, for instance נָהָר.

אָזְנִי (adj. from אֹזֶן) p. n. m. one that hearkens.

אֲזַנְיָה p. n. m. (heard of God) אֲזַן likewise from אֶזֶן.

אֲזִקִּים (from sing. אֲזִק) pl. m. fetters, bonds, the א is performative. For the root, see under זִקִּים.

אָזַר (fut. יֶאֱזֹר, with suff. יַאַזְרֵנִי) equiv. to אָסַר to bind, to tie round: hence gird, with the accus. e. g. חֲלָצַיִם the loins = to equip. Like all verbs signifying dressing, therefore also with the accus. of the garment אָזוּר אֵזוֹר girded with a girdle. Niph. part. נֶאְזָר with בְּ const., to gird oneself, to be girded. Pi. to gird round, armed; with double accus. תְּאַזְּרֵנִי = תַּזְּרֵנִי. Hith. to equip oneself, with the accus.

אֶזְרֹעַ (a rare form for זְרֹעַ) f. fore part of the arm, arm, the א is preformative; comp. Aram. אֶדְרַע. See זְרֹעַ.

אֶזְרָח (const. אֶזְרַח only sing.) m., 1) native, a denizen, he who springs forth in the place where he exists; transferred hence to a native tree not transplanted from another country (exotic); 2) probably a p. n. m. = זֶרַח, hence אֶזְרָחִי p. n. the descendants of אֶזְרַח, i. e. זֶרַח. Used of Ethan and Heman. The root זָרַח which see.

אָח (const. אֲחִי in proper nouns אַח,

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no matter whether of both parents or a step brother; a closer definition is only met with when the degree of relationship is the object, pl. אַחִים, const. אַחֵי) m. brother, e. g. בֶּן־אָב, בֶּן־אֵם, בֶּן־אִשָּׁה, אֲחֶרֶת. אָח is transferred to more meanings, like אָב, e.g. to a friend, in reference to mental brotherhood, in more enlarged fraternization to brother of a family, brother of the tribe, brother of the country, equiv. to cousin, relative, of the same tribe, a countryman; in reference to other nations and people: confederate, fellow-man, neighbour, and on the last signification is founded the use with אִישׁ preceding, for *alter—alter*, even of inanimate things, if only mas. e. g. אִישׁ מֵעַל אָחִיו one from the other, i. e. to separate one from another; אִישׁ אֶל־אָחִיו one to another, i. e. approximation from one to another. In reference to the etymology, the noun is primitive, like אָב, אֵם.

אָח (only sing. and rare), f. fire, next, fire-oven, viz. the fire-basin which, in the East, is used for heating the rooms inhabited in winter. The root is אחח to glow, to burn.

אָח interj. ah! oh! cry of wailing, const. with the dat. Ezek. 6: 11.

אַח (Aram.) pl. m. suff. אֲחָיִךְ m. brother = אָח.

אֹחַ (only pl. אֹחִים once), m. owl, screech-owl, derived from אָח ah!

אַחְאָב p. n. m. (father's brother, uncle,) name of one of the kings who reigned in Israel, in 918-897, before the Christian era.

אַחְבָּן p. n. m. (the amiable one), from אָהַב = אָחַב, to love, comp. the harder form as it appears in עָנַב.

אֶחָד (const. אַחַד, pl. אֲחָדִים), numerical, m. 1) one, *unus*; which however in calculations of time is used for 'first' as יוֹם אֶחָד לַחֹדֶשׁ, בְּאֶחָד לַחֹדֶשׁ on the first (day) of the month; if it occur two or three times it expresses either *unus*, *alter*, *tertius*; or a division, the—the; the same also as an indefinite article, 'one'; 2) any one, some one, where it stands either absolute, like אֶחָד מֵהֶנָּעָרִים, מֵאַחֶיךָ or constructive אַחַד הָעָם any one of the people, hence לֹא אֶחָד, אֵין אֶחָד nobody; 3) where the numerical makes one of the mass prominent and distinguished, hence, the same, solely, as also אֲחָדִים. The signification of the pl. is besides: single ones, *aliquot*; seldom, however for the

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singular only, e. g. הָיוּ לְאֲחָדִים they have become one. With prep. כְּאֶחָד like one = together, like כְּאִישׁ אֶחָד; further must be noticed לְאַחַד אֶחָד one after the other. Considering its derivation it has no verbal root as a numerical, but is primitive. From this is formed the denom. הִתְאַחֵד (once only) to unite within oneself (in vigour), to concentrate within oneself.

אָחוּ (LXX. ἄχει, αχι, Copt. *piachi*, here only sing.) m. that which grows near the water, in the marsh, grass, reed.

אֵחוּד (= אֱחוּד) p. n. m. soleness= the only one, for which also אֵחִי, which see.

I. אַחְוָה (poet. formed as אַזְכָּרָה) f. announcement, declaration. The root is חָוָה *in-qua-m*, to say, which see.

II. אַחֲוָה (poet.) f. fraternization, fraternity, derived from אָח.

אֲחוֹחַ p. n. m. fraternization, also אֲחֹחִי, אֲחִיָּה.

אַחֲוָיָה (Aram.) f. equiv. to אַחְוָה from חֲוָא.

אֲחוּמַי p. n. m. (swarth, sun-burnt, from חום).

אָחוֹר (pl. אֲחוֹרִים) m. 1) return, back part, *tergum*, distinguished from the pl. which expresses the collective of such back ground; hence on the back part, (in contrast to קֶדֶם, פָּנִים, front, fore part), behind, or in reply to the question whither? backward, back: e. g. סַב, שָׁב, נָסוֹג, זָר אָ׳. With prep. לְאָחוֹר retro., or with the face turned away; מֵאָחוֹר *a tergo*, from behind; בְּאָחוֹר like לְאָחוֹר in reply to the question where? 2) transferred to the western side, which the Semitics considered as being in the back, (in contrast to קֶדֶם), hence also adv. towards the west, western; 3) future, e. g. לְאָחוֹר in future, in contrast to קֶדֶם past. Root אָחַר.

אָחוֹת (Aram. אֲחָת; const. אָחוֹת m. s. אֲחֹתוֹ; once אֲחֹתוֹ; pl. אֲחָיוֹת, with suff. אַחֲיוֹת) f. sister, likewise in the remotest sense like אָח brother; fig. it is used for relatives, cities, countries, etc. With אִשָּׁה preceeding it, as אִשָּׁה אֶל־אֲחוֹתָהּ it signifies *altera—altera*, as אִישׁ אֶל־אָחִיו *alter—alter*. From אָחוֹת where *o* = AU, as frequently occurs is the feminine termination, with the additional ת, like many nouns terminating with a vowel. See אָח.

אָחַז (fut. יֹאחֵז, seldom יֹחֵז from the rare form יֶאֱחֹז, where ֶ ֶ =

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áa, â is changed into ô; fut. 1 pers. with âdem. אֹחֲזָה, תֹּאחֵז־תֶּאֱחֹז; imp. אֱחֹז, אֶחֱזִי, אֶחֱזוּ) originally to seize, hasten after, reach, (comp. מָ־חוֹז); hence 1) apprehend, to seize = lay hold of, (in contrast to הִנִּיחַ Ecc. 1: 18), partly with the accus. of the pers. or subject, partly with בְּ before the word signifying the member by which it is seized; but it is always transitive, though it may sometimes be rendered intransitive: e. g. to be seized with shuddering, with pain. Likewise to catch: as, for instance, שֻׁעָלִים, צִפֳּרִים, דָּגִים, or, to detain, with the accus. בְּ, e. g. אֲחוּז חֶרֶב *amplexus gladium*; 2) to comprehend together, connect, to insert: e. g. בְּקִיר in the wall, hence also vaults, the connecting of beams (comp. אָגַד, אָלַם), and: joined together, close together, close, e. g. דְּלָתוֹת; 3) to take out = seize (by lots), hence with מִן. See חוּז. Niph. נֶאֱחַז to be seized, to be taken prisoner, to be retained, נֹאחַז is however the denom. of אֲחֻזָּה (that which is taken possession of), to make oneself possessed of. Pi. אַחֵז (only in Job) to enclose, to surround with arches: e. g. פְּנֵי־כִסֵּא. Hof. only part. מֶאֱחָזִים to bind together.

אֶחָז p. n. m. (*amplexus sc. gladium*, warrior). LXX. Ἀχάζ, Joseph. Ἀχάζης, a king of Judea, 743-728 before the Christian era.

אֲחֻזָּה (= אֲחוּזָה) f., orig. seizure, e. g. שָׂדֶה, נַחֲלָה which is often added to it; next possession of moveable or immoveable property. The root is אָחַז.

אַחְזַי p. n. m. (with an adj. ending, with its signification like אָחָז.)

אֲחַזְיָה p. n. m. (the warrior of Jah).

אֲחַזְיָהוּ p. n. m. (the same), LXX. Ὀχοζίας.

אֲחֻזָּם p. n. m. (the warrior; *am* is suffix).

אֲחֻזַּת p. n. m. (*at* is suffix).

אֵחִי p. n. m. (= אֱחִי the fraternal one, the united one).

אֲחִי p. n. m. (the same, ִי adj. terminates, formed from אָח).

אֲחִיאָם p. n. m. (uncle, on the maternal side, אָם equivalent to אֵם).

אֲחִידָא (Aram. pl. אֲחִידָן) f. equiv. to the Hebrew חִידָה that which is knotted together, that which is enclosed, a riddle. Root חוּד.

אֲחִיָּה p. n. m. (a friend of Jah, or God-like, for in proper nouns, אָח expresses also similarity).

אֲחִיָּהוּ p. n. m. (the same).

אֲחִיהוּד p. n. m. (comp. אֲבִיהוּד, one who appears blooming, the blooming one).

אַחְיוֹ p. n. m. (the fraternal one, the

ô is abridged from ôn, as in שְׁלֹמֹה).

אֲחִיחוּד p. n. m. (the friend of privacy, faithful to a secret; see חוּד).

אֲחִימוֹב p. n. m. (the good friend, the good one; see מוֹב).

אֲחִילוּד p. n. m. (friend of the Lydians; see לוּד).

אֲחִימוֹת p. n. m. (affinity, originally relationship, comp. חָם) in the parallel passages חֲמָת = מָחַת likewise from חָם.

אֲחִימֶלֶךְ p. n. m. (the royal relative).

אֲחִימָן p. n. m. (friend, adorers of מָנִי, Venus, comp. אֲחִירָה adorer of God), name of a heathen.

אֲחִימַעַץ p. n. m. (friend of anger, the angry one).

אֲחִימָן p. n. m. (the brotherly one, formed from אָח).

אֲחִינָדָב p. n. m. (comp. אֲבִינָדָב the friend of honesty, the honest-hearted-one).

אֲחִינֹעַם p. n. f. (comp. אֲבִינֹעַם the one attached to gracefulness, the gracious one). See אָח.

אֲחִיסָמָךְ p. n. m. (friend of support, the supporter).

אֲחִיעֶזֶר p. n. m. (friend of help, the helper; comp. אֲבִיעֶזֶר.

אֲחִיקָם p. n. m. (companion of assistance, the helping friend). See קוּם.

אֲחִירָם p. n. m. (= חִירָם the noble born). Comp. חִירָם, which see.

אֲחִירַע p. n. m. (friend of the unfortunate, comforter).

אֲחִישַׁחַר p. n. m. (companion of the morning-dawn, the beauteous one).

אֲחִישָׁר p. n. m. (companion of commerce). See שׁוּר.

אֲחִיתֹפֶל p. n. m. (companion of duplicity, the dissembler).

אַחְלָב p. n. f. (from חֶלֶב; fruitful district. Comp. חֶלְבּוֹן, חֶלְבָּה), a place in the territory of Asher. For this adjectival formation, compare אַכְזָב, אַכְזִר, אַזְנָח and others.

אַחֲלַי (compound from אָח oh! and לַי related to לוּ) particle expressing a wish, would that! oh that! alone, or with the dative.

אֲחָלַי (from לַי and אָח) the same. For לַי see לוּלַי.

אַחְלַי p. n. m. (the rich in adornment, from חָלָה to adorn).

אַחְלָמָה (the ה at the end is quiescent, as in לַיְלָה) f. name of a precious stone, LXX. ἀμέθυστος and ἀχάτης. Comp. Apoc. 21:20. If the etymology is Semitic, then אַחְלָמָה and אַחְלָם are adjectiv. formations from חָלַם to be strong, to be hard, like אַכְזָב.

אַחְמְתָא (read 'Achmĕt'â for אַחְמְתָן 'achmât'ân), p. n. f. thus is called the capital of Media, בִּירְתָא

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דִּי בְּסָדֵי מְדִינְתָּא and no other is understood by it, as Ἀγβά-τανα (ג here = β) later, Hamadan, which according to Lassen, signifies, (Ind. Bibl. III. p. 36), ἱππόστασις.

אֲחַסְבַּי p. n. m. (the blooming one, shining one, from חָסַב = עָסַב, אָזַב). Comp. אֲזַבַּי.

אָחַר (only fut. 1 pers. אֶאֱחַר = אֶאֱהַר Comp. אֶאֱהַב = אֶאֱאַהַב, and hence 3 pers. = יֵחַר, יַחַר in Ketib, to hesitate, to linger) Pi. אִחַּר 3 pers. אִחַּרוּ, fut. יְאַחֵר, part. מְאַחֲרִים to keep back, to detain, to postpone, or like Kal, lingering very much. Hip. הוֹחִיר equivalent to הֶאֱחִיר. (Comp. הוֹבִיד equiv. to הֶאֱבִיד), only fut. יוֹחַר (Keri) to linger or delay beyond a time; const. with מִן.

אַחַר (= אָחֵר, const. אַחַר) m. (pl. אֲחֵרִים and once אַחֲרִין, const. אַחֲרֵי, אַחֲרֵת, f. pl. אַחֲרוֹת) adj. (A) originally delaying, subsequently, to be too late: hence, 1) succeeding, that which is later; 2) the other, second. (Comp. *secundus* from *sequii*) i. e. what follows: e. g. אֱלָהִים אֲחֵרִים other Gods. (B.) adv. 1) abs. אַחַר elsewhere, others = deviating, different. Comp. changing; 2) const. אַחַר (*a*) elsewhere, otherwise, (Gen. 22: 13), thus, of place; (*b*) in other time = subsequently, afterwards, thus of time. In both cases originally adj. elsewhere, otherwise. The const. form frequently appears as a particle form, (C.) prepos. 1) const. אַחַר likewise as the adj. (*a*) of place: behind, hence it expresses after verbs a qualification of sense, as: הָלַךְ אַחַר, בָּא, רָדַף אַחַר etc., and with prefix, as, מֵאַחַר from behind; (*b*) of time, after, as אַחַר בֵּן after this, here upon; more frequently, however, 2) const. pl. אַחֲרֵי, with suff. אַחֲרַי, אַחֲרֶיךָ, and (*a*) in reference to place: behind, hindwards, hence like אַחַר after verbs of motion יָרַד, עָלָה, רָדַף, יָצָא, בָּא, הָלַךְ, אַחֲרֵי, or, also after others like מָלֵא, זָנָה, כָּרָא, etc. (*b*) in reference to time, afterwards, after this, with the inf: hence אַחֲרֵי כֵן after (that) thus, after this = hereupon; later אַחֲרֵי זֹאת, Aram. אַחֲרֵי דְּנָה, with pref. and other prep. מֵאַחֲרֵי away from behind, later, מֵאַחֲרֵי לְ, מִן־אַחֲרֵי and then also: behind, or of time מֵאַחֲרֵי כֵן thereupon; אֶל אַחֲרֵי behind, where אֶל signifies the tendency, and אַ' the position; עַל־אַ' behind, originally at—behind, like עַל לְפָנֵי

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at — before; בְּאַחֲרֵי as: הַחֲנִית with the spear from behind. (D.) conj. generally with אֲשֶׁר, אַשֶׁר, אַחֲרֵי and אַחַר after which also אַחֲרֵי כֵּן אֲשֶׁר the same.

אַחֲרוֹן (from צַחַר behind) adj. m. אַחֲרוֹנָה f. the hinder one, the one behind (contrast to קַדְמוֹן from קֶדֶם with all its derivatives) as, 1) *posterus*, יוֹם אַ', דּוֹר, the subsequent, the following, the later day, the generation: hence, אַחֲרוֹנִים *posteri;* 2) westward (vide אָחוֹר), e. g. הַיָּם הָאַחֲרוֹן the western sea, i. e. the Mediteranean; the eastern sea is the Dead Sea. As an adv. אַחֲרוֹנָה *postea*, the last לְאַחֲרוֹנָה, בָּאַחֲרוֹנָה at last, finally, *tandem*.

אַחֲרַת p. n. m. (= אַחְרַח; constr. after the form אַכְזָב the bald-headed one. Comp. קֹרַח).

אַחַרְחַל p. n. m. (= אַחַרְחַר the quarrelsome one. Comp. יָרִיב).

אַחֲרִי p. n. m. (Aram. only abs.) f. the result, end, consequence, formed from אַחַר. Comp. אוֹתָן, אָתָן, and others.

אַחֲרִי, const. אַחֲרִית, f. Aram. the same.

אָחֲרִין (contracted אָתְרִין, Keri אָתֲרִין pl. Aram. the ends, only in the form: עַד אַ' to the ends, at last.

אַחֲרִית f. the latter, hence: end of time, futurity (contrast רֵאשִׁית) e. g. אַ' הַיָּמִים; next, the utmost, as אַ' יָם tranferred as a conc. descendant, originally descendancy, posterity.

אָחֳרָן Aram. adj. m. equiv. to the Hebrew אַחֵר, abbrev. from אוֹתָן.

אָחֳרַנִּית (originally f., from אָחֳרַנִּי, comp. קָדְמַנִּית) adv. backwards, backways; seldom an adverb-form.

אֲחַשְׁדַּרְפָּנִים (const. פְּנֵי Pers.) m. pl. only in Esther where it signifies satraps, or statholder. The sing. is: אֲרַחַשְׁדַּרְפַּן 'a-k'asdar-pa-n = k's'adra-pan, which signifies according to von Bohlen, satrap of the military power; according to De Sacy *custos provinciæ*, also of the ancient Persian *kschetr*, territory, and bân: *custos*. Both interpretations, however, do not agree with the Heb. orthography, since the first member of the composition is אָחַשׁ (kh'sa), as it is clear from the other compositions with this word: as אֲחַשְׁוֵרוֹשׁ, אֲחַשְׁתְּרָן where *ks'atr* = province, is impossible to be applied. The composition is more correctly from *khs'a* (אָחַשׁ) ancient Persian *ksahya* for *csaya*, the modern *shah*, king, and *darpan*, ancient Persian, stat-

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holder, originally *regiæ anlæ*, hence statholder of the king.

אֲחַשְׁדַּרְפְּנִין (def. ־פְּנָיָא m. pl.) Aram. (the same).

אֲחַשְׁוֵרוֹשׁ (= אֲחַשְׁ־שְׁוֵרוֹשׁ) once in the Ketib, אֲחַשְׁ־שְׁרוֹשׁ = אֲחַשְׁרוֹשׁ p. n. m. title of the Persian kings, like פַּרְעֹה, hence from Ξέρξης, Καμβύσης (Ezr. 4 : 6) and Astyages (Dan. 9 : 1); respecting the etymology, the first member of the composition is like in אֲחַשְׁ־דַּרְפַּן above, Kas'a (אַחְשַׁ) = *csaya*, modern Persian shah, king, which also exists in the Greek Ἀρταξίας (*magnus rex*) names of Armenian princes; the other member of the composition: שְׁוֵרוֹשׁ Ketib שְׁרוֹשׁ agrees orthographically with the name Ξ as found in mumismatics, *ks'hers'e* (= *ks'ehrs'e*) or *ks'wers'e*, where also like here the fluctuation of the *v* (ו), shows itself and since the ancient Persian *k's'* frequently appears like the Greek ξ, Hebrew שׁ, the Greek letter is, at least in the old style of writing, (Αρτα-) ξέρξης is quite the same name. What, however: 'serôs' or 'swérôs', *k's'ehrs* or *K's'wers'e*, ξάρης or ξέρξης as an appell. signifies, is more difficult to ascertain than the formal composition.

אֲחַשְׁרוֹשׁ (see אֲחַשְׁוֵרוֹשׁ) only in Ketib.

אֲחַשְׁתָּרִי p. n. m. (adj. from אֲחַשְׁתָּר).

אֲחַשְׁתְּרָן (= אֲחַשְׁ־שִׁתְּרָן; only pl. ־ָנִים) m. an animal to ride on, in connection with רֶכֶשׁ, סוּס, which the Persian riding mails made use of and which is called בֶּן־הָרַמָּךְ. According to the rabbis who translate it dromedary it would be from *shutur* (Pers.) camel (comp. *dromades cameli*, Curt. 5 : 2) and אֲחַשׁ, where ־ָן is the adjecttive termination, hence *dromades regii*; if it signifies mule, it is astêra açwatara, mule, hence *regii muli*.

אַחַת (from אֲחַדְתְּ in pause אָחָת), numeral f. one, seldom the first; as usual this numeral can often be translated *unica*, *alia*, *altera*, *aliqua*, *eadem*. By the omission of פַּעַם time, אַחַת becomes an adv.; 1) once, e. g. אַחַת בְּשָׁנָה once a year, אַ' לְשָׁלֹשׁ שָׁנִים once in three years, אַ' הֵנָּה *semel huc*, *semel illuc*; 2) like the Aram. חדא solely = certainly, especially in short affirmative sentences. See אֶחָד.

אַט (= לְאַט, as אֹט, אֻמָּה and לְאֹט) m. concealment, secrecy, hiding, from לָאַט = לָאט (לָט) λάθω, *la-*

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teo, hiding, but only as an adv.: hid, unnoticed, lightly; also in a complete form דָּלַךְ לְאַט soft, flow smoothly, of the Siloa; לְ, לְאַט־לִי I will lead on softly ...., for which however, לְאַט is once used, comp. בְּלָאט, בְּלָאט, secret, softly. Root לָאַט.

אָטַר (not used) to pierce, to penetrate, to fasten in. Related to יָרַד which see.

אָטָד m. buck-thorn (*rhaninus paliurus*, Lin.) from אָתַד = יָתַד גֶּרֶן הָאָטָד p. n. of a place, buck-thorn place. See אָטָד.

אָטוּן (= אָטִין after the form בָּתוּב, rare) m. twisted, entwined, hence yarn, thread, as אֲ מִצְרַיִם thread of Egypt.

אָטִי (= לְאָטִי adj. from לָאַט Gen. 23: 14) adj. m. only pl. אֲטִים (= לְאָטִים) the concealing one, the secret one, the mysterious ones; hence sorcerer. Compare לָטִים = לָטִים, the mysterious one, the sorcerer.

אָטַם (part. אֹטֵם) well to close, well to lock up, as the mouth, ears, not to speak or not to hear; then used of windows by lattices, e. g. חַלּוֹנוֹת אֲטֻמוֹת, חַלּוֹנִים lattice-windows, Hip. only fut. apoc. יְאָטֵם, as in Kal.

אָטַן (not used) = טָנָא to twist, to bind, to plait, originally to extend. Comp. the Greek *ὀθόνη, ὀθόνιον*, Lat. *tenuo*.

אָטַר (fut. יֶאֱטַר) to enclose, to shut up, with עַל.

אָטֵר p. n. m. (one who encloses, participle form from אָטַר.

אָטֵר adj. lame, originally bound, as אֲ֫יַד יְמִינוֹ his right hand was tied.

אַי (pronominal root) adv. interr. where there? related to יְהִי here, but only interjectional; 1) = when, e. g. nowhere! hence in several compounds as formal negation: אֵי־נָקִי unclean = guilty; אֵי־כָבוֹד p. n. *ἄτιμος*; אִיזֶבֶל p. n. *ἄλοχος*; אֵיתָמָר p. n. not high = small. Comp. מָה; 2) already an interj. אֵי־לָךְ אָרֶץ woe to thee, land, properly not for thee, land! when, etc. אֵילוֹ (Ecc. 4: 10, if this reading is correct) woe to him! probably not for him!

אַי (pronom. root) adv. interrog. where? related to זֵי (אֵ) but only used before the suff. in this form: as, אַיֵּהוּ where is he? אַיֵּכָּה where art thou? אַיָּם, or separated אַיֵּה הֵם, where are they? and in the lengthened form אַיֵּה, אַיִן. More frequently occurs the contracted form:—

אַי adv. interrog. *ubi?* related to הַא = הַי *ibi*, like the lengthened

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form: אַיִן (where there! = not) related to הֵן here there. This occurs with אַי never with suff., and has also like the former (Prov. 31: 4) the signification of *non*. In connection with prons. and advs. it gives them an interrog. power, as אֵי־זֶה or אֵי זֶה which see; אֵיךְ; אֵיכָה; אֵיכֹה; אֵיכָכָה; אֵיפֹה.

אִי (pl. אִיִּים, once אִיִּין, const. אִיֵּי) m. 1) coast, coast-land, e. g. of Tyre, Ashdod; in pl. therefore generally denoting far off coast-countries; 2) shore-country, e. g. dry inhabited land, in contrast to river and sea: hence הָאִיִּים הָרְחֹקִים the distant shore-lands, partly of the islands of the Mediterranean Sea, and partly of the Indian isles and coasts; 3) isle, as, אִי כַפְתֹּר Kaphtor island (Crete); etymological אִי probably = נָאִי that which is inhabited, from נָאָה to inhabit, hence, contrasted to יָם. See נָאָה.

אִיב (not used) to violate = עִיב to asperse, cover with shame.

אֹיֵב in אֹיֶבֶת f. female enemy, with suff. אֹיְבִי, אֹיִבְךָ, pl. אֹיְבִים const. f. אֹיַבְתִּי, with the accus., constr. as the common particip. אֹיֵב אֶת־דָּוִד entering into hostilities with David.

אָיַב (denom. only once אָיַבְתִּי) to act as an enemy (אֹיֵב).

אֵיבָה (const. אֵיבַת) f. enmity, hatred.

אֵיד (contracted from אַיִד, as לֵיל, שֵׁישׁ from לַיִל, שַׁיִשׁ) m. turn of fate, fate, (equivalent to סִבָּה) hence, misfortune. The root is אוּד to turn, to twist (like סַב) comp. אוֹדוֹת.

אַיָּה f.: 1) name of a bird of prey, unclean for the Israelites, according to LXX. ἰκτίν, Vulg. *vultur*, according to others, hawk; it hardly signifies a single bird, but rather the whole family of the birds of prey. The etymology appears the same as in אִיִּים, taken from the peculiar cry, אִי, אִי; 2) p. n. m.

אַיֵּה (from אַי pronominal root) Jer. 37: 19, Ketib אַיֵּו, interr. adv.; 1) where? where there? (related to הִנֵּה here there). As with אַי it generally expresses the negative. אוֹ אַיֵּה or where? אַיֵּה אֵפוֹא where now? 2) indef. *ubicunque* (Job 15: 23) everywhere to, but where it closes a sentence. Comp. Neh. 3: 17.

אִיּוֹב p. n. m. (the greatly afflicted one, after the form שִׁכּוֹר) Job, the renowned hero, after whom the book is called. LXX. Ἰώβ.

אִיזֶבֶל p. n. f. (one that had not cohabited, ἄλσχος = chaste, from זֶבֶל to cohabit, and אִי *non*),

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Jezebel, queen of Israel, 917-897 before the Christian Era.

אֵיזֶה (or אֵי־זֶה) 1) adv. interr. where here? where there? generally not written as one word; 2) an adj. of interrogation, which? e. g. אֵי־זֶה הַדֶּרֶךְ which way? 3) indef. which there? in connection with מִן, the word זֶה only is used, as אֵי מִזֶּה from which? See זֶה.

אִיִּים (poetically) m. pl. the jackals, orig. the criers. The form need not be contracted from אָיִי nor אָיִי, but from אִי the cry peculiar to these animals. See אַיָּה.

אֵיךְ (from אֵי־כָה, pronominal root) adv.; 1) how? the comparative element lies in כ, and אֵי gives the interrogative power; 2) without interrogation: πῶς; 3) like אֵי interject. how! Oh how! 4) ironically, with a secondary idea of negation, hence may be dissolved into a simple negative sentence.

אִי־כָבוֹד p. n. m. (ἄτιμος. See אִי.)

אֵיכָה (pronominal root) adv.: 1) like אֵיךְ how? and without interrogation: alike, with all variations of the same; 2) like אֵי, only: where? but where כָּה expresses pointing to a thing: where there. See כָּה, אֵי.

אֵיכֹה (Keri אֵיכוֹ once) *ubi?* See כֹּה, כּוֹ.

אֵיכָכָה (from אֵי־כָכָה) adv. how? always with the future.

אִיל (not used) turning, rolling, Greek ἴλλω (εἰλέω, εἰλύω); comp. חִיל, גִּיל transferred from thence to strength, to be girded, to be fortified. (Comp. חִיל).

אַיָּל (after the form קַטָּל; pl. אַיָּלִים) originally *epic*, later m. properly a graduative noun from אַיִל a ram, (צַיִד־צַיָּד) therefore: the strong, wild ram; afterwards more defined: stag, buck, hind. For the feminine subsequently was formed אַיָּלָה, אַיֶּלֶת. The root is אִיל.

אַיִל const. אֵיל, pl. אֵילִים once אֵלִים const. אֵילֵי the strong one, the powerful one, (from אִיל): hence 1) a mighty one, a distinguished one: e. g. אֵילֵי הָאָרֶץ (Keri) the distinguished of the land. Thus frequently אֵילִים or אֵלִים, אֵילֵי, אֵלֵי; 2) tall, strong tree, (δρῦς, *robur*), hence used of the oak, terebinth, palm, especially in the pl. See אֵיל פָּארָן, אֵלִים, אֵילָן, אֵילַת, אֵלָא, אֵלוֹן, אֵלָה; 3) ram, so called on account of the strength of his horns (*aries*); 4) a technical expression in architecture; either so called from its being

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formed like a ram, or from its strength and firmness. Aqu. κρίωμα otherwise κριός; hence sometimes: pillar, post, (of the ancients), sometimes frize, ornamental inlaying of a door, generally: prominent part in the front of a building. More correct according to the context: entrance-wall, wall front, so called from its prominence. See אֵילָם.

אֱיָל m. (once) strength, *vis*. From אִיל, as עֲיָם from עִים.

אַיָּלָה (const. אַיֶּלֶת pl. אַיָּלוֹת const. אַיְלוֹת) f. stag, hind, אַיֶּלֶת בַּשָּׂדֶה the hind of the field, the hind on account of her gracefulness is used figuratively of women. See אַיֶּלֶת formed from epic אַיָּל by the fem. termination ָ

אַיָּלוֹן p. n. having stags, territory of stags. A Levitical town in the territory of Dan; 2) in the territory of Zebulun.

אַיִלוֹן p. n. (oaken district, from אַיִל): 1) a city in the territory of Dan. LXX. Ἐλών; 2) p. n. m. LXX. Αἰλώμ, Ἐλώμ.

אַיְלוֹת see אַיֶּלֶת.

אֱיָלוּת (from אֱיָל) f. (once only) *vires*. Distinct from אֱיָל like צֶדֶק *jus*, צְדָקָה *justitia*.

אֵילָם (pl. ־לַמִּים, ־לַמּוֹת and אֵלָם) m. generally connected with אֵילִים a technical expression in architecture, and either a secondary form of אוּלָם, or from אַיִל. The root is אִיל, and âm is the suffix, like ôm in עֵירֹם.

אֵילָם (with ה dem. אֵילָמָה) p. n. place of encampment of the Israelites in the desert.

אִילָן (Aram. def. אִילָנָא) m. tree; comp. אַיִל. The root is אִיל with *an* suffix.

אֵילַת and אֵילוֹת (probably = אֵילוּת) p. n. an Edumean port-town (sea-gulf) on the eastern inlet of the Arabian gulf, LXX. Αἰλών, Αἰλάθ; Joseph. Αἰλανή.

אַיֶּלֶת הַשַּׁחַר p. n. of an instrument, or of a method of song. It signifies the hind of the morning dawn, symbolical for: morning.

אִים (not used) equivalent to עִים to roar strongly, violently, to be terrific, probably related to הִים to be violently excited, to roar.

אֵיֹם adj. m. אֲיֻמָּה f. (poetically) terrible, frightful.

אַיִם (like אַיִל; only pl. אֵימִים): 1) terrors, dismay; 2) objects of which one onght to be in terror, idol, comp. מִפְלֶצֶת from פֶּלֶץ, דַּחֲלָא in Targ. from דְּחַל; 3) אֵמִים p. n. m. (the strong ones, giants). The original inhabitants of the shore of the Arnon (the pre-

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sent Mug'ab) in the vicinity of Areopolis (the present Rabba); the Moabites drove them out. They belong to the very ancient tribes of giants of the Canaanites, עֲנָקִים, זַמְזֻמִּים, רְפָאִים.

אֵימָה (const. ־מַת with â dem. ־מָתָה pl. ־מוֹת) f. terror, fear, which one imposes, but not that which one feels: e. g. א׳ מֶלֶךְ fear imposed by a king. The root is אִים.

אִין equivalent to אִי where? אִין יֶשׁ־פֹּה where is here? (only once). The ן is appended to אִי.

אַיִן (equiv. to אַי) 1) where? related to אֱדַיִן = זַיִן here there, only with pref. מֵאַיִן (talmud. מִנַּיִן whence? and also without its being an interrogative, from whence; 2) as the simple forms אִי, אַי only more frequently a negative, where? = nowhere; hence not, אִם־אַיִן if not, and substantively: nothing. It thus stands like אִי to express the idea of negation, and only with nouns where it follows the non-contracted form, e. g. כֹּחַ, מַיִם, מוֹתָר אַיִן, גֶּשֶׁם, i. e. without water, strength, rain, preference = impotent, unpreferred, etc.; see אֵין. It is only once found as a negation before the preterite. (Job 35: 15) אַיִן פָּקַד 'his wroth did not extend to him,' he visited him not. —With pref. כְּאַיִן (*a*) as nothing, like לְאַיִן into nothing; (*b*) for nothing, i.e. nothing short, almost, (= כִּמְעַט) מֵאַיִן besides which as under; 1) (*a*) without, מֵאַיִן כָּמֹהוּ without anything like it; (*b*) from nothing, worse than nothing. In connection with particles אַיִן בִּלְתִּי not besides, orig. where besides? אַיִן זוּלָתִי the same.

אֵין (contracted from אַיִן like אֵי from אַי) adv. always negative, originally however, interrogative; 1) absolute, not like אַיִן (Gen. 47: 13); 2) constructive before indefinite nouns, signifying without: אֵין אָב without a father; before the participle signifying, none, no one, not: פּוֹתֵר, נִתָּן, מַחֲרִיד, אֵין נִסְתָּר; before the inf. signifying without, nobody: אֵין, הָבִין עָרֹךְ without being understood, without being matched, without comparison, or with לְ before the inf.; 3) with including the verb 'to be' = לֹא יֵשׁ, as a sentence entirely by itself, especially with suff. אֶינֶנִּי I am not, אֵינֶךָ, אֵינֵךְ, אֶינֶנּוּ, אֵינֶנָּהּ, אֵינְכֶם, אֵינָם; poetically אֵינֵמוֹ. The negative of the idea may be translated sometimes not; personally, nobody; sometimes, without, sometimes nothing, hence א׳ אִישׁ nobody; א׳ אֶחָד

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no one; אֵין מְאוּמָה nothing; אֵין כֹּל nothing at all. It always is of considerable importance with the other particles, as: אֵין בַּלְתִּי, אֵין זוּלָתִי besides me, אֵין עִמָּדִי not with me; it only remains without any signification when joined to other negatives: as מִבְּלִי אֵין not; with prepos. אֵין is generally equivalent to אַיִן, only that it precedes the noun to which it gives the idea of negation: as בְּאֵין חוֹמָה without a wall; לְאֵין אוֹנִים to the strengthless; מֵאֵין יוֹשֵׁב uninhabited, without inhabitant, but בְּאֵין also: in as much as was not, here; לְאֵין to whom there is nothing, i. e. with addition of the verb *to be*. All these words אֵין, אַיִן, אֵין, אַי, אֵי, אִי, are pronom. roots and have nothing in common with a verb.

אִיעֶזֶר p. n. m. equivalent to אֲבִיעֶזֶר, for which it also stands, patron. אִיעֶזְרִי. It belongs to the rare cases where ב in the orthography vanishes. Comp. אוּאֵל.

אֵיפָה, אֵפָה f. a corn measure, according to Joseph. equivalent *μέδιμος* 48 *χοίνικες* (= 1 bushel), or equivalent בַּת (*amphora*), the same, a measure for fluids, 10 עֹמֶר and one tenth חֹמֶר or כֹּר. Thus: אֵ׳ רָזוֹן small (meagre), אֵ׳ שְׁלֵמָה full (sound) ephah; אֵ׳ וְאֵיפָה two sorts of ephah.

אֵיפֹה (אֵי־פֹה) adv. interr.; 1) where there? *ποῦ*? 2) how there? in which manner?

אֵיפוֹא adv. dem. so, thus, from אֵי פוֹא, where the ê, as frequently occurs, is the demonstrative element; hence it is not bad orthography to spell the word אֵפוֹא. See אֵפוֹ, פֹּה.

אִישׁ (from אִנְשׁ; hence אָשׁ const. in pp. n.n. The pl. later, and poetically אִישִׁים, commonly אֲנָשִׁים, poetically בְּנֵי אִישׁ, const. אַנְשֵׁי) m.; 1) man, entirely nominal, and (*a*) in reference to strength, courage, and valour, *vir*; (*b*) in reference to manly age; (*c*) in reference to the signification of the mas. gender, hence even used of male children, and of husbands; (*d*) human being, man, as far as according to oriental notions, the same manifests itself in man. Thus, man, an individual; collectively, mankind, in contrast to God, and in contrast to beast; hence also, where no reference is made neither to gender, strength, nor age: for instance, of inhabitants, citizens, warriors, inferiors, associates, relatives, where אִישׁ also

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collectively signifies people, men; לָחֶם אֲנָשִׁים meal of relatives, mourning meal; (*e*) signifying the possessor, the origin, the descent; hence, in connection with neutral nouns, to replace the want of adjectives; as, אִ׳ תּוֹאַר, אִ׳ דְּבָרִים (*formosus, facundus*), אִ׳ מַיִם, תּוֹלָחוֹת, חֶסֶד, אָוֶן, אֱמֶת, תְּבוּנוֹת, שֵׂכֶל, דַּעַת, אֱמֶת, חָכְמָה, חַיִל, לָשׁוֹן, שִׂפְתַיִם, שִׂיבָה, אֱמוּנוֹת, תְּרוּמוֹת, רִיב, מְדָנִים, דָּמִים and others; 2) with gradual dropping of its nominal character: (*a*) in contrast to אָח, עָמִית, רֵעַ, e. g. אִישׁ—אִישׁ the one, the other. (*b*) any one, some one, LXX. τίς, seldom as used in this sense אָדָם, אֱנוֹשׁ, אֲנָשִׁים, compare ἄνθρωπος אִישׁ אִישׁ any one, hence also: one, i. e. every one, or every body. (*c*) every one, every man, may be connected with (*b*). The reciprocal form derived from אִישׁ is הִתְאוֹשֵׁשׁ to conduct oneself manly, sensibly, valourous.

אִישׁ־בֹּשֶׁת p. n. m. (idol champion), LXX. Ἰεβοσθί, Joseph. Ἰβόσθος, Saul's son, who was also called אֶשְׁבַּעַל.

אִישְׁהוֹד p. n. m. (a man of blooming appearance.) Also: אִישׁ הוֹד, אִישְׁהוּד.

אִישׁוֹן (dimin. from אִישׁ, like זָרְעוֹן, צִנָּרוֹן) m.; 1) the little man, the apple of the eye, the pupil, (comp. κόρη, κορέσιον, κορασίδιον, Latin, *pupa, pupula, pupilla*), generally in connection with עַיִן, or it is followed by בַּת עַיִן the daughter of the eye; 2) figure of speech, signifying the midst, the deepest, the highest point; as, אִ׳ חֶשְׁכָּה, לַיְלָה pupil of darkness, night = the middle, the depth, etc.

אִישַׁי p. n. m. the manly one, the valourous), generally יִשַׁי, LXX. Ἰεσσαί.

אִית (Aram.) def. אִיתָא (Talmud.) pl. אִיתַי (the old form) m. being, existence; hence, possession, οὐσία equivalent to יֵשׁ, but always adverb as the copula term 'for being,' it is, it was, etc. With suff. אִיתַי I am. In biblical Aramaism the pl. is always אִיתַי, as לָא אִיתַי, אִיתַי לָךְ, אִיתַי בְּ׳ with suff. אִיתָךְ thou art, אִיתוֹהִי he is, אִיתָנָא we are, אִיתֵיכוֹן you are. Before the part. it paraphrases the verb, like יֵשׁ. The form is like דִּין, as יֵשׁ is after the form גַּר; the root is אות, Heb. יוּשׁ (יוּשׁ) to be. See יוּשׁ.

אִיתוֹן (Keri, after the form תֵּיכוֹן, חֵיצוֹן) adj. m. *ingressus*, appertaining to entrance: hence שַׁעַר אִיתוֹן door of entrance, like שַׁעַר

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הָרִאשׁוֹן. The Ketib יאתין is not clear, perhaps = יְאִתוֹן after the form יְשִׁימוֹן. The root is אות.

אִיתַי p. n. m. (adj. from אִית, the being, the living one, the vigorous one). Comp. אִישַׁי.

אִיתִיאֵל p. n. m. (the possession, property of God), from אִית possession in the genitive form.

אִיתָמָר p. n. m. (not high = small). See אִי.

אֵיתָן (from אֵיתָן, אַי in אֵ contracted, seldom אֵתָן, pl. אֵתָנִים, adj. very extensive, lasting: hence 1) of time, continuous, duration, רִיב אֵיתָן continual strife; stubborn, uninterrupted, of brooks, streams, i. e. always flowing, (in contrast to אַכְזָב) as אֵיתָן, נַהֲרוֹת, נַחַל hence figurat. of flowing brooks, pl. יֶרַח הָאֵיתָנִים month of the flowing brooks (perhaps = מַרְחֶשְׁוָן from רְחֵשׁ flowing, rolling), November; 2) strong, firm, durable, hence גּוֹי אֵיתָן a strong valourous people, אֵיתָנִים (*a*) the mighty, distinguished ones; (*b*) the rocks: hence נְוֵה אֵיתָן rocky habitation. The root is ָיתַן to extend, from which forms itself אֵיתָן like אַכְזָב.

אֵיתָן p. n. m. (the persevering one), poet, singer, and sage in the time of David. LXX. Αἰθάμ.

אַךְ (pronominal root) adv.; 1) properly like כִּי, originally, relative conj. ὅτι, *quod*, hence preceding sentences which are dependent upon, and governed by others: e. g. 'and I thought that (אַךְ) he was torn to pieces,' (Gen. 44 : 28); 'I thought that (אַךְ) thou wouldst fear me,' (Zeph. 3 : 7); for which reason it remains untranslated, like כִּי preceding a direct speech, or like כִּי stands as an assurance: certainly! yes! indeed! 2) expression of contrast: hence = but, except, however, like כִּי signifying the same, e. g. he said: they are nevertheless (אַךְ) my people; herewith is connected the idea of restriction, *tantum*, only, in the largest acceptation of the term: e. g. before the preterite to which it gives the sense of the pluperfect; before nouns and adjectives, where it must be translated according to the context, just as much, scarcely, *tantum quod*, entirely, as only (אַךְ) this once; only joyful; only (entire) darkness; before imperatives: only be to me = I beg you be to me; only hearken, etc.; 3) equiv. to כִּי as a sign of conclusion: so, then, as for instance, so shall you on the first day remove the leaven (Exod. 12 : 15), (רַק

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אַךְ) 'only alone;' properly an emphatic 'only.'

אָבַד (not used) equiv. to אָדַן to bind, to entwine one in another; related to עָבַק.

אַבַּד p. n. (fortress, from אָבַד = אָבַן a town in Babylon.) LXX. Ἀρχάδ (אַרְכַּד which Bochart compares with the river Ἀργάδης in the country Sittacene.) Ephraim the Syrian reads אָבֵר (Acre) and explains it Nisibis.

אַכְזָב adj. m. very deceiving, lying, (from כָּזַב after the form אַכְזָר), hence applied to a brook: exhausted, failing, (contrast to אֵיתָן) where אַכְזָב stands for אֲ נַחַל. See כָּזַב.

אַכְזִיב p. n.; 1) equiv. to כְּזִיב a town in the territory of Judah; 2) maritime town in Galilee, Greek Ἔκδιππα (אַכְדִּיב) Talm. כְּזִיב, now called Zib. The א is preformative.

אַכְזָר adj. m. strong, firm, = girded: 1) valorous, courageous, bold, and in a bad sense, hard; 2) terrific, destructive, also of poison. The root is כָּזַר = קָשַׁר which see.

אַכְזָרִי adj. m. from the preceding אַכְזָר signifying the same, originally, cruel-like.

אַכְזָרִיּוּת f. from אַכְזָרִי savageness, cruel-like, the abstract termination וּת is generally formed from adject. (comp. גָּרִיתוּת, הֲרִיסוּת, עֲלִיצוּת from גֶּבֶר, הֶרֶס, עָלַץ.

אֲכִילָה f. (originally collective) viands.

אָכִישׁ p. n. m. (probably from נִגּשׁ after the form אָסוּף) a Philistine king.

אָכַל (fut. יֹאכַל, יֹאכֵל, once יוֹכְלוּ = יֹאכְלוּ originally to annihilate, to devour, destroy; hence, 1) to eat, with לְ, בְּ, מִן and accus. of the food, with significations of inconsiderable gradations; part. הָאֹכֵל the eater, used of the lion. Figuratively of the sword, fire, famine, plague, all which devour; of idols who devour the sacrifices, etc. Wherewith may be connected the phrases to eat the harvest, i. e. the fruit; to eat bread, i. e. to hold a feast; with a negative, signifies fasting; to eat at somebody's table, i. e. to be maintained by some one; to eat, of God, i. e. to partake of meats of sacrifices; to eat ashes like bread, i. e. to be plunged in grief; to eat his own flesh, i. e. to pine away; to eat the flesh of somebody, i. e. to proceed cruelly against some one, to malign one; to eat words, i. e. eagerly to receive them; to eat the poor, i. e.

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to suck them; to eat the judges, i. e. to kill them; to eat the people, i. e. to destroy them; the beams eat (יֹאכְלוּ) used of upper rooms, i. e. they absorb the space; eating used of love, i. e. to abuse it, to be profligate; אָ׳ בַּטּוֹבָה to enjoy the good. תְּאָכְלֵהוּ = תֹּאכְלֵהוּ from תָּאכֹל׳ Niph. pass. from Kal. Pual to be devoured, by fire, sword. Hiph. הֶאֱכִיל, future יַאֲכִיל inf. once הָכִיל for הַאֲכִיל to cause to be eaten, to cause to be devoured, to give to eat, to enjoy.

אֲכַל (fut. יֵאכַל) Aram. the same. Respecting אֲ׳ קַרְצִין, see קְרַץ.

אֹכֶל (with suff. אָכְלוֹ) m. 1) food, especially of fruits, and of grain, figuratively food of the fire (fuel), of animals; 2) the eating, the action itself: hence לְפִי אָכְלוֹ according to his eating.

אֻכָּל or אֻכַּל p. n. m. to pine away, languish, to be eaten up with grief.

אָכְלָה (as עָצְמָה) f. equivalent to אֹכֶל food.

אָכֵן (from כֵּן, with the â dem.) adv. equiv. to Aram. הָכֵי so much, so great as, *tantum*; hence 1) assuring (Targ. בְּקוּשְׁטָא), certainly, only; 2) restricting or qualifying, as *tantum*, but, indeed, however. See כֵּן.

אָכַף to thrust, to smite; hence to drive on, to incite, only Prov. 16:26, כִּי־אָכַף עָלָיו פִּיהוּ 'for his mouth smites at him,' drives him on.

אֶכֶף m. a blow, only Job 33:7; 'my blow (אַכְפִּי) shall not fall heavy upon him.' The LXX. reads כַּפִּי. The root is אָ־כַף which see.

אֶכֶר m. Acre, so Ephraim the Syrian reads for אַכַּד. See אִכָּר.

אִכָּר (pl. אִכָּרִים, const. אִכָּרֵי with suff. אִכָּרֵיכֶם), m. one who occupies himself with the plough, a ploughman. It is a noun of gradation from אֶכֶר = אַכְרְ, ἀγρός, *ager*, acre, (as מַלָּח from מֶלַח sea), and related to כַּר pasture-ground, grass-plot, כֶּרֶם fruit-land.

אַכְשָׁף p. n. m. a town in the territory of Asher.

אַל const. אַל or אֶל; 1) dem. pron. a slow pointing, and giving prominence to a thing, and weaker than זֶה, may be translated: that one, equiv. to הַל, אֶל, hence the gradation to an article in Arab., and in Heb., only exceptional in אַלְגּוּמִים; אַלְמוֹדָד; אַלְקוּם; אֶלְעָלֵא; אֶלְגָּבִישׁ and others; 2) adv. and conj. of negation, and starting from pointing to a distance (*a*) of the verb: as μή, *ne*, only negative according to the sense of the speaker; hence with

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the imperfect when it is *jussive* or *cohortative*, (לֹא however is equiv. to οὐκ, *non*, more an objective command), e. g. יִפֹּל, אַל תִּשְׁלַח אַל יֵצֵא always entreating, not commanding, and negating the whole sentence, (*b*) not before the verb, but negating an imaginary or demonstrative sentence: e. g. אַל־נָא not, I pray thee (also, comp. μή = μὴ τοῦτο); שָׂם לְאַל εἰς μηδὲν τιθέναι, to make to nothing; אַל־בְּנוֹתַי not so, my daughters. Seldom forming a nominal sentence אַל־מָוֶת τὸ μὴ θνήσκειν; 'neither dew nor rain (be)' (2 Sam. 1: 21), אַל־אֹדוֹת not because; 3) equiv. to μή questioning, where a negative answer is expected, only 1 Sam. 27: 10, 'whither have you made a road to-day?'

אַל Aram. the same.

אֵל (const. אֶל, אֱלִי in p.p. n.n. with suff. אֵלִי, pl. אֵלִים, const. אֵלֵי) m.; 1) equiv. to אַיִל, const. אֵיל the strong one, the vigorous one, hero, e. g. the hero (אֵל) of nations, of Nebuchadnezzar; the strongest (אֵלֵי) of heroes; comp. the comp. אֲבִיאֵל. אֵל is principally used in the signification: God, synony. with אֱלֹהִים, יְהוָֹה, אֱלוֹהַּ, mostly with epithets: חַי, עֶלְיוֹן, שַׁדַּי, עוֹלָם the living, the highest, the Omnipotent, eternal God, but in poetry also without epithets. Of Jehovah, הָאֵל with the article is used, or אֵל אֱלֹהִים, אֵל אֱלֹהֵי יִשְׂרָאֵל, אֵל אֵלִים, of the deities of other people אֵל is also used, but generally with the addition of זָר, נֵכָר, אַחֵר the strange, or לֹא־אֵל non-god, etc., herewith are connected the figurative symbols: mountains, cedars of God, for: elevated, high, exalted. The pl. אֵילִים also of Jehovah: hence בְּנֵי אֵילִים sons of gods = angels; 2) abst. strength, originally that which is strong, in the phrase אֵין, יֵשׁ לְאֵל יָד I have (not) the power in the hand; comp. אֲבִיאֵל p. n. Etymologically אֵל is derived from אוּל = אָלָה. אֵל, complete בֵּית־אֵל p. n. of a town, formerly: לוּז. (LXX. Βαιθήλ, Joseph. Βηθήλα).

אֵל (const. אֶל with ê dem. אֵלֶּה const. אֱלֵי with suff. אֵלַי, אֵלֶיךָ, אֵלָיו, אֵלֵינוּ, אֲלֵיכֶם, אֲלֵיכֶן, אֲלֵיהֶם, אֲלֵהֶם, once אֵלֵיהֶם, poetically אֵלֵימוֹ dem. pron. equiv. to אַל, הַל a widely branched out pronom. root, signifying a slow pointing to a thing, like: 1) אֵל with the article הָאֵל this one, that one, only in the pl. and only in the Pentateuch, from whence it is used in Chron-

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icles. The most ancient form appears to be *il* or *ill*, like the plural *il* shows; 2) אֵלֶּה from אֶל with éh, é demonstrative, (comp. דְּדָנָה), only in the pl. these, those, but without a suff. for the gender or number; 3) אֶל־ prep. originally joined by *makkef* with the following noun; hence its constructive form. It signifies direction, or pointing in a local sense, *ad*, πρός, hence used with verbs of motion שָׁב אֵל (to), בָּא (in), עָלָה, נִהְיָה, הָלָךְ, שָׁלַח, הָיָה (*accessit*), הוֹצִיא and others, where it may be translated, to, upon, towards, on; with other verbs it has a signification of a spiritual motion and turning; as הִרְבָּה תַּזְנוּת, הִשְׁלִים, שָׁר, דָּרַשׁ, בָּכָה, הִנָּחֵם, הִתְעַצֵּב, הִתְפַּלֵּל אֶל, זָנָה, where always the secondary idea of motion, or inclining to a thing can be traced. With verbs expressing speech, it signifies the person to whom the speech is addressed: e. g. סִפֵּר, אָמַר אֶל, צִוָּה, דִּבֶּר besides it expresses: into; thus שִׁלֵּם אֶל־חֵיק, הִשְׁתַּפֵּךְ נֶפֶשׁ to recompense into the bosom, to breathe the last breath of life; also with verbs signifying similarity, as דָּמָה, נִמְשַׁל, etc., but before nouns: at, to it, on; on heavens; at table; after, according, *secundum*, *ad*, according to the mouth, i. e. command; according to the sound of the viol; in: in thy vessel, ship, house; under, among: among the vessels, among thorns, briars, etc., complete אֶל־בֵּין unto: unto heaven, unto his mouth, etc.—Compounds אֶל־אַחֲרֵי behind, with the accus. after יָצָא, סַב, הָסֵב; אֶל־אֲשֶׁר thereto, whereto אֶל־בֵּין under, with the accus. and equiv. to אֶל־בֵּינוֹת; אֶל־הַחוּץ or ־צָה *extrin-secus*; אֶל־חִנָּם, almost in vain, different from חִנָּם; אֶל־מִבֵּית within to, innermost; אֶל־מוּל towards, thereto, etc.

אֵלָא p. n. m. (the strong one).

אֶלְגָּבִישׁ see גָּבִישׁ.

אַלְגּוּמִּים see גּוּם, גּוּמִּים.

אֶלְדָּד p. n. m. (Friend of the Lord).

אֶלְדָּעָה p. n. m. (one who has knowledge of the Lord), דָּעָה for דָּעָה knowing, from דָּעָה = יָדַע.

אֶלָּה only in אֱלֹהַּ which see.

אָלָה; 1) equiv. to אוּל to be strong, hence אַלְיָה which see; 2) denom. from אֵל God, and (*a*) to declare, swear by God; (*b*) to implore God, partly for the destruction of others = curse, partly for mercy = lament. Hiph. fut. apoc. וַיֹּאֶל he caused him to swear, conjured him.

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אָלָה with suff. אָלָתִי, pl. אָלוֹת f. the swearing, oath, denunciation, curse, hence; 1) oath, cursing, הֲבִיא, בָּא, בְּאָ to enter into an oath, i. e. to swear, to administer an oath, to cause to swear; הָיָה, לָאָ, נָתַן to become a curse, to make a thing a curse: שְׁבֻעַת־אָלָה oath of cursing; 2) that which is attested on oath, as covenant, etc.

אַלָּה (rare) f. oak, originally that which is strong, the root is אוּל, for אַלָּה is a mere modification of אֵלָה.

אֵלָה f. equiv. to אַלָּה but more frequent, and signifying a terebinth, which resembles an oak, like δρῦς.

אֱלָהּ (def. אֱלָהָא, pl. אֱלָהִין) Aram. m. God, equiv. to the Hebrew אֱלוֹהַּ and also of gods: בַּר־אֱלָהִין son of gods = angel, as in the Hebrew.

אַלָּה (pronominal root) see אַל, from which it is elongated.

אֱלוֹהַּ see אֱלֹהִים.

אָלוּ (pronominal root) Aram. dem. pron. formed from אַל, but always interjectional, there! see there! related to אָרוּ, which is also formed from a demonstrative.

אִלּוּ (later) conj. if, when; contracted from אִם־לוּ combining a wish and a condition.

אֱלוֹהַּ (with prefix לֵאלוֹהַּ and לֵאלֹהוֹ) m. God, especially of Jehovah, seldom of other gods; figuratively: he carries God in the hand, i. e. the hand is a god to him; his power is his god; the sing. use of it is only introduced later, or poetically, the ancient and original form is the plural אֱלֹהִים, because in ancient times the idea of God was a concentration of unlimited powers, like in the same sense אֲדֹנִים, בְּעָלִים, קְדֹשִׁים form themselves. The plural may also be construed with the singular as a *unity* of this idea; with adjectives, however, more frequently with the plural, but in no case can a plural be formed from this form, if gods are to be designated; hence the use of the word for male or female deities. Of representatives of God, such as judges, priests; but with the article (הָאֱלֹהִים) only of Jehovah. The most important paraphrases are (*a*) the constructive form where אֱ expresses sometimes possession, e. g. God of Jacob; sometimes the ordaining, e. g. God of heaven. (*b*) It follows in certain connections where the manifold relations are expressed, such as, sons of God (angels, kings); ser-

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vant, spirit of God, man of God (of angels, prophets, saints); prince of God (of Abraham), where, however, in conjunction with מְשִׁיחַ, נָאָם, the tetragamaton יְהוָה always occurs; (c) Divine, e. g. כִּסְאֲךָ אֱלֹהִים = כִּסְאֲךָ כִּסֵּא אֱ thy throne is a throne of God; glorious, great, e. g. mountain, river, fire of God (lightning); (d) לֵאלֹהִים through God, e. g. a city great through God; the root אָלַהּ is denom.

אֱלוּל m. properly, gathering, hence time of ingathering, the gathering month, September; from אָלַל to gather in, to reap harvest = יָלַל; Aram. עֲלַל corn. The form is passive, like קָצִיר, אָסִיף.

אֱלֻל equiv. to אֱלִיל in Ketib.

אַלּוֹן adj. m. the strong one, hence oak. Also used, as with us, to signify a place, e. g. אַלּוֹן מְשׁוֹנְנִים p. n. oak of sorcerers, אַ תָּבוֹר p. n. oak of Tabor; אַלּוֹנֵי מַמְרֵא oaks of Mamreh, etc.

אַלּוֹן m. 1) the same. It is a secondary form of אַלּוֹן like אַלָּה from אָלָה, without being of the separate root אָלַל. 2) p. n. m. (the strong one).

אַלּוּף (or אֶלֶף) adj. m. properly signifying continual following, attachment, hence; 1) the friend who attaches himself to one: 2) tame, tender, attaching to, and pending on one, as כֶּבֶשׂ אַלּוּף very domestic lamb, which is much attached to its master; 3) equiv. to אֶלֶף large cattle, originally the very tame one; 4) den. from אֶלֶף (friendship, family, originally attachment), head of a family, chief of a tribe, to whom the members are bound by allegiance, φύλαρχος. See אֶלֶף.

אֲלוּשׁ p. n. f. (encampment for wild beasts), לוּשׁ equiv. to לִישׁ lion, λῖς, place of encampment of the Israelites in the desert.

אֶלְזָבָד p. n. m. (gift of God Θεοδῶρος). Comp. יְזָבָד.

אָלַח (related with דָּלַח) originally, to be obscured, to be dirty, but only in Niph. נֶאֱלַח to become withered, destroyed, dirty, also in a moral sense; see דָּלַח.

אֶלְחָנָן p. n. m. (bounty of God).

אֶלִיאָב p. n. m. (God the preserver).

אֶלִיאֵל p. n. m. (God the mighty one).

אֶלְיָאתָה p. n. m. (God of consolation), אָתָה equiv. to אָשָׁה.

אֶלְיָדָד p. n. m. (equiv. to אֶלְדָּד).

אֶלְיָדָע p. n. m. (equiv. to אֶלְדָּעָה). For which also בְּעַלְיָדָע.

אַלְיָה f. fat-tailed, of eastern sheep, where the tail is used as a sacri-

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fice. The root is אָלָה to be stout, fat.

אֵלִיָּה or אֵלִיָּהוּ p. n. m. (Jehovah is God), a renowned prophet, LXX. Ἠλίας.

אֱלִיהוּ p. n. m. (the same).

אֱלִיהוּא p. n. m. (the same).

אֶלְיְהוֹעֵינַי p. n. m.

אֶלְיוֹעֵינַי p. n. m.

אֶלְיַחְבָּא p. n. m. (God the protector).

אֱלִיחוֹרֶף p. n. m. (God of the age of manhood).

אֱלִיל (once Ketib אֱלוּל; pl. אֱלִילִים) adj. m. null and void, formed from אַל 'nothing,' hence subst. אֱלִילִים the void ones, idols; רֹפְאֵי־אֱלִיל the healer of nothing, i. e. unskilful physician.

אֱלִימֶלֶךְ p. n. m. (God is king).

אִלֵּן, אִילֵּן (pronominal root), Aram. dem. pron. these, from the unusual sing. אֵל, this one, with the plural termination ־ִין as in אִנִּין, הִנִּין, דִּכֵּן.

אֶלְיָסָף p. n. m. (God is the multiplier).

אֱלִיעֶזֶר p. n. m. (God is the help).

אֱלִיעֵינַי p. n. m. (equiv. to אֶלְיוֹעֵינַי).

אֱלִיעָם p. n. m. (God of a family union), for which also עַמִּיאֵל.

אֱלִיפַז p. n. m. (God of gold, riches).

אֱלִיפָל p. n. m. (God of strength; פָּל = פִּיל, פּוּל, *elephas*, figure of strength).

אֱלִיפְלֵהוּ p. n. m. (God distinguishes him. See פָּלָה).

אֱלִיפֶלֶט p. n. m. (God of deliverance). For which also אֶלְפֶּלֶט.

אֱלִיצוּר p. n. m. (God the rock).

אֱלִיצָפָן p. n. m. (God the preserver).

אֱלִיקָא p. n. m. (God is the strength; קָא = קַו strength).

אֶלְיָקִים p. n. m. (God the raiser up). For which also, יוֹיָקִים.

אֱלִישֶׁבַע p. n. f. (God of the covenant). LXX. Ἐλισάβετ, Elisabeth.

אֱלִישָׁה (Samar. אֱלִישׁ) p. n. of a western tribe, hence also of a country on the coasts of the Mediteranean Sea, from whence purple was obtained, and which tribe is also mentioned as descendant of Javan (Ἰάονες, Ἴωνες), in connection with Tarsis, *citium*, and Ῥόδιοι, therefore probably Elis, or lengthened Hellas, because the purple shell was very abundant in Laconica and other places. See יָוָן.

אֱלִישׁוּעַ p. n. m. (God is the luck).

אֶלְיָשִׁיב p. n. m. (God is the recompenser).

אֱלִישָׁמָע p. n. m. (God is the hearer).

אֱלִישָׁע p. n. m. (God the noble); a prophet in 896—825 before the Christian era.

אֱלִישָׁפָט p. n. m. (God is judge).

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אֱלִיָּתָה secondary form of אֱלִיאָתָה.

אִלֵּךְ (pronom. root) dem. pron. equiv. to אִלֵּין from אַל; the ךְ is an abbreviation of another pronom. root ךְ, like in אַךְ, etc.

אָלַל doubled form (from אַלְאַל) to lament, bewail, likewise the same root ἀλαλάζω (related to יָלַל).

אַלְלַי interj. alas! ־ַי is a pronominal suffix in many particles.

אָלַם to bind, (see אֲלֻמָּה), hence (*a*) of the binding and arching of a building, (see אוּלָם), like אָגַד; (*b*) of the binding, tying of the tongue, (אִלֵּם, אֵלֵּם); (*c*) of the lame, of the dumb, and of all who are deprived of the maintenance requisite for life = to be isolated, unmarried, widowed; only in the derivatives. Niph. נֶאֱלַם to be tongue-tied. (Comp. δεσμὸς τῆς γλώσσης), hence to be dumb, to be mute, to be silent. Pi. אִלֵּם to bind fast, to tie together; graduation of the Kal.

אֵלֶם (rare) m. 1) to be dumb, to be mute, to be silent; אֵלֶם צֶדֶק to be silent of, to conceal, righteousness, i. e. the mute righteousness; 2) name of a system of chaunting יוֹנַת אֵלֶם רְחֹקִים (lit. the dove who conceals that which is distant), which method of song is no more traceable.

אִלֵּם (pl. אִלְּמִים) to be tongue-tied, dumb, as a bodily incurable effect, hence its intensive form.

אֻלָּם secondary form of אוּלָם, which see.

אֵלֶם see אֲלֻמָּה.

אַלְמֻנִּים see מוּגִּים, מוּג.

אַלְמוֹדָד see מוֹדָד (p. n.).

אֲלֻמָּה (from אָלַם, pl. ־ִים, ־וֹת f.) that which is bound, hence a bundle of corn, a sheaf, (related to עָמִיר, צְבָתִים).

אַלַּמֶּלֶךְ p. n. f. town in the dominion of Asher, (probably = אַלַּת־מֶלֶךְ royal oak).

אַלְמָן adj. m. אַלְמָנָה f. *viduus*, *a*, lonely, widowed. אַלְמָנָה always concrete; widow, as also an anarchal state is called on account of its being unprotected like an orphan.

אַלְמֹן m. widowed, widowed-state.

אַלְמָנָה see אַלְמָן.

אַלְמָנוֹת only pl. f. castles, palaces. The root אָלַם to bind, to arch. Comp. אוּלָם hall.

אַלְמָנוּת (with suffix אַלְמְנוּתָהּ, pl. אַלְמְנוּתִים) f. widowed, symbol. of the exiled Jewish nation, it is formed from אַלְמָן.

אַלְמֹנִי adj. m. to be secluded, estranged, only joined with פְּלֹנִי: yonder distant one, anonymous, concealed one. Hence pronomi-

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nally a certain one, ὁ δεῖνα.

אִלֵּן see אִלֵּין.

אֶלְנַעַם p. n. m. (God of grace). נַעַם equivalent to נֹעַם.

אֶלְנָתָן p. n. m. (God the giver) נָתָן after the form חָבָם.

אֶלָּסָר (equiv. to אֶלָּאסָר) p. n. of an east Asiatic or a Syriac Babylonian country, but which can no more be traced. The Jerusalem Targum paraphrases it תְּלַשָּׂר, תְּלַאשָּׂר (which see), an Assyrian province mentioned elsewhere, so that אֶל (oak), תַּל (hill), are only additions to the original אֲסָר, אֲשָׂר. In endeavouring therefore to trace the country, we have only to look to the last two words.

אֶלְעָד p. n. m. (God the protector). See עוּד.

אֶלְעָדָה p. n. m. (diadem of God).

אֶלְעוּזַי p. n. m. (hero of God), *ai* is the adj. termination of עוֹז.

אֶלְעָזָר p. n. m. (God the helper), LXX. Ελεάζαρ, later Λαζαρος.

אֶלְעָלֵה see עָלֵה.

אֶלְעָשָׂה p. n. m. (God the Creator).

אָלַף fut. יֶאְלַף to spread over, ἀλείφω; hence 1) to slip over a thing, as frequently in Heb. the ideas of slipping, sliding, and spreading, are inseparably connected; from this signification arises 2) to slip, to glide, to slide, to draw oneself, hence accustoming oneself in learning a thing; learning, in general, attachment to, and of, confidants and friends; of the tame cattle attaching itself to man, etc.—Pi. to teach, with double accus.; to instruct, with accus. of the person; part. מַלֵּף = מְאַלֵּף. Hiph. see אֶלֶף.

אֶלֶף 1) only pl. אֲלָפִים epic. the tame, trained (cattle), only of the heifer and cow; 2) βοῦς, signifiing the highest value, hence round, highest, overwhelming number; next 1000, dual אַלְפַּיִם 2000, pl. אֲלָפִים thousands. The noun follows in sing. number, later, often *vice versa*. Herefrom Hiph. part. מַאֲלִיפוֹת making thousands, i. e. producing much; 3) a juncture of thousands, i. e. of a large number; hence sometimes equiv. to מִשְׁפָּחָה division of family, tribe, nation; 4) p. n. f.; a city in the territory of Benjamin, (perhaps signifying abundance of people = the populous one).

אֲלַף Aram. equiv. to אֶלֶף in Hebrew.

אֶלְפֶּלֶט see אֱלִיפֶ׳ and פֶּלֶט.

אֶלְפַּעַל p. n. m. (God the worker), see פַּעַל.

אָלַץ to press together, only Piel, to press sorely on some one.

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אֶלְצָפָן see אֱלִיצָפָן and צָפָן.

אַלְקוּם see קוּם.

אֶלְקָנָה p. n. m. (God the Creator).

אֶלְקֹשִׁי see קֹשִׁי.

אֶלְתּוֹלַד see תּוֹלַד.

אֶלְתְּקֵא, ־קֵה, see תְּקֵא.

אֶלְתְּקוֹן see תְּקוֹן.

אָם (not used) f. mother, nurse equiv. to אֵם only in p. n. אֲחִיאָם which see.

אֵם (primitive, with suff. אִמִּי, pl. אִמּוֹת) f. is like אָב the first articulation of the child: êmm; hence mother. The signification merges into various branches like in אָב; it also signifies stepmother, grandmother, female ancestor, female progenitor; figur. benefactress, possessor, from thence transferred to mother earth, to people, mother-town, i. e. capital, as a mother, maintaining the inhabitants, hence עַם, עִיר, תֵּבֵל, אֶרֶץ, כִּכָּר, תְּהוֹם, נַיָּא, שְׁאוֹל are generally considered feminine. אַב וָאֵם parents; אֵם הַדֶּרֶךְ mother of the road, i. e. cross road.

אִם (pronominal root, properly אִי־ם like the Aram. מָ־אִים equiv. to אִין, אִי); 1) interr. adv. (*a*) *num? an?* like hă in the simple question independent of another sentence; (*b*) in the indirect question *si*, whether, if, therefore dependent on a preceding sentence, generally after verbs of questioning, inquiring, doubting, looking on; (*c*) in the disjunctive question, where אִם, carries on the point of interrogation. The opposite, double questioning parts are kept together הֲ־, ־אִם, הֲ־, וְאִם אִם (*sive*), אִם־אִם, הַאַף־וְאִם; if the interrogation continues, the singleness of the pointings, question, and a variety of subjects, we may also use: הֲ־וְאִם־הֲ or joined: הֲ־הֲלֹא־אִם־הֲ. Herewith is connected: 2) the expression of negation which is manifested by this word, especially with declarations and oaths, e. g. never (אִם) will I do this! never (אִם) will I forsake thee! comp. אַיִן, אִי, אֵי, אַי, etc., which also merge from the interrogative signification into that of negation. This explanation of the negation, arising from the interrogation seems the more probable, since the negation often appears where even no connection or oath exists: 3) conjunctive, if, in conditional sentences, אִם־לֹא if not, with the future, but also with the prosth. as *future exactum* of the Latin: אִם עָשִׂיתִי *si fecero*, עַד אִם עָ׳ *donec fecero*, or before the part.

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as *fut. instans*. To this also belongs אִם in describing repeated circumstances where it may be translated, when, as often as when; when—when אִם־אִם *sive—sive*. In circumstantial sentences, where the subject precedes the condition; after a negative sentence where it is joined to כִּי: but if, or without preceding negation: if only, only; in wishes: if only, where it is also joined with נָא, etc.; 4) it appears in the most ancient, demonstrative, and original sense, as its whole formation, and relationship of sense (אַיִן, אַי) are originally demonstratives and thus it is = אַן there! e. g. I hope there for hell as for my house, (Authorised Vers. 'If I wait, the grave is in mine house.' Job 17: 13). Compound: אִם לֹא (*a*) *nonne?* (*b*) if not; (*c*) = *si μή, nisi*, Aram. אִם לָא כִּי if not, that; except it be, that.

אָמָה (with suff. אֲמָתִי pl. אֲמָהוֹת, construct אִמְהוֹת, with suff. אִמְהֹתֵיהֶם, f. hand-maid, maid-servant, female-slave, hence בֶּן אָמָה son of a female slave = slave. It is also used of women to express subjection. The root is elongated from אָמַם which see.

אַמָּה (from אֵם) f.; 1) mother, capital town, *metropolis*, thus in the phrase: 'and David took the edge of the mother town (Methegamma) out of the hands of the Philistines,' (2 Sam. 8: 1) i. e. he subjugated the town; 2) mother of a threshold, i. e. foundation basis; 3) mother of the arm, i. e. the lower part of the arm; hence used to designate a measure: ell, cubit; dual אַמָּתַיִם pl. אַמּוֹת, figurat. אַמַּת בִּצְעֶךָ the measure of thy covetousness (Jer. 51: 13); 5) p. n. of a hill (perhaps mother hill, i. e. chief hill).

אַמָּה (pl. יִן) Aram. the same.

אַמָּה equiv. to אַיְמָה; see אֵימִים.

אַמָּה (from אֵם, comp. לְאֹם) f. people, originally, union, connection. In pl. אִמִּים, וֹת; see עַם and אֵם.

אַמָּה Aram. the same.

אָמוֹן p. n. of an Egyptian deity, Amon, in the ancient Egyptian, *Amn*; complete *Amn-Re*, i. e. the sun of Amon, he was especially worshipped in Thebes, (נֹא־אָמוֹן, Greek Διόσπολις). Amon also signifies, according to Champollion: eminence, greatness.

אָמוֹן m.; 1) work-master, work-mistress, hence also used of the wisdom of the creation, as: work-mistress, where it has yet no feminine form; 2) p. n. m.

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king of Judea, (641-639 before the Christian era); 3) once only dialect. for הָמוֹן which see.

אֵמוּן (אֱמוּן=אֵמֻן, pl. אֱמוּנִים, אֱמֻנִים, const. אֱמוּנֵי) m. originally supported, confirmed; hence firmness, support, reliance, truth. לֹא אֵמֻן truthlessness. The plural signifies (*a*) collectively abst. sureness, truth; *b*) concrete: that on which you may rely, you may be sure of.

אֱמוּנָה (from אֱמוּן, pl. אֱמוּנוֹת) f. sureness, firmness, truth, security, e. g. his hands were steady, (i. e. sure). Exod. 17 : 12.

אָמוֹץ p. n. m. (the courageous, valourous one), father of the prophet Isaiah.

אָמִי p. n. m. for which elsewhere stands אָמוֹן which see.

אֵמִים stands for אֵימִים. See אַיִם, אִים.

אֲמִינוֹן p. n. m. for אַמְנוֹן; the interpolation of ־ִי is considered a deminutive form, for which, however, there is no example in Hebrew. See אַמְנוֹן.

אַמִּיץ adj. m. vigorous, strong, אַ׳ כֹּחַ strong in power; קֶשֶׁר אַ׳ very firm connection, conspiracy.

אָמִיר (after the form of פָּקִיד) m. that which is prominently shewing itself, or that which is made prominent, *cacumen*, hence (*a*) summit of the mountain; (*b*) top of a tree, בְּרֹאשׁ אָמִיר above, at the top of the tree. Root אָמַר.

אָמֵל to fall together, to wither, to waste, to languish, only particip. מָה אֲמֻלָה לִבָּתֵךְ how languishing (weak) is thy heart, (Ezek. 16 : 30), from passion. Duplicate form passive, אֻמְלַל, אֻמְלְלוּ, אֻמְלְלָה, אֻמְלָלָה, אֻמְלָלוּ, withered, (of plants) wasted away, pining away, to be downcast.

אֲמֵלָל (pl. אֲמֵלָלִים) adj. m. withering away, weak, duplicate form from אָמֵל; the ־ֵ becomes harder from the original intrans. sense. See אָמֵל.

אָמַם (not used) to join, to connect. This idea of union is evidently impressed by *emm*, mother, origin. she who unites tribes or families; âma is a lengthened root, and expresses the state of being connected or united, hence אָמָה, she who belongs to, or is connected with a family, like שִׁפְחָה, she who is added to a family; hence of the unity of a people, like: אֹם, אֻמָּה people, etc. See עָמַם, לָאַם and others.

אֲמָם p. n. f. (place of assembly), city in the territory of Judah. See אָמַם.

אָמַן to make firm, to be firm, hence

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1) to found, to prop, to build; or Lat. *sustentare*, to sustain, to nourish, i. e. to support; אֹמֵן part. nurser, cherisher, sustainer, maintainer, f. אֹמֶנֶת; 2) to be founded, confirmed, hence to be sure, true; אָמוּן, the faithful one, which signification may also be conceived transitively, since only the particip. pass. occurs. Niph. (*a*) to be firm, מָקוֹם נֶאֱמָן firm, sure place, (Isa. 22: 23 and 25), לֹא תֵאָמֵנוּ 'ye shall not be sure, ye shall not be believed,' (Isa. 7: 9); (*b*) to be durable, firm, constant: בַּיִת נֶאֱמָן an uninterrupted house (generation), 1 Sam. 2: 35; but it is also used of a lasting sickness, also of an uninterrupted flowing of the water, etc.; (*c*) to be nursed, to be carried, used of a child; (*d*) to be reliable, sure, unfailing, applied to God, a servant, a messenger, a witness, an artificer, etc. Hiph. to maintain firmly, with בְּ to keep to any thing steadily, hence to trust upon something, to believe in something, (בַּיי, in God); but also to cause anything to stand still, used of the horse.

אָמַן Aram. Af. הֵימִן the same as Hiphil.

אֹמֶן (=מְאֹמָן) m. properly, to be exercised, skilful, expert, hence work-master, artificer.

אֱמֶן adj. m. sure, true, firm; hence (*a*) n. truth, faithfulness; (*b*) adv. surely, truly, certainly, especially occurs as a confirmation, either once or repeated twice at the conclusion of sentences.

אֹמֶן m. surety, truth, faithfulness.

אֲמָנָה f. 1) (from אָמַן) that which is fixed (of reward, wages), firmness (of a covenant); 2) p. n. of the back of the mountain of Anti-Lebanon (Talm. אַמְנוֹן); hence the name of a river now called Baradi (Gr. Chrysorrhoas), because it flows down from Amana. The Ketib is אֲבָנָה (by interchanging *m* and *b*); the signification is firm ground, strength.

אֻמְנָה (only pl.) f. pillar, post, column, originally part. f. Kal, that which supports, the column which props.

אֱמֻנָה (from אֱמֶן) f. 1) sustenance, nourishment; 2) = אֱמֶנֶת as adv. indeed, in truth, from which it appears in a mutilated form.

אַמְנוֹן p. n. m. (the sure one, one on whom you may rely, from אָמַן); a secondary form is אֲמִינוֹן derived from אָמִין, אֱמֶן.

אֱמֶנֶת, אֱמְנָם (from אֱמֶן) adv. truly, certainly.

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אָמַץ fut. יֶאֱמַץ imp. אֱמַץ; 1) to be sharp, especially of the sharp, light dazzling colour of the deep scarlet, as ὀξύς is also used, hence אֹמֶץ scarlet; 2) the idea of sharpness transferred and applied to the mind, to be sharp, vehement, bold, strong, with עַל to overwhelm somebody. Pi.: 1) to make hard, i. e. stubborn, inflexible, e. g. לֵב the heart; to make hard or firm, applied to a body, e. g. house, heaven; to make courageous, bold, by affording succour; 2) to make firm, select, distinguished, e. g. בָּרְאָדָם the son of man, with בְּ, selecting from among others. Hiph. to act courageously, bravely, to exercise strength. Hithph. to shew oneself bold, strong, hence of the rash act, of the firm resolution, of encouraging oneself.

אֹמֶץ (pl. אֳמָצִים) adj. m. deep red, as the colour of horses: hence LXX. πυῤῥοί. Respecting this form comp. the usual distinction of colours אָדֹם, שָׂרֹק, שָׁחֹר.

אֹמֶץ (poet.) valour, strength.

אֲמָצָה (from אֹמֶץ) f. the same, (poet.) The masc. אֹמֶץ occurs in modern Hebrew.

אֲמַצְיָה p. n. m. (the valorous one, formed from אֹמֶץ).

אֲמַצְיָה p. n. m. (God is the strength), a king of Judea (840—11 before the Christian era), LXX. Ἀμασσίας, Ἀμασίας.

אָמַר fut. יֹאמַר, pause יֹאמֶר inf. cons. לֵאמֹר, בֶּאֱמֹר, לֶאֱמֹר (= לֶאֱמֹר); 1) physically, to stare, to shew forth prominently, to extend, only used in the word אֹמֶר that which shews forth prominently, top of a tree, summit. Hith. הִתְאַמֵּר to make onself prominent, great, to boast, with which may be compared אוֹמֶר, אֶמֶר, אֶמְרִי; 2) spiritually, to say, originally to raise the voice, to produce tones, to sound forth from within; it is therefore used of the non-regulated sounds of the horse, Job 39: 15. Different from דָּבַר, to join words together, pre-supposing a combination; hence אָמַר as insufficient in itself, is always succeeded by what is said, which דָּבַר does not require, e. g. speak to Israel, and tell them (the following). Thus לֵאמֹר to say = 'namely,' or viz. is used as the form for quoting, where the very words spoken must follow; or the accus. of what is said follows, which, however, often appears to be omitted: e. g. 'Cain said (it),' Gen. 4: 8. The signification

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merges into four branches: (*a*) to say, plainly with לְ; אֶל to say to, or of some one; (*b*) to name, with לְ, hence אָמוּר named; (*c*) to think, properly elliptical for אָמַר בְּלֵב to say in the heart, (comp. *φημί* in Homer), which often follows it; (*d*) various changes in the signification according to the context; to exhort, to predict, to praise, to point out, to command, which, however, all meet in the primary sense. Niph. to be said, לְ, אֶל to somebody; with לְ to be called; קָדוֹשׁ יֵאָמֵר לוֹ 'holy he shall be called.' יֵאָמֵר (impersonal) it is said, it is understood, especially before a quotation.—Hiph. to cause to say, with the accus. e. g. 'thou hast caused it to be said to Jehovah,' i. e. thou hast solemnly dedicated thyself, etc. (Auth. Vers. avouched), Deut. 26: 17, 18.

אָמַר fut. יֵאמַר inf. מֵמַר, מֶמַר. Aram. 1) to say, verbally or in writing; part. pl. אָמְרִין one says, people say; 2) to command. The root is like in Hebrew.

אֵמֶר (with suff. אִמְרִי, pl. אֲמָרִים const. אִמְרֵי) m. equiv. to אֹמֶר, (poet.) 1) speech, word, sentence, אִמְרֵי אֵל the divine sentences; נָתַן אִמְרֵי שֶׁפֶר 'goodly speech,' (words), Gen. 49: 21; poetical effusions, i. e. to make a speech, thus: אִמְרֵי שָׁקֶר, נֹעַם, אֶמֶת אִמְרֵי, דַּעַת, בִּינָה, יֹשֶׁר, 2) sentence = decision, lot, fate: אִמְרוֹ מֵאֵל, the lot appointed him by God.

אִמֵּר pl. (אִמְּרִין) Aram. m. lamb, properly for עִמֵּר *laniger*, from עַמַּר wool.

אִמֵּר p. n. m. (high of stature). See אָמַר.

אֹמֶר (poet.) m. 1) speech, poetical address, song; 2) prediction; 3) equiv. to דָּבָר matter, *res*, hence for: something.

אִמְרָה (const. רַת, pl. אֲמָרוֹת) f. speech, poetical address, sentence.

אֶמְרָה f. the same.

אֱמֹרִי p. n. m. (properly the one who inhabits the summit, the top), a Canaanite tribe on that which was subsequently a mountain of Judah. LXX. Ἀμορῥαῖος; their land, according to Joseph. Ἀμωρῖτις, Ἀμορία (var. Ἀμοραία, Ἀμωραία). Perhaps from אָמַר No. 1, the gigantic, high-stature people. Comp. אֵמִים.

אִמְרִי p. n. m. (from אֵמֶר eloquent.)

אֲמַרְיָה p. n. m. (the boon of God.)

אֲמַרְיָהוּ p. n. m. the same.

אַמְרָפֶל p. n. m. (equiv. to אַרְפַּכְשַׁד, probably לְ is the diminutive termination, and אַמְרָף equiv. to

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אַרְפָּ with מ interpolated; comp. Ἀῤῥαπαχῖτις, territory of the northren Assyrian, and אַרְפַּ־כְּשַׁד as a p. n. of a Semitic), king of Shinear.

אֶמֶשׁ m. originally that which is departed, passed; 1) the night before (Arab yesterday), shortly, but only as an adverb: yesterday, contrast to מָחָר = מַאֲחָר, that which is later, that which follows, i. e. tomorrow; 2) night in general, only Job 30: 3. אֶמֶשׁ שׁוֹאָה night, (grey of night), of the wilderness = nightly desert, as Kimchi, Rashi, and Rabb explain this passage. The root is אָ־מַשׁ = מוּשׁ to depart, to vanish.

אֱמֶת (with suff. אֲמִתּוֹ, for אֱמֶנְתְּ) contrac. from אֲמִינָה f. firmness, constancy, from אָמַן to make firm; hence 1) durability, surety, certainty; 2) faithfulness, truth, especially of religious truth; honest, true mind, generally connected with שָׁלוֹם, חֶסֶד. See אָמַן.

אַמְתַּחַת (only const., and with suff. אַמְתַּחְתּוֹ), pl. const. אַמְתְּחוֹת) f. only in Gen., prob. cloth, from מָתַח to extend, like מַטְפַּחַת, kerchief, from טָפַח, but generally sack, joined to שַׂק.

אֲמִתַּי p. n. m. (the honest-minded one).

אֶמְתָּן adj. m. אֶמְתָּנִי const. אֶמְתָּנִית f. (Aram.) strong, robust, originally, well or strongly loined, from מָתְנַיִן, the loins, because in them was the seat of strength according to the Semitic doctrines.

אָן interrog. adv. where? in Targ. for אֵי contracted from אַיִן; (comp. דּוֹתַיִן and דֹּתָן), hence מֵאָן wherefrom? עַד־אָן whereto? till when? till where? how long? seldom for אָנָה.

אֹן. See אוֹן.

אֲנָא or אֲנָה (pronom. root) Aram. equiv. to the Hebrew אֲנִי I. In this word like אֲנִי, *an* is additional to אָה; ־ִי (I) I, an addition like most other personal pronouns have.

אָנָּא (pronom. root = אָהּ־נָא) a word signifying prayer, imploring: O that! in the beginning where the merely enclitic נָא (only, however,) cannot stand. In very pressing requests the syllable נָא may follow.

אָנָה interrog. adv. whereto? (formed from אָן with ־ָה of motion), in double questions, אֵי־מִזֶּה־וְאָנָה, wherefrom and whereto? אָנָה־וּמֵאַיִן whereto and wherefrom? עַד־אָנָה till when, how long? Seldom

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אָנָּה for אָנָּא, without being an interrogative, אָנָה וָאָנָה, hereto and thereto, (rare).

אָנָה equiv. to אָנָה from אַן with ָ of motion at end.

אָנָה ; 1) originally *respirare*, next, to moan, to wail ; 2) probably to turn, only Pi. אִנָּה to turn, to occasion, originally to give a particular turn to an event ; to cause something by chance or Divine Providence.—Pu. pass. Hith. to give opportunity, circumstances, occasion, (for a certain action) ; with לְ against somebody. The difference from No. 1. lies in the syllabic root, which there is אָן, and here אָ־נָה, to which is related נָע of the turning, tottering motion.

אֲנוּ (pronom. root) pers. pron. we, but where אֲ is only preformative, and נוּ the root, only Jer. 42 : 6, Ketib, else generally אֲנַ־חְנוּ, which see.

אִנּוּן m. אִנֵּין f. Aram. pers. pron. they, from הוּן, הֵין, and the demons. syllable ân.

אֱנוֹשׁ (Aram. אֱנָשׁ, pl. אֲנָשִׁים, from אֱנָשׁ, const. אַנְשֵׁי), m. man ; in prose generally collect. of mankind, poetically בֶּן־אֱנוֹשׁ. Sometimes in poetry with the secondary signification of (*a*) great multitude, חֶרֶם אֱנוֹשׁ popular, legible writing ; (*b*) low, base man ; (*a*) and (*b*) do not belong, however, necessarily to the principal idea : man. The pl. is also used for אִישׁ, which see.

אֱנוֹשׁ p. n. m. (the manly one).

אָנַח only Niph. נֶאֱנַח to sigh, to complain, ὀδύρεσθαι, with עַל, מִן of something.

אֲנָחָה (with suff. אַנְחָתִי, pl. אֲנָחוֹת) f. sighing, complaining.

אֲנַחְנָא or אֲנַחְנָה, Aram. the same, like אֲנַחְנוּ, which see.

אֲנַחְנוּ (pronom. root) pers. pron. we, equiv. to אֲנוּ ; like in all person. pronouns אנ is also here preformative, and חֲנוּ = אֲנוּ with the hardened prosth. letter like Aram. חֲנָן = אֲנָן ; from which נַחְנוּ is abbreviated.

אֲנָחֲרָת p. n. f. a town in the territory of Issachar.

אֲנִי (pronominal root), pause אָנִי, pers. pron. I, from ִי (a form yet remaining as a suff. for : I), with אנ preformative ; see אָנֹכִי.

אֳנִי ship, as a n. of multitude : hence, fleet, and without pl. ; very seldom a single ship, אֳנִי שִׁיט an oar-ship, but otherwise always used in its stead :—

אֳנִיָּה (pl. אֳנִיּוֹת, once Ketib אוֹנִיּוֹת) f. ship, as a sing. noun : hence the pl. :—

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אֲנִיָּה f. moaning, wailing, Greek *ἀνία*. Root אנה.

אֲנִיָּם p. n. m.

אָנַךְ (not used), to be pointed, to be sharp, or whatever else is connected with this idea, related to חָנַךְ, from which חַנָּה hook, harpoon.

אָנֵךְ m. properly, the being pointed, point; as a tool for building: pointed-hook, (measure-hook, square-rule), thorn, nail, used for tearing things asunder, (related to שְׁמִיר); hence the LXX. and Symmach. correctly render it *ἀδάμας* (pointed iron), for the use of engraving. Comp. Aram. אֵינְקָא *ὄνυξ*.—Only in Amos (four times) 'I will set a plumb-line (of devastation) in the midst of my people Israel,' Amos, 7: 8. 'The Lord stood upon a wall made by a plumb-line with a plumb-line in his hand,' Amos, 7: 7.

אָנֹכִי pause אָנֹכִי, (pronominal root) pers. pron. equiv. to אֲנִי I, but only belongs to the ancient period of the language; hence in Ezek. Eccl., and Chron. אֲנִי. According to the etymology it is composed from the usual *an*, demonst. syllable, and the general form *ôchi*, I, also like the Coptic *anok*, is composed.

אָנַן (אָנָן) equiv. to אָנָה; 1) only Hith. to complain, (related to הִתְאוֹנֵן.)

אָנַס (Aram. אָנַק) properly to make anything compressed, or to press; only in Esther.

אָנַף fut. יֶאֱנַף, originally, panting, gasping for something, *inhiare*; gasping, snorting with passion; hence to be wroth, with בְּ against somebody. Hith. to put oneself in a passion. The original idea of breathing; whence the secondary one of snorting with passion and lust is developed, lies in אַף, where the נ is interpolated.

אֲנַף (def. אֲנַפָּא pl. אֲנָפִין) Aram. m. equiv. to the Hebrew אַף.

אֲנָפָה f. parrot, (after the Arabic translation), so called from its irritibility, the LXX. strand-snipe, (*χαραδριός*). Others class this bird with the eagle-kind, identical with *ἀνταῖος* in Homer.

אָנַק to groan, to complain, to wail, of the wounded; comp. Scandiv. *anken*. Niph. to complain, to sigh.

אֲנָקָה (const. אֲנָקַת) f. 1) groaning, complaint, (related to אֲנָחָה); 2) a sound like that of a lizzard, of a moaning nature.

אָנַשׁ (only part. pass. אָנוּשׁ), to be mortal, malignant, injurious, dangerous, of incurable wounds,

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of dangerous pain; figuratively of a day of grief. Niph. to become dangerously, fatally ill.

אֱנָשׁ Aram. equiv. to אֱנוֹשׁ.

אֱנוֹשׁ see אִישׁ, אֱנוֹשׁ.

אַנְתָּה properly אַנְתָּה (pronominal root), Aram. thou, (from אָן and הָוָה, see אַתָּה) from which is abbreviated אַנְתְּ.

אָסָא p. n. m. a king of Judah, 955-914 before the Christian era. LXX. Ἀσά.

אָסוּךְ m. anointing vessel, אָ is here of the same use as the מָ in מָשׁוּחַ from שׁוּחַ; if סוּךְ is the root; probably it is related to אָ־סַךְ; סָךְ, נָ־סַךְ is here to be taken as the root.

אָסוֹן m. hurt, disaster, from אָסָה= עָשָׂה *laedere.*

אָסוּר = אָסִיר, (pl. אֲסוּרִים) m. incarceration, fetter; בֵּית הָאָסוּר, house of fetters, prison. See אָסַר.

אָסוּר Aram. m. the same.

אָסִיף m. equiv. to אָלוּל, the being gathered (of fruit), gathering time of fruit = harvest, from אָסַף. Comp. קָצִיר, בָּצִיר, אָבִיב, חָרִיף.

אָסִיר (and אָסוּר) m. prisoner, one that is fettered; אָסוּר, however more as a participle.

אָסַם (not used) equiv. to שָׂם, to put, to lay down; אָ is here preformative, like in many verbs.

אָסָם m. place where something is laid down, warehouse, store; (comp. אוֹצָר, מַמְגֵּרָה).

אֲסָנָה p. n. m. (hating very much), after the form אֲכָזָב, if the etymology is the Hebrew form.

אֲסְנַפַּר p. n. m. Assyr. satrap. The Assyrian appel. signification is not clear.

אָסְנַת p. n. f. daughter of the Egyptian priest, Pôt-i-Fera, Joseph's wife; LXX. Ἀσενέθ, Ἀσεννέθ. In the extraction נַת (=נֵית) Neit,—(Pallas) is the only one to be ascribed.

אָסַף fut. יֶאֱסֹף (אֹסֵף, תֹּסֵף, יֹסֵף, with אֶסְפָּה ה); to take, draw, join together, hence: 1) to gather (fruit), equiv. to gather in, to lay in store; the people, equiv. assemble; אֶ׳ אֶל, עַל to gather, or to put in some place, (e. g. in prison); 2) to draw together, or to draw back, e. g. to draw the feet back on the couch; to withdraw the hand; the stars withdraw their brilliancy; 3) to gather in, to receive, e. g. in the town. Hence of leprosy, to take it away, i. e. by which the one cured is received into society. To close a procession; 4) to gather in, of God, i. e. to take away, e. g. ׳thou gatherest their

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life in,' i. e. they die; 'God gathers my shame,' i. e. he takes it away. Niph. inf. הֵאָסֵף; 1) to gather themselves, with אֶל, לְ to assemble at, or to repair to some place; with עַל to assemble against somebody; 2) to be gathered = to die, in figurative speech; to be gathered to (אֶל) his people; to be gathered to his ancestors, i. e. in the region of death; hence also to cease, to vanish, to perish; 3) to be received, of the leprous; 4) to withdraw oneself, to draw out, of the sword.—Pi. to gather with zeal, to receive (to oneself), to keep the procession together.—Pu. to be gathered, to be taken together.—Hith. to gather themselves together.

אָסָף p. n. m. (gatherer) a bard and poet in the time of David, whose descendants were yet singers in the time of Nehemiah.

אָסָף (only pl. const. אַסְפֵּי) m. אֲסִפָּה (pl. אֲסִפּוֹת) f. to be gathered, בֵּית הָאֲסִפִים or בֵּית אָסָף house of provisions gathered; אֲסִפָּה assembly (of wisdom); בַּעֲלֵי אֲסִפּוֹת members of assemblies.

אָסָף m. gathering, gathering of fruit. Comp. אָסִיף.

אֲסִפָּה (from אָסַף) f. gathering. A very rare form.

אַסַּפְסֻף m. multitude of people gathered here and there, with the article, the rabble, mob. It is a doubled form, and אַסַּפְסֹף like פַּרְפַּרְתֹּל, שְׁחַרְחֹר, פַּחֲלַחֹל.

אַסְפַּרְנָא Aram. adv. zealous, careful, LXX. *ἑτοίμως, σπιμελῶς, ἐπιδέξιον.* The derivation is uncertain.

אַסְפְּתָא (Persian) p. n. m. (comp. Ἀσπαδάτας, Ἀσπάδας, as a Persian name, Diod. S. II. 33.) i. e. of the horse, an appellation for the heathen deity Behram, in the figure of a horse, from the Persian *esp, equis*, and the usual dât, there.

אָסַר (fut. יֶאֱסַר, יֶאְסַר inf. with לְ; לֶאְסֹר, לֶאְסֹר, participle pass. הָאֲסוּרִים = הָסוּרִים); 1) to bind together, to fetter, and imprisoning generally; even without fetters; fig. of the fetters of love; אָסִיר prisoner; 2) to tie on; e.g. the fold, the vine; to harness, e.g. calves to the waggon, hence generally: harnessing (a waggon); fig. אָסַר מִלְחָמָה, to entangle in dispute, i. e. to commence it; 3) to bind, to impose a bond upon oneself, to make a vow, in the emphatic form, אָסַר אִסַּר עַל־נַפְשׁ, to impose a fetter on the soul, i. e. to

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enter into an obligation of a vow of abstemiousness, (contrast נָדַר, to vow); comp. Aram. אֱסַר, (to bind), prohibit, אֲתַר (to solve), to permit.—Niph. pass.—Pual to be taken prisoner.

אִסָּר, אֵסָר m. vowing to abstain, a vow of abstemiousness, from אָסַר.

אֵסָר Aram. m. commandment of prohibition or denial.

אַסַּר־חַדּוֹן p. n. m. (LXX. Eus. Ἀσορδάν, Tob. 1: 21, Σαχεδονός, Alex. Σαχεδών, Joseph. Ἀσσαρχόδδας, Ναχορδάς), a king of Assyria after Senacherib.

אֶסְתֵּר (Persian) p. n. f. (= סְתָר, Persian, *sitareh*, Greek ἀ-στήρ, star, asterisk; comp. עַשְׁתֹּרֶת), consort of Xerxes (Ahasuerus), who was formerly called הֲדַסָּה, (myrtle). LXX. Ἐσθήρ.

אַע Aram. m. equiv. to Heb. עֵץ, wood, since often in the Aramaic that ע = ע and א = ע.

אַף (pronom. root) prepos. at, on, and the prepos. expression of approximation, either stable or moving; to, thereto, before, hither, since both ideas are interwoven in all languages; hence conjunctive when it signifies the moving to a place or near it, as 1) likewise, also, e. g. אַף אַחֲרָיו, also after him, i. e. near, close to him, differs from גַּם, which has only a tendency of augmenting; 2) besides, e. g. 'besides God will not do wickedly,' (Job 34: 12); 3) to, (being a prepos.) 'I have let the matter known to thee,' (אַף אֲהוֹדָה); 4) and, indeed, expressed with or without gradation, e. g. 'to thee, O Lord, belongs the day, and even the night.' (Ps. 74: 16). 'Thou art beautiful, my beloved, and even (yea) pleasant.' (Song of Sol. 1: 16); 'even (yea) thou castest off fear,' etc. (Job, 15: 4). Compounds: אַף־אָמְנָם, even, truly; in the first part of the sentence: even indeed, אַף־גַּם, besides also, אַף־כִּי besides that, according to the context; how much more, how much less; הַאַף is it now also (true)? אַף כִּי־אָמַר has he said indeed? = הַאַף is it even that?

אַף Aram. the same as in the Hebrew.

אַף (= *anf.* with suff. אַפִּי; dual אַפַּיִם) m. a snorter, hence nose, anger. The dual אַפַּיִם; 1) properly nostrils, but transferred to snorting with anger; hence the form, long or short suffering, i. e. enduring; 2) the whole face, e. g. אַפַּיִם אַרְצָה, the face to the ground, (ellipsis) turned; לְאַפַּי

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דָּוִד before the face of David; (comp. כְּלַפֵּי = כְּלַאֲפֵי, Aram. as before the face); 3) like פָּנִים, πρόσωπον, for person; אַפַּיִם, also two persons, מָנָה אַחַת אַפַּיִם one gift for two persons, i. e. double; 4) p. n. m. The root is אָנַף, which see.

אָפַד (fut. יֶאְפֹּד) to bind, to bind round, to gird round.

אֵפֹד (adj. m. only f. אֲפֻדָּה const. אֲפֻדַּת); 1) to be bound round, to be girded round; hence, חֵשֶׁב אֲפֻדָּתוֹ, the girdle bound, or girded on; 2) the tying round the garment thrown over a person. The root is אָ־פַד, which see.

אֲפֻדָּה see אֵפֹד.

אַפֶּדֶן (later with suff. אַפַּדְנוֹ), m. castle, palace, burgh. The root is probably אָפַד, to bind, to make fast, to arch; (compare אֵלֶם, אֲגֻדָּה), and formed after the method of צִפֹּרֶן, from אַפַּד.

אָפָה (fut. יֹאפֶה; once וַתֹּפֵהוּ), to bake, with two accus.; אֹפֶה, אֹפֶה m. and f. baker; שַׂר הָאֹפִים chief of the bakers.—Niph. Pass.

אֵפוֹ, אֵפוֹא (pronom. root) demonst. adv.; 1) properly here there, but always in reference to time: now then, ποτέ, then, in the emphatic speech, e. g. 'then do this (אֵפוֹא) my son,' (Gen. 27 : 8), now then, (אֵפוֹ), 'who is he?' (Gen. 27 : 33), what then? (אֵפוֹא); 2) in the original signification similar to כֹּה, e. g. if not, then (אֵפוֹ), strengthened by כֵּן: as אִם כֵּן אֵפוֹא if it be thus then. It is composed from â dem. and פוֹ=כּוֹ.

אֵפוֹד (אֵפֹד c. אֵפוֹד), m. 1) to wrap round, dressing, especially of the high priest, or royal garments, ephod, ἐπωμίς, made from purple, blue, or purple, scarlet, and gold fringes, and made like the garments now used by the Catholic Priests at the Mass, chasuble; 2) that which is wrapped up, heathen idols.

אֲפִיחַ p. n. m. from אָפַח = פָּח (the oppressed one, the one who is snubbed at).

אָפִיל adj. m. אֲפִילָה, f. weak in the stem, drooping in the stem, unripe, tender in the stem; derived from אָפַל, which see.

אַפַּיִם p. n. m. (double person, double pieced). See אַף.

אָפִיק adj. m. 1) strong, vigorous, originally to set in motion, to press, to conquer; hence subst. אֲפִקִים, the strong ones; 2) to move, to flow; hence subst. brook, a vale with a brook; next, water-tube, spout, the bed of a river, etc., always derived from

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running, flowing The root is אָמַק, which see.

אָמֵיץ see אָמַק.

אָמַל to fall; hence, 1) to descend, to sink, to set, of the sun, to become dark; 2) to fall, to sink oneself, to sink the stem; hence to be tender, weak in the stem, to be pliable, always proceeding from its original signification.

אָמֵל adj. m. dark, without sun, of days, (related to חָשׁוּךְ).

אֹמֶל m. setting of the sun, sun-set, darkness; fig. of misfortunes, reverse.

אֲמֵלָה (from אָמֵל) f. the same, however more collective.

אֻמְלָל p. n. m. (very tender, weak, redoubled form from אָמַל).

אָמַן (not used) to turn in a circuit, to twist.

אֹפַן (pl. אֹפַנִּים and אֻפָּנִים, const. אֹפַן, pl. אֹפַנַּיִם) m. circumference; hence a wheel; אֹפַן מֶרְכָּבֹתָיו, 'wheel of his chariots;' יְרוֹת הָאֹפַנַּיִם, axle of the wheels; fig. of a speech moving in its own sphere, דָּבָר דָּבָר עַל־אָפְנָיו a speech spoken in its sphere, i. e. measured.

אֹפַן see אָפַן.

אָמַם equiv. to חָמַם, vanish, cease; (comp. תַּם).

אֹמֶם (dual אֹמְתַיִם; const. אֹמְתֵי) m. the vanishing; hence: end, אֹמֶת אֶרֶץ i. e. remote lands; אֹמְתַיִם, the two ends of the feet, pair of soles, מֵי אֹמְתַיִם water that reaches up to the soles, i. e. shallow; (comp. מֵי מָתְנַיִם, בִּרְכַּיִם); 2) adv. and conj. not, besides, except, originally nothing, e. g. all their princes are nothing (אֹמֶם); 'is any one else, or besides, with thee? and he said, no one (אֹמֶם) none;' not, e. g. not (אֹמֶם); from me, except: nothing further except (אֹמֶם) God; hence בְּלֹא=בְּאֹמֶם without; הַאֹמֶם, *an non?* מֵאֹמֶם from nothing = like a nothing, next to הֹהוּ; עַד אֹמֶם till then, that not; כִּי אֹמֶם, except that; hence also, only that, but, however; אֹמְתַי = אֹמֶם, formed like בְּלָתַי, זוּלָתַי.

אֹמֶם דָּמִים see דָּם.

אָמַע (not used) to breathe, to blow, related to פָּאָה, פָּאַח, פָּאַי. From which אֵמְעָה, אָמַע.

אֹמֶץ (pause אָמַע) m. equiv. to הֶבֶל, a breath; hence מֵאַיִן = מֵאֹמֶץ, from a breath, from nothing. The root is אָמַע, which see.

אֵמְעָה generally f., originally the breathing one, the hissing one; hence, venemous serpent, from אָמַע, to breathe, to hiss. The termination êh is shortened from âh.

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Comp. זָרָה, עָלָפָה and others.

אָפַף (poetically) to circumferate, to turn, to twist, related to סָבַב; hence to surround, to encompass, with acc. Ps. 18 : 14, and with עַל Ps. 40 : 13.

אָפַק (not used); 1) to move, to flow, hence אָפִיק brook. The root is אָרַפַּק related to פָּק, סָרַפַּק to weigh; 2) trans. to set in motion, to push, to press, to conquer, hence אָפִיק strong, powerful. Only Hith. 1) to force oneself, to make oneself courageous, daring, וָאֶתְאַפַּק וָאַעֲלֶה הָעֹלָה 'I forced myself, therefore, and offered a burnt-offering,' (1 Sam. 13 : 12); 2) to force oneself to take courage, to refrain from something, to curb oneself, e. g. 'the sounding of thy bowels and of thy mercies, are they restrained?' (Isa. 63 : 15).

אֲפֵק and אָפִיק p. n. f. (city of a canal) name of a town. See אֲפֵק.

אֲפֵקָה p. n. f. (the same) name of a town. See אֲפֵק.

אָפַר (not used); 1) equiv. to פָּרַר, crumbled, to be broken in pieces; 2) equiv. to עָפַר to cover, where ע is softened into א.

אֵפֶר m. 1) dust, originally, to scatter into dust. Comp. דַּק dust, from דָּקַק to be beaten small, to pulverise; hence מְשָׁלֵי־אֵפֶר 'proverbs or songs like dust,' i. e. vain songs (Job 13 : 12); רֹעֵה אֵפֶר 'he who feedeth on ashes,' i. e. 'who hunts after vanity,' (Isa. 44 : 20); אֵפֶר וָאָפָר 'earth and dust,' figure of transientness (Gen. 18 : 27); 2) ashes from wood, different from דֶּשֶׁן ashes of the sacrifices.

אֵפֶר m. covering, especially covering of the head; (comp. Aram. עֲפַר the same; מַעֲפָרָא turban). The root is אָפַר = עָפַר which see.

אֶפְרוֹחַ (pl. חִים־) m. a young brood, from פָּרַח which see. The א is preformative.

אַפְרְיוֹן (only Canticles) m. equiv. to פַּרְיוֹן, sedan, φορεῖον, *ferculum*, chariot, from פָּרָה = פָּר which see. The termination יוֹן, is only to be met with in roots ending with vowels (ל״ה), like הֲרָיוֹן, רַעְיוֹן, hence the root of this word is פָּרָה.

אֶפְרַיִם 1) p. n. m. (from a noun in the sing. אֶפְרִי or פְּרִי from פָּרָה with א preformative) name of the second son of Joseph, Ephraim, and subsequently head of a tribe. After the division of the empire, there was for a long time an Ephramitic dynasty at the head of the Israelitish portion: hence Ephraim = Israel; 2) p. n. f.

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name of the territory of Ephraim called so after the head of the tribe; 3) mountain of Ephraim, extending from the plain of Jesrael to the mountain of Judah; 4) Forest of Ephraim, the correct etymology is from פָּרָה, and therefore there is no dual form.

אֲפַרְסַי (Aram.; pl. ־סָיֵא) m. an inhabitant of a town in Syria, perhaps from Prusias (Cellar. ad Plin. ep. 10, 85), or Pyrisa bora (Amm. I, 23, p. 286). Uncertain because the extension of the Syrian dynasty is not clearly ascertained, the terminating ־ָא is contracted from ־ָיָא which is common in Syriac.

אֲפַרְסְכַי and אֲפַרְסַתְכַי (Aram. pl. ־כָיֵא) p. n. of a people of whom no particulars are ascertained.

אֶפְרָת with the â indicating motion אֶפְרָתָה; 1) p. n. m. equiv. to אֶפְרַיִם (פְּרָת a sprout, a sproutling), hence אֶפְרָתִי Ephratite, from Ephraim; 2) p. n. f. a name for Bethlehem, (i. e. a fruit territory).

אַפְתֹּם (Aram.) adv. finally, perhaps equiv. to אַפְסֹם from אֶפֶת = אֶפֶס with the adverbial termination ôm like הֲלֹם (הַל) שִׁלְשֹׁם (שֶׁלֶשׁ), פִּתְאֹם (פֶּתַע). Others derive it from Persian *fdam*, which is not unlikely in the Aram. biblical passages. See אֶפֶס.

אֶצְבֹּן p. n. m. (from אֶצֶב = עֶצֶב beautifully formed) once in its stead אֲבִיהוּד (ornamentally formed).

אֶצְבַּע (with suff. אֶצְבָּעִי, pl. ־עוֹת) f. finger, forefinger, transferred to measure, the breadth of a finger. The finger of God: a token or sign that God is the director: with רַגְלַיִם toe. The א is preformative, and the root is צָבַע which see.

אֶצְבַּע (Aram.) the same, but elsewhere עַדְבַּע, in the Talmud we find the denominative אַצְבַּע derived from it, signifying to stretch out the fingers for giving a sign.

אָצִיל m. properly to lean on, to be joined to, connected with; hence 1) the noble (joining to his ancestors) descending from the ancient stem; 2) support to lean upon; אֲצִילִים the (supports of the earth), utmost points of support. 'Thou whom I have taken from the ends of the earth' (Isa. 41 : 9), similar to קְצוֹת.

אַצִּיל (pl. אַצִּילוֹת, const. אַצִּילֵי), m. properly to lean firmly, to be closely joined; hence, joint, shoulder, elbow, from אָצַל in the intensive form.

אָצַל (not used) to lean, to bend, to-

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wards, from which אֵצֶל, אֵצִיל, אֶצִיל. The root is אָ־צַל, related to עָ־צַל.

אֵצֶל (with suff. אֶצְלִי), m. support, to lean upon, aside, only prepos. leaning upon, near, close by, מֵאֵצֶל, from near by; French *de chez.* (Comp. מִלִּפְנֵי), from which denom. אָצַל, to put aside, to separate, to select, to distinguish, with מִן and לְ, to select for somebody.—Niph. pass.—Hiph. fut. וַיֶּאצֶל, to separate, to distinguish, perhaps אָצַל is in this sense primitive, and related to נָצַל.

אָצֵל 1) p. n. m. (nobly, of noble extraction), in pause אָצֵל; 2) p. n. of a place, a cliff, from which must be distinguished בֵּית אֵצֶל, p. n. of a place.

אֲצַלְיָהוּ p. n. m. (distinguished, or selected by God).

אֹצֶם p. n. m. (equiv. to עֹצֶם, strength.)

אֶצְעָדָה (equiv. to צְעָדָה), f. 1) ornament of the feet, or of the instep, a small chain round the instep, from צָעַד; compare Lat. *pedica*, ornament of the foot; *manica*, ornament of the hand; *tunica*, ornament of the waist; 2) bracelet, from its similarity with the ornament of the instep.

אָצַר to keep together, to accumulate.—Niph. pass.—Hiph. fut.—first pers. אוֹצְרָה denom. from אֹצֶר, to appoint somebody over the treasury, with עַל.

אֵצֶר p. n. m. (accumulation, heaping up).

אֶקְדָּח (rare) originally adj. m. very glowing, sparkling, dazzling colour; hence subst. אַבְנֵי אֶקְדָּח, high-coloured stones, (Authorised Version: 'pleasant stones'), Isa. 54 : 12. The root is קָדַח, to burn, to glow.

אַקּוֹ (rare) epic. roe, *caprea*, others *capra*; at all events the root is אַק, to which וֹ = וֹן is added as a suffix, and here like in עֵז later, *n* is interpolated.

אֹר see אוֹר.

אָרָא (not used) to be strong, vigorous, courageous, related to נָ־אַר, overwhelm; comp. Greek ἄρω, to make strong; Ἄρη-ς, the powerful one, Mars; ἄρειος, brave, valourous; from which is אֲרָא p. n. אֶרְאֶל, אַרְאֵלִי p. n. אֲרִיאֵל, אֲרֵה, אַרְיֵה.

אֲרָא p. n. m. (from אָרָא, properly strength; next, the strong one).

אֶרְאֶל (only with suff. אֶרְאֶלָּם) m. the strong one, the powerful one, hero, collectively, heroism, heroes, from אָרָא (אַרְא) and the termi-

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nation formed therefore after אֵל, also אֲרִיאֵל, (after the form בַּרְמֶל) which is indicated by the doubling of the ל. According to others it is a compound of אֲרִי אֵל lion of God, but in that case would be inexplicable, (*a*) the abbreviation of אֲרִי into אַר; (*b*) the doubling of the ל in אֵל for אֵל, only once אֲרִיאֵל for אֲרִיאֵל occurs, for as it appears from a false signification by the punctuators, unless a noun formed from אֲרִי is the foundation. The root is אָרָא.

אַרְאֵלִי p. n. m. (the heroic-minded) formed from אֲרִיאֵל.

אָרַב (fut. יֶאֱרֹב) to bind up, to tie, to twine, to knot; here only figuratively *κακὰ ῥάπτειν*, to weave or to spin deceit, to lie in wait with לְ, עַל, and accus.; part. אוֹרֵב also collective, the plotting one, i. e. the ambush, if not אוֹרֵב = אֹרֵב, like אֹבֵד = אוֹבֵד.— Pi. part. only מְאָרְבִים, those lying in wait, or ambush, with עַל.— Hiph. fut. only וַיַּאְרֶב = וַיַּרְב, to cause laying in ambush.

אָרָב p. n. f. (joining of houses, n. gent. אֲרָבִי) name of a town.

אֹרֶב m. 1) ambush; 2) place of ambush where beasts are encamped; (comp. מְאֹרָב, מִסְתֹּר). א (with suff. אָרְבּוֹ, אָרְבָּם) m. to concoct, to spin cunning, lying in wait.

אַרְבֵּאל (complete בֵּית אַרְבֵּאל) p. n. of a town, probably Arbêla in Galilee.

אַרְבֶּה m. locust, especially those that appear in swarms, (*gryllus gregarius*) from אָרַב, properly therefore, band, troop, swarm. See גֶּזָם.

אֶרֶב (from אָרַב, only pl. const. אַרְבוֹת) f. properly snare; hence concoction of deceit, e. g. 'and he shall bring down their pride together with the spoils (אַרְבוֹת) of his hands,' i. e. that which his hands have woven or concocted, (Isa. 25 : 11).

אֲרֻבָּה (from אָרַב; pl. אֲרֻבּוֹת), f. properly that which is railed in, hence generally, rail, window, e. g. window of Heaven, from whence the rain comes, dove-cot, smoke-hole, or chimney, etc. R. אָרַב.

אַרְבּוֹת p. n. f. a place in the territory of Judah. See אָרַב.

אַרְבַּע m. (for רֶבַע, f. אַרְבָּעָה, const. אַרְבַּעַת); 1) four; also the fourth, in regulation of time; with suffix אַרְבָּעְתָּם, four of them; dual אַרְבָּעְתַּיִם, fourfold; pl. אַרְבָּעִים, forty, often for a round number. See רָבַע, רְבִיעִי, רֹבַע. 2) p. n. See קִרְיָה.

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אַרְבַּע Aram. the same.

אָרַג (fut. יֶאֱרֹג ; 2 pers. תַּאַרְגִּי) ; 1) to plait, e. g. the hair in curls ; 2) to weave, part. אֹרֵג, אֹרְגָה weaver, masc. and fem.

אֶרֶג m. 1) tress, plait (of the hair) ; 2) the weaver's shuttle, originally the motion to and fro.

אַרְגֹּב p. n. f. name of a territory of Bashan, the other side of Jordan, with sixty towns. רֶגֶב in the Mishna, and רִיגוֹבָאָה in the Samaritan translation is generally assimilated to it. The signification is (from רֶגֶב) : that which is cloddy, i. e. fruitful, (ἐρίβωλος).

אַרְגְּוָן (Aram.) equiv. to אַרְגָּמָן, which see. Probably from אֲרַג, to weave, with the termination vân ; (comp. נִשְׁתְּוָן, מַרְחֶשְׁוָן), therefore originally that which is woven.

אַרְגָּז m. box, chest, derivation obscure. Probably *arg-as* is from אָרַג, i. e. אַרְגְּ, Lat. *arc-a*, with the termination ָז *as*. See the letter שׁ.

אַרְגָּמָן m. originally, stuff of various tints, from רָגַם = רָקַם, chequered colouring ; hence generally that which is dyed purple,—purple. The form אַרְגְּוָן may be softened from the above word.

אָרַד (not used) probably equiv. to יָרַד to descend, to come down, to be afflicted, אַרְדְּ p. n., אַרְדּוֹן p. n., אֲרוֹד, p. n.

אַרְדְּ p. n. m. equiv. to אֶרֶד, misery (the unhappy one), patr. n. אַרְדִּי.

אַרְדּוֹן p. n. m. (*afflictus*).

אָרָה divides into three entirely unconnected significations ; 1) not used = to אָרָא, to be strong, vigorous, from which אֲרִי, אַרְיֵה ; 2) poetically, to pluck, to pluck out, to gather, also to gather the grapes (from the vine). From which אֹרְיָה, אֹרְוָה ; 3) (not used) equiv. to אָר, to burn ; (comp. עָר, חָרָה, Lat. *are-o*, *ar-d-eo* ; *uro*, etc., from which אֲרִי־אֵל ; all the three significations exist therefore only in the non-primitive words, but have throughout a grammatical analogy.

אֲרוּ (pronom. root) Aram. behold ! see ! there ! but also conjunctive in אֲרוּם.

אֲרוֹד p. n. m. (sadness, affliction), also אֲרוֹדִי.

אַרְוַד p. n. f. a Phœnician insular town on the Phœnician coast, north of Tripoli, now called Ruad, hence gent. n. אַרְוָדִי.

אֹרְוָה (pl. אֹרָוֹת, const. אֹרְוֹת), f. a stable ; hence generally the rack of a horse in the stable. From אָרָה to lug, to pluck.

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אָזוּז (only pl. אֲזוּזִים), adj. m. to be made firm like a cedar, from אָזַז.

אֲזוּבָה see אֵזוֹב.

אֲזוּמָה p. n. f. (a rising ground), town in the territory of Shechem, according to Eus., later it was called Remphin, not far from Diospolis.

אֲזוֹמִים Ketib, once for the Keri אֲזוֹזִים.

אָרוֹן (const. אֲרוֹן) m. f. 1) ark, chest, a box, specially the holy ark of the tablets of the law, called אֲ' אֱלֹהִים, אֲ' הָעֵדוּת, אֲ' הַבְּרִית; 2) case for mummies, coffin. The etymology is uncertain.

אָזַז (not used) originally to be compressed, firm.

אֶזֶר m. cedar, (originally firm-rooted), cedar of Lebanon, in the Arab. several of the *genus pinus*.

אֲזָרָה (from אֶזֶר), f. cedar-work, wainscoating; (compare עֲצָה). The root is אָזַר.

אָזַר (without fut.); 1) to go, to wander. The root is אָרַר, related to the Greek ἴεχ-ο-μαι, to go.—Part. אוֹזֵר, wanderer, derivat. אֹרְחָה, אוֹרַח; 2) (not used) to fix, to appoint, originally to direct, (*tendere*), to aim at.

אָזַר p. n. m. (equiv. to אוֹרֵחַ, wanderer).

אֹרַח (pl. אֳרָחוֹת, const. אָרְחוֹת, with suff. אָרְחָתָם, but also אֹרְחֹתָם, אֹרְחֹתֵיכֶם); com. 1) way, equiv. to דֶּרֶךְ, but in this sense only poetical; figuratively walk of life, conduct, manner: as way of Jehovah, i. e. to walk with God, etc.; poetical, for wanderer, equiv. to אֹרְחָה; 2) certain (i. e. always returning) time, e. g. אֹרַח נָשִׁים the certain (monthly) time of women. See אָרַח, אָרַךְ.

אֹרַח (pl. אָרְחִן), Aram. the same. In Targum אוּרְחָא.

אֹרְחָה (from אוֹרֵחַ), f. originally wandering, pilgrimage, but also troop of persons, caravan.

אֲרֻחָה (אָרַח), f. that which is fixed, measured, (of viands) portion, dish, from אָרַח. 2.

אֲרִי (pl. אֲרָיִם), epic. lion, originally the courageous, mighty one, ἄρσι-ος, from אֲרָא = אָרָה, after the form טָלִי; (comp. לַיִשׁ, לָבִיא, לָבִי).

אֲרִיאֵל m. (the altar of God), fire-shrine of God, a poetical signification of the altar for burning-sacrifices, from אֲרִי, fire-hearth, and אֵל; hence also of Jerusalem, being the city of this sacred fire-hearth.

אֲרִידִי (Persian) p. n. m. yielding something worthy.

אֲרִידָתָא (Persian) p. n. m. the same.

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אַרְיֵה (from אֲרִי ; for אַרְיָה, pl. אֲרָיוֹת), epic. lion. The fem. form has no influence on the genus. The root is אָרָה. 1.

אֲרִיָּה (pl. אֲרִיּוֹת) equiv. to אֲרִוָּה.

אַרְיוֹךְ (Assyr.) p. n. m. the Arian or that which is Ariac, which name has been extended to the Persians, Medes, and Assyrians, אֲרִי is the known syllable, Ἄριο, in Persian names *ok* is the adj. termination. See the letter כ.

אֲרִיסַי (Persian) p. n. m.

אָרַךְ 1) (not used) to be equalised, appropriate, suitable, from which אֲרֻכָה ; 2) אָרַךְ, fut. יֶאֱרַךְ to extend, *tendere*, to be long, where the root is אָ־רַךְ, related to אָ־רַח, to reach, to extend.—Hiph. to extend forward (the tongue), to make long, to lengthen (the days), also without יָמִים; hence to make the days long, to live long, to endure; to postpone, to delay (the anger, the wrath), i. e. to be long-suffering; to extend, i. e. stay.

אֲרַךְ Aram. (like אָרַךְ 1), part. pass. אֲרִיךְ, *conveniens*, suitable.

אֶרֶךְ m. 1) length, extension, e. g. אֶרֶךְ רוּחַ, length of spirit, i. e. long-suffering, אֶרֶךְ הָאֵבֶר, length of the covering of the wing, i. e. long-winged ; 2) delay, e. g. אֶרֶךְ אַפַּיִם, delaying the wrath, i. e. long-suffering, 'take me not away (do not destroy me) in thy long-suffering,' (Jer. 15 : 15), i. e. by delaying thy wrath against the enemies ; 3) p. n. of a town, Areca, Arecca, (according to Ptolm.) on the Tiger, on the border between Suzana and Babylon, from which n. gent. אַרְכְּוָיֵא ; 4) p. n. of a city in Palestine, from which n. g. אַרְכִּי.

אָרֹךְ m. אֲרֻכָּה, f. adj. long, lasting, enduring, the usual adj. form.

אֹרֶךְ m. length, with יָמִים: length of life, with אַפַּיִם, patience. See אֶרֶךְ.

אַרְכָּה (from אֶרֶךְ), Aram. f. length of time, length.

אֲרֻכָה and אֲרוּכָה, f. suitableness, equalisation ; hence healing, amendment, salvation, generally joined to עָלָה, צָמַח. See אָרַךְ.

אַרְכְּבָא (with suff. אַרְכְּבָתֵהּ) Aram. f. equiv. to רְכָבָא, knee.

אַרְכְּוַי gent. n. from אֶרֶךְ 3.

אַרְכִּי gent. n. from אֶרֶךְ 4.

אָרַם (not used) equiv. to רָם, to be high, from which אֲרָם, אַרְמֹנִי.

אֲרָם const. אֲרַם, p. n. (high land) Aramia in the farthest extension of the term, but especially Syria; as a national name Aram is mentioned for the son of Shem, Gen.

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10 : 22 ; according to the Greeks it is situated in Ἄριμοι, Ἀραμαῖοι, according to the Hebrews it is only applied to Syrians, constructed with sing. pl. m. and f. The several territories of Aramea bear the names of: אֲ' צוֹבָה, אֲ' מַעֲכָה ; אֲ' נַהֲרַיִם ; אֲ' דַּמֶּשֶׂק ; אֲרָם בֵּית רְחוֹב ; פַּדַּן אֲרָם.

אֲרָם p. n. m. (the high one).

אַרְמוֹן (pl. const. אַרְמְנוֹת, the ô is dropped), m. palace, castle, citadel, generally comprising several buildings ; hence next to בַּיִת, palace. The derivation is obscure, if not, אָרַם is taken for the root.

אֲרַמִּי m. gent. אֲרַמִּיָּה and אֲרָמִית, f. (also as an adv.) אֲרַמִּים, pl. Aramites, Syrians, Mesopotamians. אֲרָמִית in Aramaic, i. e. in Aramaic language.

אַרְמֹנִי p. n. m. (probably = עַרְמֹנִי, the plane-tree, slender).

אֲרָן p. n. m. (the slender one ; אָרַן, according to the Arab. to be slender, slim, related to אָרַם).

אֹרֶן m. 1) kind of cedar, (originally the slender one), from which masts are made. See אֲרָן, תֹּרֶן. 2) p. n. m.

אַרְנֶבֶת epic. hare, originally plucking, used of the plucking, mowing of grass. The root is רָנַב, which see.

אַרְנֹן p. n. m. (the murmuring, rushing one, from רָנַן), name of a river and valley (נַחַל) between the countries of Albelka and Karrak, the present Mug'eb.

אַרְנָן p. n. m. (the slender one).

אָרְנָן p. n. m. (the same), Ketib אֲרַנְיָה, Keri אֲרַוְנָה, and אוֹרְנָה, the same.

אֲרַע (def. אַרְעָא Aram.) m. the earth, equiv. to אֶרֶץ ; as an adv. below, beneath.

אַרְעִי (Aram.) adj. m. the lower one : formed from אֲרַע.

אַרְעִי (const. אַרְעִית, Aram.) f. soil, floor ; this termination is an abstract form.

אַרְפָּד (Syr. רְפָד) p. n. f. (couch, from רָפַד), Syr. a town not far from Epiphania, (חֲמָת), on the Orontes.

אַרְפַּכְשַׁד p. n. of Semitic tribe, whose territory bore the same name ; hence the province Ἀῤῥαπαχῖτις in northern Assyria is taken for it. It is said that the Chaldees descend from this Semitic tribe, which, however, the syllable כְּשַׁד does not indicate (they are called כֶּשֶׂד).

אֶרֶץ (with the article הָאָרֶץ, with â of motion, אַרְצָה, pl. אֲרָצוֹת), f. (rarely m.) 1) the earth as a continent in contrast to sea ; circle of the earth in contrast to Heaven ;

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next, land generally (אֲדָמָה, תֵּבֵל, אִי, יַבָּשָׁה), fatherland, especially with the Hebrews, Jewish land; earth for soil, *humus;* אַרְצָה, unto earth, *humi;* earth as an element, clod of earth; 2) inhabitants of the earth, signifying everything that moves or creeps on the earth. The pl. signifies countries, especially heathen countries. The word is primitive.

אַרְצָא p. n. m.

אֲרַק (Aram.) equiv. to אֲרַע (ע=*gh*, changed into ק=*q*).

אָרַר (1 pers. pret. אָרֹתִי, fut. יָאֹר), to execrate, with the accus. אֹרְרֵי־יוֹם those that curse the day, sorcerers; imperat. אֹר and אָרָה, (ôra) before Makkaf, cursers; (comp. קִלֵּל, נָקַב, קַב).—Niph. only part. pl. נֵאָרִים, pass.—Pi. denouncing vehemently; הַמַּיִם הַמְּאָרְרִים the curse-causing waters.—Hoph. pass.

אֲרָרָט p. n. of a country in Armenia, which is called so to this day, between the Araxes and Ormia, then also for Armenia in general; comp. תֹּגַרְמָה, מִנִּי. The Targ. renders קַרְדֹּנַיָּא, קַרְדּוֹ, קַרְדּוֹן, i. e. the mountain Gudi, south-west of the sea Van, in the Pashalic Seherezu, which belongs to the Kurdish mountain.

אֲרָרִי p. n. m. (equiv. to הֲרָרִי).

אָרַשׁ (not used) originally to seize, (אָחַז), to take, (נָשָׂא) to take something up, to raise something; only Pi. אֵרֵשׂ, generally with accus. אִשָּׁה, to betroth, properly to take a wife for oneself, (לוֹ), quite like נָשָׂא in use and signification. The price for which she was betrothed, with בְּ.—Pu. 3 pers. f. אוֹרָשָׂה, part. מְאוֹרָשָׂה, pass. (of the girl to be betrothed. See יָרַשׁ.

אָרַשׁ (not used) to seek after something, to desire, to request. The root is אָ־רַשׁ, related to דָּ־רַשׁ, from which אֲרָשֶׁת.

אֲרֶשֶׁת f. the seeking, desiring, requesting.

אַרְתַּחְשַׁסְתָּא, אַרְתַּחְשַׁשְׁתָּא, אַרְתַּחְשַׁשְׁתָּא, (Persian) p. n. m. Arterxerses, a Persian king, which name Pseudo-Smerds and Arterxerses Longimamus bore; the orthography appears to be similar to that found in an inscription by Nakshi, Rustum, and on several Pellevie medals: *Artha-shedz;* if not another derivation is to be adopted, viz. from *Arta*—(אַרְתָּ) *K'sha*—(חֲשָׁא) *Sadeh*—(סְתָּא) i. e. son of the great king, on account of the Heb. orthog.

אֲשַׂרְאֵל p. n. m.

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אַשְׂרִיאֵל p. n. m. patron. אַשְׂרִיאֵלִי.

אֵשׁ (with suff. אִשִּׁי, אֶשְׁכֶם), f. (rare, m.) fire in manifold applications; fire of God, for lightning; of the heat of the sun, of brightness, shining, glimmering, of the flame or wrath of war, etc. The root is אָשַׁשׁ 1.

אִשׁ (equiv. to אֵשׁ = יֵשׁ) he is, it is there; (comp. Aram. אִית), originally part. from אוּשׁ, Aram. אית to be. See אִית.

אשׁ (pl. אֻשִּׁין, Aram.) m. foundation-ground, from אֲשַׁשׁ; see אַשַׁשׁ. II.

אַשְׁבֵּל p. n. m. (equiv. to אֶשְׁבַּעַל), patron. ־ֵלִי. The component parts are בֵּל, *belus*, and אֵשׁ, man, since the form אֶשׁ־אִישׁ; (comp. אֵל, אֶל in אַל) is abbrev. to אֶשׁ, אֵשׁ in p. n. m. Compare in a Phœnecian inscription, אשכתי = אֶשְׁכִּתַּי man of Kition, Cyprian.

אַשְׁבָּן p. n. m. the man of understanding; אֶ־שְׁ־בָּן, see אַשְׁבֵּל.

אַשְׁבֵּעַ p. n. m. (the passionate, violent one; בֵּעַ, part. form from בּוּעַ = בָּעָה, which see. See אַשְׁבֵּל).

אֶשְׁבַּעַל p. n. m. otherwise אִישׁ־בֹּשֶׁת בַּעַל and אִישׁ · בֹּשֶׁת and אֶשׁ are equal.

אָשַׁד (not used) to pour out, to moisten, to irrigate. The root is אָ־שַׁד; (comp. שַׁד breast, with the original idea to moisten.) Herefrom אֶשֶׁד, אֲשֵׁדָה.

אֶשֶׁד m. pouring out, emptying (of rivers and brooks); hence the place into which the rivers or brooks empty themselves.

אֲשֵׁדָה (pl. אֲשֵׁדוֹת), f. the same; hence foot of a mountain where such discharge takes place.

אַשְׁדּוֹד p. n. (fortress, from שָׁדַד), a town of a Philistine principality, (Ἄζωτος) now called Ashdod.—Patron. ־ִי, f. ־ִת.

אָשָׁה (not used) equiv. to אַשׁ, to be encamped, spread out easy, to be firm in foundation.

אֶשָּׁה f. fire, only Ketib אֶשָּׁתָם, their fire, Keri אֵשׁ תָּם; from which אֶשְׁתּוֹן. p. n.

אִשָּׁה (with suff. אִשְׁתִּי, אִשְׁתְּךָ, once אֶשְׁתְּךָ, pl. נָשִׁים, const. נְשֵׁי rare אִשּׁוֹת), f. woman, married or single; hence of a bride, a concubine; next, generally signifying the fem. gender (of animals), also an epithet of reproach for cowards; with emphasis, a woman as she ought to be, i. e. virtuous; with רֵעוּת, אָחוֹת in two opposite sentences, the one—the other. The form is derived from the ancient אֵשׁ, from which even

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אִישׁ is elongated. (See אֶשֶׁת), the pl. somewhat changed from the complete form אֲנָשִׁים,. (See אִישׁ, אֱנוֹשׁ.)

אִשָּׁה (const. אִשֵּׁה, pl. const. אִשֵּׁי) m. fire of sacrifices, flame on the altar; hence generally sacrifice, offering, even that which is not to be burnt. See אָשַׁשׁ. The ê termination is for â, but the fem. gender is here suppressed.

אֲשׁוּיָה (only אֲשׁוּיֹתֶיהָ in the Keri), f. pillar, from אָשָׁה, for which the Ketib אָשְׁיָה, which see.

אֱשׁוּן m. only Keri, from אֶשׁ, c. from אִישׁ, formed with the diminutive termination וּן; that אִישׁ may be thus abridged, is proved from the pp. nn. composed therefrom. (See אַשְׁבֵּל). The signification does not vary from אִישׁוֹן, as the Ketib has really אִישׁוֹן.

אָשׁוּר (not אֲשׁוּר, pl. אֲשֻׁרִים) f. 1) step, walk, *gressus*, hence fig. 'my foot hath held his (God's) steps' (Job. 23 : 11) i. e. I have followed his steps. The root is אָשַׁר, equiv. to שָׁר, which see); 2) only pl. אֲשֻׁרִים, from תְּאַשּׁוּר =אָשׁוּר a kind of cedar; hence שֵׁן בַּת־אֲשֻׁרִים, ivory, daughter of the cedar of Sherbin, i. e. set in such kind of wood; comp. אָשַׁר, from which אָשׁוּר is a pass. form.

אַשּׁוּר f. 1) equiv. to אָשׁוּר, which form need not be considered as a fault in the punctuation; 2) p. n. Assyria, complete אֶרֶץ אַשּׁוּר, (rare אֶרֶץ נִמְרוֹד) origin. only a small province in the capital of Nineveh, (Kurdistan), where the cities רֶסֶן, כֶּלַח, רְחֹבוֹת עִיר are separately named, later, however, signifying Assyria in its largest extension, so that even the ruins thereof (Babylonia and Persia) were called so. Ptolemy, Ἀσσυρία, Strabo, Ἀτουρία (אַתּוּר Aram.) The appell. signification is obscure.

אַשּׁוּרִים p. n. m. Arabian national tribe.

אַשְׁחוֹר p. n. m. (אַשׁ equiv. to אֶשׁ, a free man). Root חוֹר.

אָשְׁיָה f. support, foundation, fortress, only Keri; in Ketib, however, אֲשׁוּיָה both forms of אָשָׁה.

אֲשִׁימָא p. n. of a deity in Syria; comp. Zendic Eshem; Adêw, or Persian *Eshmeni*, (devil) the special signification is obscure.

אֲשֵׁירָה see אֲשֵׁרָה.

אָשִׁישׁ (only pl. const. אֲשִׁישֵׁי), m. founding, fortress, foundation-pillars; next, ruin, originally a piece of the foundation of the for-

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tress. The root is אָשַׁשׁ II. comp. also אָשָׁה.

אֲשִׁישָׁה (pl. ־ִים, ־וֹת) f. cake, originally stretched out, spread out, like עֻגִיָּה, πλακόεις, from stretching out, spreading out; hence raisin-cake: אֲשִׁישֵׁי עֲנָבִים; cake of sacrifice, etc. The root is אָשַׁשׁ II.

אָשַׁךְ (not used) probably to bind, to bind together, to tie up. The root is אָשַׁשׁ Rab. Pu. אֹשַׁשׁ with the original idea of tying, from which אֶשְׁכֹּל.

אֶשֶׁךְ m. that which is tied together, cord; only: cord of the testicles, regularly formed from אָשַׁךְ, to tie up, to bind up.

אֶשְׁכֹּל (pl. with suff. אַשְׁכְּלוֹת, אֶשְׁכְּךָ, from אֶשֶׁךְ, with ־ֹל as a diminutive termination), m. tender binding, joining; of grapes, berries: cluster of grapes, (Aram. אֶגֶל) from אג in the same sense; next, generally grape, of the date and vine; of the cyprus flower; comp. Talm. אֶשְׁכְּלֵי־שֶׁל־בֵּיצִים, a string of eggs.

אַשְׁכְּנַז p. n. of a people of Japheth, which is connected with the Crimeans (גָּמֶר), and with the Armenians, it signifies Askania in Phrygia, the Arabs use it to signify slaves, the Jews to signify *Germania*, Germans, all resting on the hypothesis as to the descent of these people.

אֶשְׁכָּר (with suff. אֶשְׁכָּרְךָ), m. originally greatly rewarding, making presents; hence donation, present, from שָׁכַר.

אֶשֶׁל m. tamaric, according to others for אֵלָה, Greek, ἄλσος, grove; the etymology is obscure.

אָשַׁם, אָשֵׁם fut. יֶאְשַׁם, pl. יֶאְשְׁמוּ; 1) to be desolate, waste, lonely, e. g. מִזְבֵּחַ of the altar, related to שָׁמֵם, שֵׁם; 2) figur. to be desolate, i. e. to be damned, to be mentally destroyed, e. g. 'Samaria shall be desolate (damned), for she has rebelled against her God,' (Hos. 13: 16); 3) to be guilty, to commit a trespass, with ל of the person, and ב, בְּ of the subject, by which one becomes guilty, inasmuch as guilt, destruction, desolation, and isolation are associated in the same idea.

אָשָׁם (pl. אֲשָׁמִים) m. 1) guilt, guiltiness; 2) the subject of guiltiness, that which a person appropriates unjustly to himself; 3) the sacrifice for atoning such guilt, trespass-offering, (different from חַטָּאת).

אָשֵׁם adj. m. guilty, i. e. either

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loaded with the guilt, or bound to atone for the guilt.

אַשְׁמָה (const. תַ), m. originally inf. Kal; hence לְאַשְׁמָה בָהּ, to commit trespass therein, but generally a subst.: 1) trespass-offering, atoning by the trespass-offering; 2) damnation, 'for whereas the damnation of the Lord is already upon us,' (Auth. Version, 'we have offended against the Lord already,'); 2 Chron. 28: 13; 3) idol, e. g. הַנִּשְׁבָּעִים, בְּאַשְׁמַת שֹׁמְרוֹן they that swear by the godhead (perhaps אֲשֵׁירַת is the reading) of Samaria.

אַשְׁמָן (from אָשֹׁם, only pl. אַשְׁמָנִים) m. a desert, solitude, wilderness, equiv. to צַלְמָוֶת, (צַלְמוּת) region of shadows; hence בְּאַשְׁמָנִים, בַּצִּיּוֹת, 'we are in desolate places as dead *men*,' (Isa. 59: 10) the tradition renders it correctly, darkness. Root אָשַׁם, to be desolate; the termination ן doubles the nasal sound.

אַשְׁמֹרֶת (pl. אַשְׁמֻרוֹת), f. night-watch, the third division of the night, *vigilia*, *φυλακή*; the second is called: אַשְׁמֹרֶת הַתִּיכוֹנָה; the first: רֹאשׁ אַשְׁמֻרוֹת; the last: אַשְׁכֻּרַת הַבֹּקֶר. Root שָׁמַר.

אַשְׁכָּרָה f. the same, formed from אַשְׁמָרָה.

אֶשְׁנָב (with suff. אֶשְׁנָבִי), m. trellis, originally the fitting of one thing into another, = אֶשְׁלָב; (see שְׁלַב; comp. חָרָךְ, אֲרֻבָּה, שְׁגָךְ). Root שָׁנַב, equiv. to שָׁלַב.

אֶשְׁעָה p. n. m. shining brightly! The root is שָׁעָה.

אֶשְׁעָן p. n. of a town, (to lean strongly), from שָׁעַן.

אָשַׁף (not used) probably only branched out from כָּשַׁף, the root of which is שַׁף, moving of the lips, murmuring, and generally seems to have signified secret movement.

אַשָּׁף (from אָשַׁף, pl. אַשָּׁפִים), m. magician, but different from כַּשָּׁף, others connect it with *σοφός*.

אַשָּׁף Aram. the same, but the pl. אָשַׁפַּיָּא, def. אָשַׁפַּיָּא.

אַשְׁפָּה f. quiver, originally sack, from שָׁפָה, related to שָׁפַח, to spread out; compare אַסְתַּחַת; בְּנֵי אַשְׁפָּה, sons of the quiver, arrows.

אַשְׁפְּנַז (Aram.) p. n. m. perhaps equivalent to אַשְׁכְּנַז.

אֶשְׁפָּר m. measure, portion, from שָׁפַר; the ancients translate it a piece, from שָׁפַר = שָׁבַר.

אַשְׁפָּת (only pl. אַשְׁפַּתּוֹת), f. heap, dung-hill, originally that which is heaped together, piled up, from סָפָה = שָׁפָה, to heap up.

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אַשְׁפּוֹת (from אַשְׁפָּה), pl. manure-hill, heap of dirt, (from שָׁפָה = סָפָה), rubbish; hence שַׁעַר הָאַשְׁפּוֹת (abbreviated הָאַשְׁפּוֹת), the gate of rubbish.

אַשְׁקְלוֹן p. n. a Philistine prince-town between Gaza and Jamnia, (LXX. Ἀσκάλων, 1 Macc. Ἀσκαλώνιον); hence also the appellation *Ascalonia*. *Escalotes*, *Shallotts*. Gent. n. אַשְׁקְלוֹנִי, the deriv. is obscure.

אָשַׁר (not used); 1) equiv. to שׁר to walk; hence אֲשׁוּר, walk, step; 2) equiv. to יָשַׁר, to be straight, rising above; hence of the straight and erect position; (compare אֲשֶׁר תְּאַשְּׁרוּר,), figurat. of the straightforward right conduct in undertakings; hence to walk successfully.—Pi. (from 2) to make straight, aright, to conduct (the steps), e. g. 'Enter not into the path (do not conduct your steps) of the wicked,' etc. (Prov. 4 : 14); figuratively to call one blessed, happy, from אָשַׁר, to be happy.—Pu. to be conducted, to be led straightforward, made happy.

אֲשֶׁר 1) relat. pron. demonst. without reference to gender or number, explaining a preceding noun: he, who, etc. As the most important particle, however, in compound sentences, it stands: 1) where it signifies in the power of a noun at the beginning of a sentence the relation thereof, and being a kind of particle is completed by the pronoun or suffix according to its connection with the subject or object, e. g. 'every moving thing (אֲשֶׁר הוּא) which liveth,' (Gen. 9 : 3), where הוּא gives to the relative אֲשֶׁר the signification of the subject: which (m. f. and neuter) אֲשֶׁר כְּלָאוֹ, 'whom he had shut up,' (Jer 32 : 3), where וֹ gives to אֲשֶׁר the signification of object. This completion is necessary when אֲשֶׁר relates to a subordinate idea, e. g. אֲשֶׁר—וֹ, whose (son spoke); אֲשֶׁר־לוֹ, to whom (he said), where אֲשֶׁר expresses neither the idea of subject or object; otherwise the completion may be omitted, as it is omitted with אֲשֶׁר when it relates to nouns that express place, time, manner, and mode. Since אֲשֶׁר without completion has merely a relative signification, different, therefore, from the relat. prons. of other languages which are of a pure pronominal character, it may be connected in various manners, e. g. אֲשֶׁר שָׁם where, אֲשֶׁר מִשָּׁם wherefrom, or from whence,

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אֲשֶׁר whereto or whither; or with the pronoun of the 1st and 2d person, (אֲשֶׁר הוֹצֵאתִיךָ, אֲשֶׁר בָּרִיתִי); in other languages, however, it is only possible with the 3d person. The absence of the pronominal completion often makes אֲשֶׁר an independent relative word, and as such it stands: (*a*) to describe minutely a noun named, e. g. man that (אֲשֶׁר) (were) with him, but as such a descriptive sentence may be easily replaced by a fit adjective apposition, the relative particle is often omitted, e. g. in a land, (that) not theirs, a land (that) he knew, etc., by which an abbreviation of the sentence occurs; (*b*) introducing a new noun not yet mentioned in the preceding sentence, e. g. 'he who (אֲשֶׁר) was over the household,' (2 Kings 18: 18); know what (אֶת־אֲשֶׁר) will occur, etc., which, however, is omitted by poets; (*c*) if it gives a general idea of cause and effect, e. g. כָּל־הַיָּמִים אֲשֶׁר הָיָה הוּא שָׁאוּל לַיהוָה 'as long as he liveth (all the days) he shall be lent to the Lord,' (1 Sam. 1: 28); 2) as relative conjunction, *quod*, like ה, ב, but not so distinct and frequent e. g. עוֹד אֲשֶׁר, yet is it that; בַּאֲשֶׁר, inasmuch, where; כַּאֲשֶׁר, as much, like as; עַל־אֲשֶׁר therefore that; אַחֲרֵי אֲשֶׁר, after that, or after intrans. verbs where אֲשֶׁר points out the object, e. g. he shewed that (אֲשֶׁר) he was a Jew; more frequently instead of it אֵת־אֲשֶׁר, or after the const. state of a noun, or after prepositions, e. g. day that, i. e. which day, *quando*.

אָשֵׁר p. n. m. happy one.

אֹשֶׁר (with suff. אָשְׁרִי) m. happiness, from אָשַׁר, 2.

אַשְׁרְאֵל p. n. m. equiv. to אַשְׁרְאֵלָה, happiness from God.

אֲשֵׁרָה (rare אֲשֵׁרָה, pl. רוֹת, רִים), f. originally luck or star of fortune (Venus), herefrom is the name of the Syrian divinity, (otherwise עַשְׁתֹּרֶת), connected with בַּעַל; the pl. however, signifies images, statues of this goddess, (connected with פְּקִילִים מַצֵּבוֹת). The root is אָשַׁר.

אֲשָׁרִים (only const. אַשְׁרֵי, with suff. אַשְׁרֶיךָ, אַשְׁרַיִךְ, אַשְׁרָיו), m. happiness, salvation; interj. hail! happy he! the form of the const. state remains even before the short suff. because the word only occurs in the pl.

אִשְׁרְנָא (Aram.) m. wall, of uncertain derivation.

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I. אָשַׁשׁ (not used) equiv. to אַת, אֲיָא, to burn, to glow.

II. אָשַׁשׁ (Aram. אֲשָׁשׁ,) equiv. to אָשָׁה, which see.

אֶשֶׁת f. wife, secondary form of אִשָּׁה, but not a const. of the same; hence also absolute, formed from the ancient form אֵשׁ, man; (hence lengthened אִישׁ), const. אֶשׁ (in pp. nn.)

אֶשְׁתָּאֹל p. n. a town (LXX. Ἐσθαόλ Ασταώλ, Eus. Ἐσθαούλ) in the territory of Dan, 10 miles from Eleutheropolis; gent. n. ־אֻלִי.

אֶשְׁתַּדּוּר (Aram.) m. sedition, meeting, from שְׁדַר.

אֶשְׁתּוֹן p. n. m. (the fiery one).

אֶשְׁתְּמֹהַ and אֶשְׁתְּמוֹעַ, p. n. of a town of priests.

אֶת (Aram.) m. equiv. to Heb. אוֹת. The root is אות, as in the Hebrew.

אַתָּ equiv. to Heb. אַתָּה, m. thou, which see.

אַתְּ pause אָתְּ, person. pron. f. thou, equiv. to אַתִּי; the latter form is contracted, and abbreviated from אַנְ־תִּי, like אַתָּה from אַנְ־תָּה, and seldom אַתְּ is contracted from the masc. אַנְתָּה.

אֵת (with suff. אֵתוֹ, pl. אֵתִים), m. hatchet, ploughshare, hoe, originally the instrument which cuts through and digs in, from אות, to make incisions, to engrave. See אות, אוֹת. Irregularly also occurs the form אִתִּים, אִתֵּיכֶם.

אֹת (before Makkeph אֶת־, alone אֵת), refl. pron. the same, *ipse*, formed from a demonst. pron. (comp. αὐτός). The pronom. root is used: 1) joined with suff. in order to replace the omitted accus. of the pers. pron.; since the suffix cannot stand alone, hence always אֹת occurs, e. g. 'I had slain thee,' (אֹתְךָ) Numb. 22 : 33; where the emphasis require the accus. of the person. pron. Likewise when the verb in the person. pronoun has two objects, whilst the suffix of the verb can only express one, where it is with the suff. is expressed by אֹתוֹ him; אֹתָהּ her; אֹתְךָ thee; אֹתָךְ irregular; אֶתְכֶם (rare אֹתְכֶם), אֶתְכֶן, אֶתְהֶן, (אֹתְהֶן) 2) before nouns, generally when they occur at the beginning or are fixed, or personal, e. g. whom? (אֶת־מִי); that which (אֶת־אֲשֶׁר); this (אֶת־זֶה); all this (אֶת־כֹּל), etc., but it always expresses the accus. which the active connection generally calls forth; hence the necessity of translating the verbs carefully, e. g. 'let this land be given,' (Numb.

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32 : 5) (יֻתַּן). 'Let not this thing displease thee,' (2 Sam. 11 : 25) (אַל יֵרַע), etc., where traces of the old demonst. signification are yet found dispersed here and there, like as in the Bulgaro Aramaic.

אֵת, אֶת־ (sign of the accus.) see under where it belongs.

אֵת, אֶת־ (pronom. root, with suff. אִתִּי) prep. with, generally expressing association and accompaniment ; hence also, by, at, with, e. g. שָׁכַב אֶת־, to lie with ; עָמַד־אֶת־, to stand by ; לִין אֶת־, to tarry over night with, יָשַׁר אֶת־ to sit with, עָרַךְ מִלְחָמָה אֶת־, רִיב, הִשְׁלִים, כָּרַת בְּרִית, הִתְחַתֵּן, to make war, to combat, to make peace, to enter into a covenant, to intermarry with, etc. Otherwise it has the quality of עִם, a possession in the soul or mind, to will, or physically to appoint, and all similar secondary significations may be traced back to the original with, by, at, even where it seems to signify near, next to. מֵאֵת from by, from with, i. e. away from that with whom it was (like מֵעִם) *de chez quelqu'un*, after verbs signifying going away, sending, receiving, buying, requesting, etc., etc.

אֶתְבַּעַל p. n. m. (possession of Baal) אֶת const. from אִית = יֵשׁ possession, Joseph. Ἰθόβαλος, Εἰθώβαλος, (אִיתְבַּעַל).

אֲתָא (Aram.) the same as the Heb. אָתָה, (3 pers. pl. אֲתוֹ, inf. מֵתֵא, imp. pl. אֲתוֹ. Af. הַיְתִי, inf. הַיְתָיָה. Pass. perf. third pers. f. הֵיתַיִת, pl. הֵיתָיוּ).

אָתָה, אָתָא (pl. אָתָנוּ, fut. יֶאֱתָה, וַיֵּתֵא, וַיֵּאת, pl. יֶאֱתָיוּ, with suff. וַיֶּאֱתָיֵנִי, part. pl. f. אֹתָיוֹת, imper. אֵתָיוּ) ; 1) to come, with לְ, עַד of the person to which one comes ; 2) like בָּא, to occur, to befall, with the accus. ; 3) to pass by.— Hiph. הֵתָיוּ imperat. bring. This root is secondary from אוּת, hence i. e. אֶת, which see.

אַתָּה (אַתָּה from אַנְתָּה, as the Aram. and Arab. have it), p. אַתָּה, pers. pron. m. thou, also written אַתָּ, seldom entirely abbreviated אַתְּ, the essential root-syllable is תָּה, next to an ancient form תוּ, (analogous to הוּ, like fem. תּ tê, next to the ancient form תִּי, (analogous הִי), אַנְ is a preformative demonst. syllable, like in אֲנִי, אָנֹכִי, etc.

אָתוֹן (pl. אֲתֹנֹת), f. she-ass ; the Arab. root *atana* is a deriv., for in אָתוֹן the וֹן is suff. and אֶת is the root.

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אַתּוֹן (Aram.) m. oven, chimney, origin. fire, from אַת = אֵשׁ, to burn, Gr. αἴθ-ω, with the suff. וֹן.

אַתּוּק (in the Ketib for אַתִּיק, which see), m. settle, applied to galleries and buildings.—Targ. זז, στοά-στυλον. Root אָתַק.

אַתִּי (only in Ketib); i. e. אִתִּי from אַנְתִּי pers. pron. f. thou, like אַתְּ which is abbrev. from it.

אִתַּי, אִיתַי p. n. m. the possessor. See אִית.

אַתִּיק (Aram. עַתִּיק. The root is אָתַק, which see), m. settle, of buildings and galleries, equiv. to אַתּוּק.

אַתֶּם (abbreviated from אַתּוּם), pers. pron. 2 pers. pl. m. ye. The old form תּוּם, (*an* is added) is yet found in תוּ of suffix.

אַתָּם p. n. m. an Egyptian place, LXX. Ὀθώμ.

אֶתְמוֹל (= אֶת־מוֹל, like אֶל־מוֹל), אֶתְמוֹל, אִתְמוֹל adv. yesterday, long since. See מוֹל and תְּמוֹל, abbrev. from אֶתְמוֹל.

אָתָן bad orthography for אָתוֹן, which see.

אַתֶּן, אַתֶּנָה or אַתֶּנָּה, pers. pron. 2 pers. pl. fem. ye, the reading אַתֶּן might perhaps be derived therefrom.

אֶתְנָה m. present, reward wages of a prostitute, from תָּנָה, originally an adj.

אֶתְנִי p. n. m. (equiv. to אֶתְנִי, to be generous, liberal in giving.

אֶתְנָן (pl. אֲתְנִים), m. gift, present, generally a present to a prostitute. The ground form תְּנַן is for תַּנַן, from תָּנָה.

אָתַק (not used) to move away, to make a settle, used of the building of a terrace, to move forward, to move away, to move aside, related to עָתַק, רָתַק which in their original signification meet together.

אֲתַר (Aram.) def. אַתְרָא, m. place; hence אֲתַר דִּי, equiv. to Heb. מָקוֹם אֲשֶׁר, to the place where = where; hence בָּאֲתַר, i. e. בַּאֲתַר, after; אֲלָתַּר (Talmud.) equiv. to אַל אֲתַר, on the spot, soon. The signification of the root is obscure.

אֲתָרִים p. n. m. (places, neighbourhood, countries).

אֲתַת (Aram.) equiv. to אָשַׁשׁ, to burn, to glow, from which אַתּוֹן, which see.

ב

ב called *bet*, beth, בַּיִת (= בַּיִת pl. בָּתִּים and בָּתּוֹת), signifies house, like א taken from the ancient form of letters, when hard, *b*, when soft, *v*, and as a numerical 2.

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By the close relationship of the labials, *beth* interchanges with פ, ו, מ, *i. e.* p, f, w, m, e. g. בָּרֶקֶת, Sanscr. *marakata*, פָּצַל ; בָּצַל, פָּצַע ; בָּצַע, פָּזַר ; פָּתַת, בָּתַת ; מָרָא, בָּרָא ; זְמַן, זְבָן ; בָּרַח, דִּימוֹן ; דִּיבוֹן, צָבַת ; צָפַד, Sanscrit *wrig*, and others.

ב A) insep. prepos. is the general grammatical preposition for expressing approximation, and the various significations proceeding from this original meaning develop themselves as follows: 1) the purely local, temporal, or circumstantial nearness; hence (*a*) on, by, at, (from the question where) as בָּעָיִן at the well; בַּשָּׁמַיִם, on heaven; בַּשַּׁעַר, at the gate; בְּמִקְדָּשׁ, at the sanctuary; and the phrases עַיִן בְּעַיִן, eye to eye; שָׁנָה, חֹדֶשׁ בְּחֹדֶשׁ, בְּשָׁנָה, פַּעַם בְּפַעַם, שַׁבָּת בְּשַׁבָּת, יוֹם בְּיוֹם, etc., in this sense many verbs are construed with it, when the immediate approximation is to be expressed, e. g. קָרָא בְּ, to call upon; נִגַּשׁ בְּ, to approach to some one; also the verbs of attachment and adherence, דָּבַק בְּ, to cleave to one; אָחַז בְּ, הֶחֱזִיק בְּ to hold to one; נָגַע בְּ, to touch a thing; פָּגַע בְּ, to fall or attack a thing; also the verbs of confidence and faith, as holding fast to any thing, although signifying those of the contrary, e. g. חָסָה, בָּטַח, הֶאֱמִין, נִזְהַר, בָּגַד בְּ, מָעַל, פָּשַׁע, חָטָא, מָרַד בְּ, כִּחֵשׁ, also the verbs of asking, or seeking the deity, e. g. שָׁאַל בְּ, דָּרַשׁ בְּ ; also the verbs of taking pleasure in anything, or of the contrary, e. g. אָהַב, רָצָה, בָּחַר, גָּעַל, מָאַס ; עָלַץ, עָלַז, גִּיל, שָׂמֵחַ, קָט, גָּעַר בְּ ; also the verbs of resting of the senses upon something, e. g. חָזָה, רָאָה בְּ, to look, to see upon; שָׁמַע בְּ, to hearken to; הֵרִיחַ בְּ, to smell at; likewise the verbs of the spiritual resting upon something in thought or in speech, e. g. שִׂיחַ בְּ, the thought or speech to rest upon something; עָנָה הֵעִיד, הָגָה, דִּבֶּר בְּ where it may be rendered on or upon; (*b*) the expression of accompaniment, or attendance: with, originally near something, or instrumental by something; which may be rendered, by, through; as בְּנֹצָתָהּ ; בַּחִצִּים, בִּתְרוּעָה ; hence the great number of advbs. and adjs. formed by such בְּ ; if placed before nouns, e. g. בַּכֹּחַ with strength, i e. strong, thus also בַּשֶּׁלִי, בְּפֶרֶךְ, בִּקְרִי, בַּלָּט, בְּתוֹם, בִּתְבוּנָה, בְּגֵאוּת, etc. In this sense it

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stands after verbs, which, by the assistance of the בְּ, express the the idea of accompaniment: e. g. הִתְנַבֵּא בְּ (through) פֶּתַח, קֶרֶם, בָּא, יָרַד, etc.; hence בְּ עָבַד, to serve with somebody; בְּ נָשָׁה, to take usury through somebody, i. e. to lend; בְּ נִשְׁבַּע, to swear by somebody; (*c*) by, at, in reference to objects where it may be translated either within, e. g. of walls, of gates; or upon, if we speak of tall subjects; 2) the moving approximation, signifying as it were a continuous touching; hence (*a*) towards, thereon, thereto, but distinct from אֶל where moving is expressed without approximation. In this sense many verbs of motion are construed with בְּ, when the motion connected with aiming remains within the limits of the movement, e. g. בְּ נָתַן, to give—in; בְּ דָרַךְ, to tread—in; also the verbs of ruling and prevailing: בְּ עָצַר, to stop, to impede; בְּ רָדָה, מָשַׁל, verbs signifying a hostile attack directed against the mind: as בְּ צָחַק, קָלַל, דָּבַר, רִיב, נִלְחַם, קָנָא, בְּ חָרָה, קָצַף, הָתַל where in Latin *in* is used in this sense; (*b*) *in* (with accus. or abl.) since approximation is not only expressed by penetrating into a thing, but also by prevailing on space: e. g. בְּ בַּיִת in the house; בְּ עִיר, בְּ אֶרֶץ, in the town, in the land; thus, בְּ פָנַי, בְּ אָזְנַי, בְּ עֵינַי for certain forms. Figuratively to signify the mode and manner, e. g. בְּ דֶרֶךְ, in or after the manner; בְּ דְבַר, according to the command; בְּ עֵצָה, according to the counsel; (*c*) in, equiv. to within, among, amongst, thus only a part of the whole; e. g. בְּ קֶשְׁרִים, among the conspirators = a conspirator; בְּ כָל, among all; God is (בְּ עֶזְרִי) 'among my helpers = my helper,' (Ps. 118: 7); and in this sense also verbs the action of which refers only to a part of the whole, as הִכָּה בְּ, to smite (many); הִכָּה אֶת־, to smite (entirely); thus also בְּ נָגַע, שָׂחָה, אָכַל; (*d*) in, at, on, as shortly comprehending the whole according to its contents: בְּ בְהֵמָה, עוֹף, (in) of fowl and cattle; figuratively to express the essence of which a thing consists, i. e. the existence of the subject comprehended in one quality, e. g. God is (בְּ אֶחָד) in the unity, i. e. he is comprehended in the unity, is not conceivable without it, though the subordinate idea is only an adopted one.

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Respecting the etymology of this prepos. it is neither abbreviated from בַּיִת (house), nor from בֵּין (between), nor to be derived from any noun, but it is, in its short form בְּ universally grammatical, as confirmed by analogy. With suff. בִּי, (which see); בְּכָה, בְּךָ, pause בָּךְ, בָּךְ, בּוֹ, בָּהּ, בָּנוּ, בָּהֶם, בָּכֶם, בָּכֶן, and בָּם, בָּהֵמָּה, בָּהֵן, and בָּהֶן, compounds, בְּעַד, בְּעוֹד, etc.—B.) It appears 1) as an abbrev. from בֵּן (son), in some pp. nn.: as, בִּשְׁלָם, בִּמְהָל, equiv. to בִּן־שְׁלָם, בִּן־מְהָל, still more frequent in Arab.; 2) as an abbrev. from בֵּית in names of places, e. g. בְּעֶשְׁתְּרָה = בֵּית־עֶ׳, but in both cases this abbreviation must not be extended too far.

בַּ see בַּעַד.

בָּא see בּוּא.

בִּאָה (for בִּיאָה), f. (rare) entrance; (comp. אִיתוֹן), after the form קִימָה. Root בּוּא.

בְּאוּשָׁה (Aram.) f. wickedness, from בְּאֵשׁ. This form is made from the intensitive conj.

בָּאַר (not used) equiv. to בּוּר, *or-are*, to bore, to dig, (related to פָּאַר), as generally with many verbs with the second radical א, are identical with verbs having the second radical ו (ע״ו); from which Piel בֵּאֵר; 1) to bore in, to dig in, to engrave (on tablets); 2) to dig out (the sense), to explain, (related to פָּתַר).

בְּאֵר with â of motion בְּאֵרָה, with suff. בְּאֵרְךָ pl. בְּאֵרֹת, const. בְּאֵרֹת), f.; 1) pit, equiv. to בּוֹר; 2) well, complete בְּאֵר מַיִם חַיִּים, 'fountain of living waters;' 3) p. n. an encampment of the Israelites in the desert, complete בְּאֵר אֵלִים, (well of heroes); 4) p. n. of a place in the territory of Judah; 5) בַּעֲלַת בְּאֵר, also בַּעַל only, p. n. a place in the territory of Simeon.

בְּאֵר אֵלִים see בְּאֵר.

בְּאֵר לַחַי רֹאִי p. n. of the well of Agar, (well of beholding the living God), if not to read בְּאֵר לְחִי רֹאִי a well of the rock of beholding; (see לְחִי), since ל may thus be better explained.

בְּאֵר שֶׁבַע p. n. of a place in the territory of Simeon, (well of oath, well of covenant), Βηρσαβεέ, (Βηρσουβεέ).

בֹּאר (originally בְּאֹר Ketib for בּוֹר) f. water-pit, cistern, pl. בֹּארוֹת, several instances בֹּרֹת; see בּוּר, בָּאַר.

בְּאֵרָא p. n. m. (the explainer); see בָּאַר.

בְּאֵרָה p. n. f.

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בְּאֵרוֹת p. n. a town in the territory of Benjamin, Eus. Βηρώθ, gent. n. בְּאֵרֹתִי and בֵּרֹתִי.

בְּאֵרֹת בְּנֵי־יַעֲקָן p. n. of an encampment of the Israelites in the desert, also בְּנֵי יַעְקָן alone, which see.

בְּאֵרִי p. n. m. the illustrator.

בָּאֵשׁ (only fut. יִבְאַשׁ) originally bad, odious, (*bos*) to be odious, to be bad, (see Hiph.) Aram. בְּאֵשׁ; hence to smell bad, odious, as bad quality is commonly expressed in the East by bad odour.—Niph. נִבְאָשׁ to shew oneself, bad or base, to make oneself hateful with somebody, with בְּ, אֶת i. e. to stand in bad odour with somebody.—Hiph. הִבְאִישׁ; 1) originally to make base, to act basely; hence to cast odium; hence to bring in evil repute, to make hateful, generally carrying out this figure אֶת־רֵיחַ, to make the savour to be abhorred, (Exod. 5 : 21); 2) to excite, to spread bad odour, (i. e. to become hateful, odious).—Hith. to make oneself hateful, only הִתְבָּאֲשׁוּ, with עִם with, etc.

בְּאֵשׁ (Aram.) the same, with עַל, (in contrast to בְּסַם); see בָּאֵשׁ.

בְּאֹשׁ (with suff. בָּאְשׁוֹ), m. bad odour, stink; (comp. צַחֲנָה). The form is for בֹּאֶשׁ, after the ancient and Aram. manner.

בָּאשׁ (only pl. בְּאֻשִׁים), originally adj. bad, evil, unripe, of עֲנָבִים, but also as a noun, bad, wild grapes.

בָּאְשָׁה (rare) f. bad, thorny growth, weed; f. form from בְּאֹשׁ.

בָּאתָר (Aram.) see בָּתַר and אֲתַר.

בָּב see בּוּב.

בָּבָה (only const. בָּבַת), f. originally hollowness, cavity, opening, gate, only בָּבַת עַיִן, gate of the eye, i. e. pupil of the eye, from בּוּב; (comp. בִּיב, Talm. cave, pit; בָּבָא Aram. gate). According to others, the little man; (comp. אִישׁוֹן בַּת עַיִן, κόρη, a figure to represent the pupil of the eye; comp. בָּבוּאָה, Talm. little image).

בֵּבַי p. n. m. (comp. Talmud, בָּבָא p. n. probably fatherly, from *bab* father).

בָּבֶל (with ה of motion, בָּבֶלָה), p. n. the principal tribe of Babylonia; next, also the empire of that name, next to אֶרֶץ כַּשְׂדִּים, אֶרֶץ שִׁנְעָר, שִׁנְעָר, which at the time of the Persian dynasty also signified Persia. Scripture also furnishes grammatical explanation for בַּלְבֶּל, division of language, originally confusion; without regard

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to tradition, it might be equiv. to בָּב בֵּל, gate of Balus, or בִּירַת בֵּל, castle of Balus; (comp. בֵּל).

בַּבְלִי, (pl. def. בַּבְלָיֵא), Aram. adj. Babylonian, from בָּבֶל.

בַּג (only Ketib) m. food, it must, however, be read בָּג; (comp. פִּתְבָּג), if the Keri reading בַּז is not correct. The root is בזז.

בָּגַד (fut. יִבְגַּד, יִבְגֹּד); 1) (not used) to cover, to cover up, from which בֶּגֶד, clothing; 2) figur. to cover, to conceal, to hide; hence to act clandestinely, to deceive, (comp. לָבַשׁ, עָטָה), either absolute or with בְּ, rarely with מִן, or accus. of the person which one deceives or treacherously abandons, e. g. wife, friend, God, בּוֹגְדִים, the faithless, the treacherous; הַיַּיִן בּוֹגֵד, the wine (drunkard) is treacherous.

בֶּגֶד (with suff. בִּגְדִי, pl. בְּגָדִים, בִּגְדוֹת, const. בִּגְדוֹת), m. (once f.) covering, clothing; hence, 1) especially over-covering, (related to מַעִיל), next, cover, sheet; 2) wrapping, deceit, treachery, injustice. The root is בָּגַד, which see.

בִּגְדוֹת pl. clandestineness, deceit, as to the pl. termination, compare עֲשֻׁקִּים, oppression, always with the sing. signification.

בָּגוֹד adj. m. only בְּגוֹדָה, adj. f. female hypocrite, traitor, the first vowel ָ is retained, like in בָּחוֹן, עָשׁוֹק. The root is בָּגַד.

בִּגְוַי p. n. m. (the fortunate one, *felix*); comp. Βαγαῖος, Her.; Βαγώας, Ael. It might also be formed from the Persian bâgh, *hortus, paradisus*.

בִּגְלַל see גִּלַּל.

בִּגְתָא (Pers.) p. n. m. (probably equiv. to בִּגְתָן), which see.

בִּגְתָן, בִּגְתָנָא (Pers.) p. n. m. beautifully formed, Persian *beh*, بِه, good, handsome, and *ten* person, body.

בַּד (pl. בַּדִּים) m, isolation, separation, from בָּדַד, to be secluded, lonely; hence, 1) separate part; בַּד בְּבַד, part by part, which also may be rendered everything by itself; (compare the adv. לְבַד, formed therefrom; alone, separately); בַּדֵּי שְׁאוֹל תֵּרַדְנָה, 'they (the hopes) shall go down into the loneliness of the pit,' (Auth. Vers. 'to the bars of the pit,' Job 17:16); where בַּדִּים loneliness, is used in the singular signification; 2) originally string, thread, cord, from בָּרַר, to bind; hence (*a*) collectively thread, linen, e. g. מִכְנְסֵי בַד, breeches of white linen, pl. בַּדִּים, absolute, linen garments; (*b*) branches

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boughs, so called on account of their being entwined or connected; hence only plural בַּדִּים; next, bars, poles for carrying or for lifting, distinct, therefore, from מַטֶּה; (c) pl. בַּדִּים, joints of the body, originally branches of the body; complete, בַּדֵּי עוֹר, branches of the body; hence figurat. the nobles of the people, as the moving members of the body of the nation; 3) pl. בַּדִּים, talk, gossip; next personally, gossiper, talker, from בָּדַד 3, related to בָּטָא, בָּדָא, which see.

בָּדָא originally to form; hence to invent, to imagine; part. with suff. בּוֹדָאם, for אַתָּה בֹדְאָם 'thou feignest them (out of thine own heart,') Neh. 6 : 8. Comp. בָּטָא.

בָּדַד 1) to be separated, forsaken, isolated, lonely. The root is בַּד, to be separated, estranged · בּוֹדֵד, lonely; 2) to bind, related to אָ־פַד, from which בַּד בַּדִּים; 3) (not used) to talk, (related to בָּטָא).

בָּדָד m. loneliness, separation, solitude; hence also as an adv. lonely, alone; next to לְבָדָד.

בְּדַד p. n. m.

בְּדֵי see דֵּי.

בַּדְיָח. p. n. m.

בְּדִיל pl. בְּדִילִים) m. name of a metal that is mentioned in connection with gold, silver, iron, lead, brass, and by which is understood a kind of tin, (κασσίτερος; Aram. בַּסְטִירָא) the pl. בְּדִילִים, (Is. 1: 25) signifies several mixtures of tin which are separated as dross from the pure metal. The root is בָּדַל.

בָּדַל 1) (not used) to flow along. The root is בָּ־דַל, Βδάλλω, from which בְּדֹלַח, which see; 2) only Niph. נִבְדַּל, to separate oneself, to make oneself lonely, to make onself solitary, with מִן from something; hence figuratively to depart, or altogether to be separated or excluded. With אֶל, לְ it denotes to be selected, instead of for or to something; hence to be counted with, or selected for something.—Hiph. (caus.) to make something solitary, i. e. to separate, to divide, to partition off; (comp. הִזִּיר, הִפְלָה, הִתִּיק, הִפְרִיד) figuratively to divide, to distinguish, generally connected with בֵּידֹלְבֵין, בֵּידֹלְבֵין, בֵּידֹל, but in the signification of connecting joined with מִן, to exclude, with מֵעַל; to select for something, with לְ, and like in Niph. without case.

בָּדָל (only const. בְּדַל), m. part,

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division, בְּדַל־אֹזֶן, lap of the ear, (see תְּנוּךְ). The root is בָּדַל.

בְּדֹלַח m. Βδολ-χόν, Βδέλλ-ιον, originally fragrant resin, or the gum-drops of an Indian tree; hence afterwards used of the form of a drop, pearl, whose whiteness is compared to the grains of manna, and figures in connection with the ruby (שֹׁהַם) and the gold as an important and valuable product of India, (חֲוִילָה, Targum) 1 Chron. 1 : 22, אֲתַר מַפְּקָנוּת מַרְגַּלְיָתָא. The etymology is very appropriate from בָּדַל, like the Greek form from Βδαλλω. The original form is here like there, בְּדֹל, Βδολ, Βδελλ, the termination ־ַח appears to be the well-known Semitic adj. termination *ak*.

בְּדָן p. n. m. (=בֶּן־דָּן Danite; hence Targ. Samson), name of a judge of Israel.

בָּדַק (not used) to be out of repair, decaying.

בֶּדֶק (with suff. בִּדְקֵךְ), m. that which is out of repair, delapidated, crazy (of a building), from which denom. בָּדַק, (only in Chron). to be occupied with something out of repair, to repair the same; perhaps בָּדַק signifies there like in Aram. to investigate, to examine.

בִּדְקַר p. n. m. (equiv. to בֶּן־דְּקַר, lancer).

בְּדַר (Aram.) equiv. to Heb. בָּזַר.

בָּהָה (not used) equiv. to בָּהַם, which is formed therefrom, to be dumb, mute, to be amazed, to be benumbed.

בֹּהוּ (for בְּהוּ like פְּרִי), m. desolation, voidness, terror, related to תֹּהוּ; see אֶבֶן; the root is בָּהָה.

בַּהַט m. (only Esther) a kind of marble, LXX. σμαραγδιτης, of uncertain derivation.

בְּהִילוּ (Aram. const. בְּהִילוּת), f. eagerness, hurriedness, from בָּהַל.

בָּהִיר adj. m. bright, shining, from בָּהַר.

בָּהַל only Niph.; 1) originally to thrust oneself, to press oneself, to rage against oneself; hence generally to be frightened, terrified, to lose courage; 2) figuratively, to be frightened, to do something timidly, e. g. to fly, to flee, to hasten away, to imagine something, always with לְ the secondary sense of suddenness; hence also suddenly to perish.—Pi. בִּהֵל fut. יְבַהֵל, to rage against something, to frighten, alarm somebody, figuratively, to accelerate, to hasten.—Pu. pass. e. g. 'an inheritance gotten hastily,' (נַחֲלָה מְבֹהֶלֶת, Prov. 20 : 21).—

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Hiph. similar to Pi. but also to frighten away.

בְּהַל (Aram.) the same.—Pa. like Pi. Heb.—Ithpa. pass.—Ithpe. inf. הִתְבְּהָלָה, rashness, haste.

בֶּהָלָה f. terror, destruction; from בָּהַל; see בַּלָּהָה.

בָּהַם (not used) is only the lengthened form from בָּהָה, to be dumb, applied to beast, which lack speech; hence אִלֵּם in modern Heb. signifies the animal kingdom, as מְדַבֵּר signifies mankind, the human kingdom.

בְּהֵמָה (c. בָּהֳמַת, like שָׁאֳלַת, from שְׁאֵלָה, with suffix, בְּהֶמְתְּךָ, בְּהֶמְתֵּנוּ, pl. בְּהֵמוֹת, const. בַּהֲמוֹת), f. cattle, as a collective noun, especially domestic animals, (in contrast to חַיָּה, wild beast); it is, therefore, used of sheep, goats, bullocks, beasts of burden, never of wild beasts; poetically with the addition of שָׂדַי, יַעַר, הָאָרֶץ, הַשָּׂדֶה, it is also used of tame cattle. The root is בָּהַם, lengthened from בָּהָה.

בְּהֵמוֹת (sing.) m. the Nile-horse; only Job 40: 15; origin. water-horse, (Coptic *p-ehe-moot*, comp. Italian *bomarino*), a name adopted from a foreign language.

בֹּהֶן (pl. בְּהוֹנוֹת), f. the thumb, (with יָד); the large toe, (with רֶגֶל), probably equiv. to בֹּהֶם, like in Arab.

בֹּהַן p. n. m. (dwarf, a little man), from which the name of a place, אֶבֶן בֹּהַן.

בָּהַק (not used) to shine, to brighten; next, to be white.

בֹּהַק m. an erruption of the skin not of a dangerous tendency, and of a white, pale appearance, (Auth. Vers. 'freckled spot.' Lev. 13: 49). LXX. ἀλφός, (white).

בָּהַר (not used) equiv. to בָּהַק, where ר, like the ק in the latter word, is additional.

בַּהֶרֶת (pl. בֶּהָרֹת), f. white freckle in the skin, from בָּהַר.

בּוּא (fut. יָבֹא); 1) to enter, (in contrast to יָצָא) with אֶל, לְ of the place which one enters, or with ָה of motion; poet. with the accus. (comp. *ingredi urbem*, *intrare domum*), also with אֶל of the person; with בְּ it expresses penetrating. In this most extensive sense it is applied in manifold relations, like בָּא אֶל (עַל) אִשָּׁה 'go in unto a woman.' (Deut. 23: 13); (comp. Βαίνειν, *inire*, used of the coupling of animals) first joining the husband, (of a virgin); to go in and out (יָצָא וּבָא), i. e. to conduct oneself; with לִפְנֵי הָעָם (before the

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people), to lead the people, to be at their head, which addition is sometimes dropped; to enter, i. e. to engage in a covenant, (בְּרִית), in an oath (אָלָה); to be involved, e.g. in dispute, debt; to enter into office; to obtain admission; to enter into the days, i. e. to get old; to go in (of the sun), i. e. to return to his home, to set, (contrast יָצָא); to enter with the ancestors, i. e. to die, (related to אָסַף); to be gathered in, of the corn; to come in, of revenues, etc. but the original and ancient signification is: to go, in cases where the goal of arrival is added, and the goer is considered at the starting-point of the road: אָנָה אֲנִי־בָא whither shall I go; figur. to live, to walk; with עִם, אֵת to associate with somebody, (like הָלַךְ); 2) to come, i. e. to meet at some place, (contrast to הָלַךְ), with אֶל, עַל, עַד, לְ, and accus. of the pers. or of the place; (comp. אָתָה, Gr. ἔρχομαι, to go and to come); hence with בְּ to come with something, i. e. to bring; figuratively to mention, to quote; originally to come forward with something, e. g. 'I will mention (אָבֹא בְּ) (go in) the strength of the Lord,' (Ps. 71 : 16) (related to אַזְכִּיר); i. e. I will praise them; with עַד, אֶל to equal some one; of inanimate things: to arrive at something, (also with לִפְנֵי)—בָּא עַל, to come over some one, to attack, to make desolate, of enemies, also of poverty which overtakes one, in this sense poet. with the accus. and לְ to befall, (related to מָצָא, which see); to occur, to realise a wish, a request, to be fulfilled, (something in the future). The forms which especially should be noticed are: 3 pers. f. with suff. בָּאַתְנוּ 2 pers. f. בָּאת and בָּאתְ, 3 pers. pl. בָּאוּ, once בֹּאוּ, 1 pers. pl. בָּאנוּ, בָּנוּ inf. בֹּא, with suff. בֹּאֲךָ, בֹּאֲכָה, pl. בֹּאֶךָ, בֹּאָן, בֹּאָנָה, imp. בֹּא, בֹּאָה; imperf. יָבֹא, תָּבֹא, תָּבֹאָה, with suff, תְּבֹאֶךָ, תְּבֹאָתְךָ and others.—Hiph. הֵבִיא fut. יָבִיא, apoc. יָבֵא; generally causative; hence: 1) to carry in, (the thrashing-floor), to bear, to put the hand in the bosom, to enter in the grave, to introduce the bride (into the house), etc.; 2) to lead to, with לְ, אֶל, to bring, to bring away, to offer (presents); to bring about (misfortune), with עַל אֶל, לְ to cause to come, (things which have been predicted or desired); 3) to carry,

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e. g. he who carries God in his hand, (Auth. Ver. 'whose hand God bringeth *abundantly*,' Job 12 : 6) ; to carry back, to carry away, to obtain. The forms are : הֵבִיא, הֵבִיתִי, הֵבִיאֹתִי, with suff. הֲבִיאֹתִי, 2 pers. pl. הֲבִיאֹתֶם ; part. מֵבִיא and מֵבִי, inf. with prep. לָבִיא, (for לְהָבִיא), imp. הָבִי, הָבֵא, הָבִיא, fut. 1 pers. sing. אָבִי.—Hoph. pass. 3 pers. fut. הֻבָאת.

בּוּב (not used) to excavate, *cavare*, (related to אָ־בַב ; hence Aram. אַבּוּב, flute ; Lat. *ambubaja*, female player of the flute, the *m* in this word is interpolated, like the *n* in Arab).

בּוּג (not used, see בַּג, בָּג in פַּת־בָּג) to eat, to cook.

בּוּז (fut. יָבוּז) ; 1) to trample upon, with the feet ; hence to despise, with the accus. ; but with לְ to manifest contempt towards somebody ; 2) to treat with indifference, pass with impunity, with לְ.

בּוּז m. ; 1) contempt ; 2) p. n. m. 3) p. n. of an Arabian tribe ; gent. n. בּוּזִי.

בּוּזָה f. object of contempt.

בּוּזִי p. n. m.

בּוֹטָה see בֹּטָה.

בַּוַּי p. n. m.

בּוּךְ not used, equiv. to אָ־בַךְ, related to סָ־בַךְ, רָ־בַךְ), only Hiph. נָבֹךְ, to be entangled, confused, to confound oneself. From which מְבוּכָה.

בּוּל (not used) ; 1) to flow, to bubble. From which בּוּל, מַבּוּל ; 2) to flow in, to gather in, to cause to enter in, from which בּוּל, 2.—3.) to flow down, of branches, the idea of which is borrowed from the flowing of waves ; (comp. תַּל, דַּל, זַל, סַל), hence בּוּל. 3.

בּוּל m. ; 1) streaming, flowing ; hence the name of the rainy month in the East, (November) ; comp. Aram. מַרְחֶשְׁוָן, from רָחַשׁ, to overflow ; 2) that which is gathered in, harvesting product, (related to תְּבוּאָה) ; 3) bough, branch, properly that which hangs down ; hence בּוּל עֵץ, branch of a tree ; next, log of wood generally. See בּוּל.

בּוּם (not used) to be high, probably בָּמָה is the root, equiv. to בָּנָה, to raise up, build. From which בָּמָה.

בּוּן (2 pers. sing. בַּנְתָּ part. pl. בָּנִים), without inf. and fut. ; 1) to be distinct, clear, (Arab. bân), hence to observe, with בְּ, לְ, and accus. ; to perceive by the senses, also by a motion ; 2) to guard,

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to take notice of something, with אֶל, לְ, עַל, בְּ, and the accus.; 3) to perceive mentally, as a relative verb כִּי following it; to know, to recognise, with the accus. and לְ: 'thou knowest my thoughts,' (לְרֵעִי.), Ps. 119: 2; without case, to have insight, consideration.—Niph. (1 sing. נָבוֹנְתִּי, part. נָבוֹן), to shew oneself sensible, knowing, to understand; נָבוֹן דָּבָר, eloquent of speech.—Piel בּוֹנֵן, fut. 3 pers. sing. with suff. יְבוֹנְנֵהוּ, closely to watch something.—Hith. הִתְבּוֹנֵן, originally to be attentive within himself; hence to direct attention to something, with אֶל, עַד, עַל, בְּ and accus.; next, generally to conceive, to comprehend, to understand properly, to shew oneself of understanding.—Hiph. הֵבִין, (2 pers. pl. הֲבִינוֹתֶם; part. מֵבִין; fut. יָבִין; apoc. יָבֶן; inf. הָבִין; with suff. הֲבִינְךָ; imp. הָבֵן, הָבִינָה); 1) caus. of Kal: to make one understand, to teach, to interpret, to instruct (the people), with 1 and 2 accus. or לְ of the pers. and accus. of the object, generally blended with the signification of Kal; 2) intrans. to take notice, etc., with בְּ of something; hence participle מֵבִין, experienced, conversant, learned in writing: from the Hiph. form a new Kal form ensues by dropping the ה caus. as is common in verbs having a vowel for the second radical, the signification remaining the same as in Hiph. thus: בִּינֹתִי, (equiv. to הֲבִינֹתִי); inf. בִּין (הָבִין), imp. בִּין, בִּינִי; but no quiescent ' in in the middle of a verb must be taken as a radical on account of this word having one.

בִּינָה p. n. m. (insight, knowledge, the man of knowledge).

בִּנְיָ see בּוּנִי.

בּוּס (fut. יָבוּס), to tread (with feet), equiv. to בָּוַס; hence also figuratively; 1) to tread to the ground, to trample upon (enemies); 2) to despise, (equiv. to בָּוַס): e. g. food; part. בּוֹסִים, (for בָּסִים).—Pi. בּוֹסֵס, once בּוֹשֵׁשׁ, to tread violently, used of the hostile treading on holy ground.—Hoph. pass. participle מְבוֹסָס.—Hith. הִתְבּוֹסֵס, only Ezek. 16: 6, 22. מִתְבּוֹסֶסֶת בְּדָמַיִךְ, 'polluted in thy blood,' from בּוֹסֵס, to defile, (by treading down).

בּוּעַ (not used) to swell up, to spout, related to נָבַע, בָּעָה, compare Aram. בַּעְבַּע, to spout forth; from which אֲבַעְבֻּעוֹת.

בּוּץ (not used) to be white, bright,

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related to בֶּצֶר, Aram. בְּצַע, עֶבֶץ, אֲבַץ.

בּוּץ (later) m. fine, white cotton, Βύσσος, sometimes also for linen, (somewhat different from שֵׁשׁ, חִוִּר), so called on account of its whiteness; comp. Aram. בּוּצִין, lamp, from בּוּץ.

בּוֹצֵץ p. n. m. of a rock, (shining).

בּוּק (not used) emptying, pouring out, related to בָּקַק, which subsequently seems to have merged into the idea of moving, tottering. From which מְבוּכָה, בּוּכָה.

בּוּקָה (rare) f. waste, voidness, from בּוּק.

בּוֹקֵר m. a shepherd (רֹעֶה), originally formed from בָּקָר, herd.

בּוּר (only inf. בּוּר), equiv. to בָּאַר; 1) to bore, *for-are* to dig, (see בּוֹר); 2) to dig out, to explore, to explain, Ecc. 9 : 1.

בּוֹר (with ה of motion בֹּרָה, pl. בֹּרוֹת, בְּאֵרוֹת) m. 1) a pit, a hole; hence prison, complete בֵּית הַבּוֹר; next, grave; e. g. עַד־בּוֹר even to the grave; יוֹרְדֵי־בוֹר they that go down into the pit, the dead; אַבְנֵי־בוֹר stones of the grave, i. e. graves built of stone; יַרְכְתֵי־בוֹר the hindmost sides of the grave, the depths; 2) cisterns, wells.

בּוּשׁ (בּשׁ, בּשָׁה, בּשְׁתָּ, בּשְׁתִּי, בּשְׁנוּ, בּוֹשׁוּ, fut. יֵבוֹשׁ): 1) to shine, equiv. to בּוּץ, of the sun; 2) to discolour, to blush, (with shame), to be ashamed; turning pale, or blushing, as an indication of shame (comp. כָּסַף, חָוַר, Talm. הִלְבִּין), generally with מִן of the cause of shame. This verb is applied (*a*) to the being deceived, being disappointed, (fading) of hopes, or in the result of an undertaking to become ashamed, to become embarrassed, disappointed, with מִן: hence עַד־בּוּשׁ until being disappointed, i. e. long; (*b*) of inanimate things, e. g. his source will be ashamed, i. e. dried up. Pi. בּוֹשֵׁשׁ to cause embarrassment, to keep one waiting, to linger, (comp. עַד־בּוּשׁ). Hiph. הָבִישׁ and הוֹבִישׁ, exchanging the forms with יָבַשׁ, fut. יוֹבִישׁ; 1) to make ashamed, to deceive (hopes), or to cause embarrassment or shame to some one; 2) to disappoint, put to the blush, to put to shame, to act basely, hence מֵבִישׁ acting basely (contrast to מַשְׂכִּיל). Hith. הִתְבּוֹשֵׁשׁ to feel oneself ashamed.

בּוּשָׁה f. shame, making ashamed, from בּוּשׁ.

בּוּת (Aram.) to house (dwell, to make a dwelling, to move into a house, a verb derived from בַּיִת

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בַּז (with suff. בִּזִּי) m. spoil, booty, generally with לָתַן, נָתַן לְ. The root is בָּזַז.

בָּאַס (only 3 pers. pl. בָּאֲסוּ): to trample down, to destroy, e. g. 'whose lands the rivers (swarms of enemies) have spoiled,' or rather, 'trodden down,' (Isa. 18 : 3).

בָּזָה (part. בּוֹזֶה; fut. apoc. וַיִּבֶז) equiv. to בָּז to tread with the feet, hence to despise, with the accus. עַל, לְ; וַיִּבֶז בְּעֵינָיו 'and he thought scorn,' (and he despised in his eyes, literally) Esth. 3 : 6; also to be indifferent, e. g. דְּרָכָיו to his walk in life. Niph. only participle, נִבְזֶה, pl. נִבְזִים despised. Hiph. only inf. הַבְזוֹת to cause to be despised, in the eyes of somebody, etc.

בָּזֶה (const. בְּזֵה) adj. m. despised; בְּזֵה־נֶפֶשׁ of (all) persons despised.

בִּזָּה f. equiv. to בַּז, booty, often next to שְׁלָל, שְׁבִי.

בָּזַז (pl. בָּזְזוּ, בָּזְזָנוּ or בָּאנוּ, fut. יָבֹז, inf. בֹּז, imp. pl. בֹּזּוּ); 1) to despise (Zac. 4 : 10) equiv. to בָּזָה; 2) בָּזַז equiv. to בָּזַר, origin. to withdraw, to take away, to deprive, to cut off, hence to plunder, to despoil. (Aram. and Arab. to rob) with the accus. of the person, or place which is plundered. Niph. נָבַז (pl. נָבְזוּ, inf. הִבּוֹז, fut. יִבּוֹז) pass. Pu. the same.

בְּזָיוֹן (later) m. contempt, from בָּזָה.

בִּזְיוֹתְיָה p. n. a place in the territory if Judah.

בָּזֶל (not used) probably to be hard, firm, comp βασάλ-της iron-marble, of which Pliny says: *invenit Aegyptus in Æthiopia, quem vocant basalten, ferrei coloris atque duritici, unde et nomen ei dedit.* From which בַּרְזֶל.

בָּזַק (not used) to shine upon, to be lustrous, bright.

בָּזָק (only Ezek.) m. splendour, ray, of light, from בָּזַק.

בָּזָק p. n. of a town (LXX. Βεζίκ) not far from *Scythopolis*, from בָּזַק.

בָּזַר (fut. יִבְזֹר) to strew. Pi. to disperse. The root בָּזַר is related to פָּזַר Aram. retained in בִּזְרָא seed = זֶרַע.

בִּזְתָא (Persian) p. n.

בָּחוֹן m. prover (of metal); from בָּחַן.

בָּחוֹן (rare) m. watch-tower, originally a watch-state, only Keri, from בָּחַן.

בָּחוּר (for בָּחוּר, hence pl. בַּחוּרִים, const. בְּחוּרֵי) m. originally, the mature one, hence youth, applied to a young man, in the state of manhood (but unmarried) able to serve in war. The root is בָּחַר, II.

בְּחוּרוֹת f. pl. the same as בָּחוּרִים.

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בְּחוּרִים m. pl. youth, youthful age; from בָּחַר, II.

בְּחִין equiv. to בְּחוֹן only Ketib.

בָּחִיר (const. בְּחִיר) adj. m. chosen, selected, subst. the chosen one, from בָּחַר I., which see.

בָּחַל (rare); 1) equiv. to בָּזָל to look down upon something, with בְּ to despise; 2) only Pual part. מְבֻהָלֹת in Ketib, either from מְבֻהָלֹת Keri, or בָּחַל = בָּהַל as hastily, quickly joined together.

בָּחַן (fut. יִבְחַן) equiv. to בָּחַר; 1) to prove (metal in fire), originally to make glow, (related to צָרַף: hence purifying (by fire): e. g. 'when he hath tried me (purified me from the dross), I shall come forth as gold,' (Job 23 : 10); 2) proving, generally, e. g. the hearts and the loins; 3) not used, to spy; originally to prove, to search.—Niph. pass.—Pu. only בֹּחַן it is proved.

בֹּחַן m. watch-tower, spy tower; from בָּחַן.

בֹּחַן m. trial, proof, e. g. אֶבֶן בֹּחַן corner stone of trial.

I. בָּחַר (fut. יִבְחַר) equiv. to בָּחַן; 1) originally to make low, e. g. metal by fire; hence figuratively, בְּחַרְתִּיךָ בְּכוּר עֹנִי 'I have proved (chosen) thee in the furnace of affliction,' Isa. 48 : 10. The root is בָּחַר related to חָר to glow, חֲרָה to burn; 2) to prove, investigate; hence 2 Ch. 34 : 6 (Ketib) בָּחַר בָּחֵיהֶם he searched the (the idolators' houses); 3) to select, to choose, with accus. בְּ, לְ, —בָּחַר לוֹ to choose unto himself with מִן to choose rather than part. בָּחוּר (pl. const. בְּחוּרֵי) select, distinguished; 4) to take pleasure in, to be pleased with (comp. *diligere*, *delectari*), orig. to select, with accus. בְּ, לְ, —Niph. נִבְחַר to be chosen, with מִן to be preferable to: pass. בְּחִיר with מִן excellent, eminent, with לְ of the person to be pleasing to some one.—Pu. only once Keti יְבֻחַר to be selected, to be chosen

II. בָּחַר (not used) equiv. to כָּר Talm. גָּנַר to mature, ripen; from which probably בָּחוּר = בָּחוּר

בַּחֻרִים p. n. a town in the territory of Benjamin, hence n. gent. בַּחֻרִימִי, once בַּחֲרוּמִי.

בָּטָא, בָּטָה (not used) to speak (comp. *βατταλογεῖν*, related to בַּד, בָּדָא) hence Pi. בִּטָּא to make speech, to speak without thought, to gossip, origin. to speak much.

בִּטָּה (only *plene* בּוֹטָה) m. speech, talk, in contrast to לְשׁוֹן חֲכָמִים moderation in speaking.

I. בָּטַח (fut. יִבְטַח); 1) originally

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to lean upon something (like אָלַף), hence to depend upon; figur. to trust upon, with עַל, אֶל, בְּ and sometimes also with לְ *sibi*; part. בָּטוּחַ dependent upon (בְּ), i. e. to be trusted; 2) to live peaceably, quietly (comp. מָשַׁשׁ) e. g. 'the fool rageth and is confident,' (בּוֹטֵחַ); also of carelessness, and indifference, considering himself secure either in a good or in a bad sense. Hiph. הִבְטִיחַ to cause one to be sure, quiet, to inspire with trust, confidence, with עַל, אֶל.

II. בָּטַח (not used) from which אִרְבַּטִּיחַ; but the derivation is uncertain.

בֶּטַח m. 1) confidence, safety: לָבֶטַח adv. trustful, sorrowless, safe, sure, for which also בֶּטַח stands especially with the verbs שָׁכַן, יָשַׁב; 2) p. n. a Syrian city (LXX. Μετεβάκ, Ματαβίθ) which the chronicler renders, מִבְחַת (*Thapsacus?*)

בִּטָּחָה f. safety; from בֶּטַח 1.

בִּטָּחוֹן m. great confidence, hopes, from בָּטַח I.

בִּטְחוֹת pl. f. quiet life, happiness, duration. The pl. signifies here the collective.

בָּטַל (only יִבָּטֵל, later) to rest, to cease from work, to be unfettered, unbound, to cease.

בְּטַל (Aram.) the same. Pa. בַּטֵּל (pl. בַּטְּלִי, inf. בַּטָּלָא) to separate somebody from something, to divide, to prevent, to hinder.

בָּטַן (not used) 1) probably to extend, stretch out. Even the sense to keep (*ten-ere*) proceeds from stretching, extending; comp. *pertinere*; from which בֶּטֶן; 2) to extend, to rise, and generally of extension, either in length or breadth. From which בְּטָנִים, בְּטֵנִים.

בֶּטֶן (with suff. בִּטְנִי) f. belly, body, generally; 1) of the external part, womb; generally followed by אֵם, e. g. מִבֶּטֶן אִמִּי, from the womb of my mother, from infancy פְּרִי בֶטֶן, the fruit of the body, children; בֶּטֶן אִמִּי = בִּטְנִי, בְּנֵי בִטְנִי, sons of my mother's body (brothers), but בֶּן בִּטְנִי, son of my body; 2) figur. the innermost heart; e. g. חַדְרֵי בֶטֶן chambers of the heart; בֶּטֶן שְׁאוֹל the innermost (κοιλία) of the grave; comp. קֶרֶב; 3) a techical term in architecture: belly of the pillars, a kind of raising; 4) p. n. of a city in the territory of Asher, (Eues. and Hier. בֵּית־בֶּטֶן).

בְּטְנִים m. pl. (Tal. sing בְּטְנָה) *pistacchio*, so called on account of

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its resemblance to the form of the belly, from בָּטַן.

בְּטֹנִים p. n. a town in the territory of Gad.

בִּי particle, upon me (hear)! pray! always with אֲדֹנִי, my Lord! according to others = בְּעִי; (comp. Aram. בְּבָעוּ), pray! from בָּעָה. Perhaps בִּי is originally a prep. = by; therefore בִּי אֲדֹנִי, form of a request, prayer; compare Talmudical בֵּי, on, in, by, at; אַבֵּי, in, at, by.

בִּין see בּוּן.

בֵּין (const. from בַּיִן); 1) m. origin. division, separation; hence בֵּינַיִם, space intervening between two armies (τὰ μεταίχμια), אִישׁ הַבֵּנַיִם middle-man, (single-handed combatants between two armies); 2) בֵּין (pl. בֵּינוֹת, const. בֵּינֵי, with suff. בֵּינִי, בֵּינְךָ, pause בֵּינֶךָ, בֵּינוֹ, pl. בֵּינֵי, בֵּינֵינוּ, בֵּינֵיכֶם, בֵּינֵיהֶם; suff. of the pl. בֵּינוֹת, בֵּינוֹתֵינוּ, בֵּינוֹתָם) prep. between, under; e. g. בֵּין־אַחִים, ־יָדַיִם, ־שׁוּרֹת, ־הָעֵינַיִם, ־שִׂיחִים, between brothers, between trees, the eyes, i. e. on the forehead; beneath the walls, etc., for between the one thing and the other stands בֵּין־לְ, בֵּין־לְבֵין; בֵּין־וּבֵין, בֵּין־וּלְ; hence the verbs that express such separation (e. g. הֶעֱרִיךְ, יָדַע; שָׁפַט, הִבְדִּיל, הִפְלָה, נָתַן גְּבוּל, עָזַר, הוֹרָה; הֵבִין; רָאָה) general make use of the repetition, and is but seldom it has the signi cation of *sive—sive* which only a modification of between-between. The pl. בֵּינוֹת, con בֵּינֵי, only occur when the su has a plural sense. Compoun אֶל־בֵּין, אֶל־בֵּינוֹת between—the עַל־בֵּין, on between, to betwee מִבֵּין, from between (something hence רַגְלַיִם originally for wh *ex utero*; רַגְלַיִם (= מַעִים) e presses gender and root; בֵּין מִבֵּין from between—betwe מִבֵּינוֹת לְ from between—awa (comp. מֵעַל לְ; מִתַּחַת לְ, בֵּין Isa. 44: 4) meanwhile, equiv. כְּבֵין. See בּוּן.

בֵּין (Aram). the same.

בִּינָה f. understanding, knowled wisdom, יָדַע בִּינָה, הִתְבּוֹנֵן, to c tain understanding, לָעִתִּים, kno ledge of times, a chronologi equiv. to יָדַע עִתִּים, the Rab distinguish it from חָכְמָה, by דָּבָר מִתּוֹךְ דָּבָר to conclude, infer, to deduce. See בּוּן.

בִּינָה (Aram. the same).

בֵּיצָה (onl pl. בֵּיצִים), f. egg, called on account of its whitene (בּוּץ) בֵּ׳ עֲזֻבוֹת 'eggs that left.' (Isa. 10: 14).

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בֵּר (only Jer. 6 : 7 Keri) m. well, from בָּר.

בִּירָה (later) f. ; 1) castle, fort, e. g. the fort Shushan, (שׁוּשַׁן), castle of the Lord, i. e. the temple ; 2) capital, metropolis, e. g. of Shushan. Comp. בִּירָנִית.

בִּירָה (Aram.) f. the same, (def. בִּירְתָּא), the residence Eckbathana.

בִּירָנִית (only pl. בִּירָנִיּוֹת) f. burgh, castle, נִית is the termination : it is also formed from בִּירָה.

בַּיִת (with ה mobile : בַּיְתָה const. בֵּית, with ה mobile : בֵּיְתָה, with suff. בֵּיתוֹ, בֵּיתְךָ, pl. בָּתִּים for בּוֹתִים, const. בָּתֵּי), m. ; 1) house, in the widest sense, as, pavilion, hut, burgh, palace, temple, for all these things were plainly called house. So also בֵּית, יְלִיד בַּיִת, בַּיִת a slave born in the house, (*verna*) בֵּית עוֹלָם, the house of eternity, i. e. the grave. Later בַּיִת was also taken for part of the house or palace, like בֵּית מִשְׁתֶּה drinking-hall, בֵּית הַנָּשִׁים haram : 2) in the remotest extension : (*a*) place of staying, dwelling, e. g. for man, animals, or a recluse ; hence for the lower regions, cave, nest, cobweb ; (*b*) a place where a thing is found : a room, cover, case, בָּתֵּי נֶפֶשׁ, scent-boxes, בָּתִּים לַבְּדִים ' the places for the staves,' (Exod. 37 : 14) ; (*c*) of the space in which anything is found, e.g. בֵּית סָאתַיִם a space containing two measures (*seah*) of seed ; בֵּ' אֲבָנִים a place containing stones ; בֵּית־קְבָרוֹת place of graves, burial-ground ; בֵּ' צְלָעוֹת ' place of the side chambers,' (Ezek. 41 : 9) : בֵּ' נְתִיבוֹת ' places of the paths,' (Prov. 8 : 2) ; (*d*) expressing generally the innermost, enclosed in a circle, (in contrast to חוּץ), and used as an adv. : e. g. בְּתוֹךְ בֵּיתָה within ; מִבֵּיתָה, מִבַּיִת, from within ; לְמִבַּיִת, מִבַּיִת לְ, inward of ; אֶל מִבַּיִת לְ, towards the inward of ; 3) house in the ideal sense, that which morally belongs to a house : as a wife, children, people, servants, who collectively constitute a tribe, family, people, etc. e. g house (people) of Israel ; house (family) of David ; house, (tribe) of Levi ; בֵּית אָב, father of a family, of a house, ancestry, division of a tribe, (distinct from מִשְׁפָּחָה), pl. בָּתֵּי אָבוֹת, ancestoral houses, where, however, בֵּ' is often omitted, when נָשִׂיא, שַׂר, רֹאשׁ, (head or chief) preceeds it : hence figuratively עָשָׂה, בָּנָה בַּיִת, to make, to produce progeny. בַּיִת is also used,

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though rarely for household property, possession ; 4) characteristic of many cities and places : as בֵּית־אָוֶן, (house of idols), town in the territory of Benjamin ; בֵּית־אֵל, (house of God), formerly לוּז, a town on a hill between Sechem and Jerusalem ; gent. n. בֵּית־אֵצֶל, בֵּית־הָאֱצְלִי, (house of Ezel), city in Samaria ; בֵּית־אַרְבֵּאל (house of Arbel) Arbela in Galilee ; בֵּ' בַּעַל־מְעוֹן town in the territory of Reuben ; בֵּ' בִּרְאִי town in the territory of Simeon ; בֵּ' בָּרָה (house of transition), town of the Jordan ; בֵּית גָּדֵר, (house of wall) protected place, town in the territory of Judah ; בֵּ' גִּלְגָּל (district-house) town between Jericho and the Jordan בֵּ' גָּמוּל (camel-house) town in Moab ; בֵּ' דִּבְלָתַיִם (place of fig-cakes), town in Moab ; בֵּ' דָּגוֹן (the temple of Dagon), town in the territory of Judah and Asher ; בֵּ' הַיְשִׁימוֹת (place of desolation), town in the territory of Reuben ; בֵּ' הָעֵמֶק (house of union), town near Samaria ; בֵּ' הָרָם (house of pyramids) town in the territory of Gad), (Livias) ; בֵּ' הָרָן (house of mountains) in the same territory ; בֵּ' חָגְלָה town in territory of Benjamin ; בֵּ' חָנָן (house of grace) town in the territory of Judah and Dan ; בֵּית חֹרוֹן (house of caves), name of two towns in the territory of Ephraim ; בֵּ' כַּר (house of meadows) a Philistine town in the territory of Judah ; בֵּ' כֶּרֶם (house of vineyards) town in the territory of Judah ; בֵּ' לְבָאוֹת (house of lions) town in the territory of Simeon ; בֵּ' לָחֶם (house of bread or contention) town in the territory of Judah ; בֵּ' לְעַפְרָה (house of Gazelles) town in the territory of Benjamin ; בֵּ' מִלּוֹא (house of rampart) name of a castle in Sechem ; בֵּ' מְסוֹן (place of sojourning) town in Moab ; בֵּ' מַעֲכָה (lower house) a town at the foot of Hermon ; בֵּ' מַרְכָּבוֹת (house of chariots) town in the territory of Simeon ; בֵּ' נִמְרָה (house of panthers) a town in Moab ; בֵּ' עֵדֶן (house of delight) royal residence of Syrian kings on the Lebanon ; בֵּ' עֲשְׁתָּרוֹת town in the territory of Judah ; בֵּ' עֵמֶק (house of the vale) town in the territory of Asher ; בֵּ' עָנוֹת (house of furrows) town in the ter. of Judah ; בֵּ' עֲנָת (the same) town in the territory of Naphtali ; בֵּ' עָפְרָה (house of roes) town in the territory of Menasseh ; בֵּ' עֵקֶד הָרֹעִים (meeting-house of the

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shepherds) like בֵּית עֲרָבָה, בֵּית הָעֲקֵד (house of deserts) a border town between Judah and Benjamin; בֵּ' פֶּלֶט (house of escape) town in the southern vale of Judea; בֵּ' פְּעוֹר (house of Peor) a town in Moab; בֵּ' פַּצֵּץ (house of destruction) town in the territory of Issachar; בֵּ' צוּר (house of cliffs) town on the mountain of Judah: בֵּ' רְחוֹב (house of streets) town in the territory of Asher; בֵּ' שְׁאָן (house of fortune) also בֵּ' שָׁן, בֵּ' שַׁן, town in the territory of Manasseh; בֵּ' שִׁטָּה (house of accacias) town on the Jordan; בֵּ' שֶׁמֶשׁ (house of the sun) town in the territory of Judah, (gent. בֵּ' הַשִּׁמְשִׁי), בֵּ' תַּפּוּחַ (house of fruit-trees) town in the territory of Judah. In reference to the derivations בַּיִת and בָּתִּים, abbreviated from בּוֹנֵה indicate a root, the second radical of which is a vowel, the nominal root בּוּת, however, appears originally to have signified room, like in 2.

בַּיְתָא (def. בֵּיתָא, בֵּיתָא) Aram. m. the same, from which בֵּית גְּנָזַיָּא treasury-house, בֵּית סִפְרַיָּא manuscript-vault, archive.

בַּיְתָן (const. בֵּיתַן rare) m. palace, formed from בַּיִת = בֵּית; it is improbable to be derived from the Persian Bâtân, though it only appears in Esther, and only joined to נָוֶה whose name it appears to be.

בָּכָא (not used) equiv. to בָּכָה. From which:—

בָּכָא and בָּכָה m. 1) the weeping (originally, flowing); hence probably עֵמֶק הַבָּכָא valley of weeping; 2) p. n. of a tree, similar to the balm tree (originally dropping of gum), pl. בְּכָאִים.

בָּכָה (fut. יִבְכֶּה, apoc. יִבְךְ) originally, to flow; next, to weep, to wail; in cases of disaster, or in penitence, with accus. to weep for, to beweep; with עַל, אֶל, לְ to weep over something; where, however, עַל over, is also taken in the sense of against, on account of, or locally over some one. Pi. with accus. to beweep; see בְּכִית, בֹּכִים.

בְּכוֹר (pl. בְּכוֹרוֹת) m. originally the maturing, ripening: hence first-birth (abstract) of man and beast, (hence בְּכֹרוֹת pl.) from which: the first-born; figuratively precursor, the first, as בְּכוֹר מָוֶת precursor of death, i. e. sickness; בְּכוֹרֵי דַלִּים the first of the poor, i. e. the poorest. From which verb denom. Pi. בִּכֵּר to make one a בְּכוֹר, to invest with the right of a first-born.

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בִּכּוּרָה, בִּכּוֹרָה (pl. בִּכּוּרוֹת) f. early fig (Spanish *albacora*) originally an adj. to complete תְּאֵנָה, as is proved in תְּאֵנֵי בִּכּוּרוֹת; see בָּכַר.

בִּכּוּרִים pl. m. the firstlings (of fruit, corn), בִּכּוּרֵי עֲנָבִים firstlings of grapes, early grapes; לֶחֶם הַבִּכּוּרִים firstling of bread, used of fresh corn; יוֹם הַבִּכּוּרִים festival of the first fruits, otherwise, feast of weeks. The sing. בִּכּוּר appears only in the Masoretic reading Isa. 28 : 4. Root בָּכַר.

בְּכוֹרַת p. n. m. (first-birth).

בְּכוּת f. weeping, mourning, from בָּכָה.

בְּכִי (paus. בֶּכִי, with suff. בְּכִיִּי) m. originally to drop: hence 1) of the water-drops in the shafts, pits (thus δάκρυον); 2) to weep, בָּכָה בְּכִי *fletum flere*, where, however בְּכִי (violent) and תַּמְרוּרִים bitterness, (i. e. bitterly), is added. Root בָּכָה.

בְּכִים p. n. of a place.

בְּכִירָה (from בְּכִיר) adj. first-born, subst. eldest. The root is בָּכַר.

בְּכִירוּת f. equiv. to בְּכוּת.

בָּכַר (Kal not used) to break forth, to press forward: hence ripening, maturing. Pi. to make ripe, to mature, לְחָדָשִׁים the new fruit. Pu. to be born first. Hiph. to bear the first. But Pu. and Hiph. may also be denominative.

בֶּכֶר (only const. pl. בִּכְרֵי) m. a young camel, therefore different from גָּמָל.

בָּכְרִי p. n. m. (youth), gent. n. בִּכְרִי.

בִּכְרָה (from בֶּכֶר) f. a young she-camel.

בְּכֹרָה f. first-birth, from בָּכַר.

בְּכֹרִי p. n. m. (first-birth, or youth).

בָּכְרִי p. n. m. (adj. from בָּכָר, young).

בַּל (in compounds בְּלִי) adv. negative, not (only poetical), especially before verbs generally = לֹא and interchanging with the same. Before the future it often signifies: that not, sometimes, scarcely, i. e. not yet, but the primitive signification does not differ from בִּלְתִּי (e. g. בִּלְתִּי יִכְלֶה) with which it appears to be related, and hence often for לֹא. No derivation from a verb is necessary if בִּלְתִּי, בַּל, בַּלְעֲדֵי, הִבָּלְעֲדֵי, בְּלִי, אֲבָל are taken as a group. With other prepositions בַּל אֵת, בַּל עַל, בַּל עִם.

בַּל (Aram.) m. heart, originally, courage, strength.

בַּל (from בָּעַל = בָּלַע, also בֵּל from בָּעַל), m. Bel, Belus, a Babylonian deity, (answering to the planet Jupiter, hence Jupiter Belus, with the Sabians בֵּיל, the planet

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Jupiter, to whom the Babylonian tower was dedicated). See בֵּל, בָּעַל, בַּעַל, בַּעֲנִי, בַּעַר. The signification is the strong, mighty one. Compare Phryg. Βαλάν, mighty one. Compounds with בֵּל, בַּל are found in pp. nn.

בָּלָא (Pael, fut. יְבַלֵּא), Aram. with לְ to speak against somebody, (= מָלַל לְ with which it is parallel) originally to bully, bluster, at some one, according to others equiv. to Heb. בָּלָה, which, however, is not at all appropriate.

בַּלְאֶצַר p. n. m. (ruler of Belus), from בֵּל, eq. to בַּעַל and אֶצֶר ruler, father of King Merodak, Bal-adan.

בָּלַג (not used) to glimmer, to throw light on something, in Arab. used of the shining, of the brightness of the morning-dawn, only Hiph. הַבְלִיג, fut. יַבְלִיג, part. מַבְלִיג, to shine, to lighten, i. e. to throw out light, to remain serene, cheerful, as (Job 9 : 27) 'I will leave off my heaviness and comfort myself,' (look cheerful), so also in (Ps. 39 : 13), 'O spare me that I may recover strength,' (look cheerful); figur. with עַל, to cause to shine upon, or illumine something, as Amos 5 : 9, 'That strengtheneth the spoiler,' (that causeth destruction to pour forth over the strong one, i. e. misfortune overwhelms him). From which בַּלְגַּי, p. n. בַּלְגָּה, p. n. מַבְלִיגִית.

בַּלְגָּה (from בָּלַג) p. n. (cheering, strengthening, illumining). See בַּלְגַּי.

בַּלְגַּי (from בָּלַג) p. n. m. (the shining one, the beautiful one), it stands once for בַּלְגָּה

בִּלְדַּד p. n. m.

בָּלָה (fut יִבְלֶה), 1) to be decaying, to be withered, worn out, used of garments, (related to παλαι-ός), with עָשַׁן, to be worn out in something, i. e. on the body (of raiments), figur. of the wearing out or decaying of heaven and earth, which are to fall to pieces like the worn-out clothing ; 2) of the human body, to fall off, to decay, through care or disease.— Pi. to wear out, i. e. to use up, enjoy, figur. to reduce (a people), only 1 Chron. לְבַלֹּתוֹ, if not to read לְכַלֹּתוֹ. From which בָּלֶה, בָּלוּי, בְּלִי, בָּלוֹ, תַּבְלִית.

בָּלֶה adj. m. בָּלָה, f. worn out (of garments), from בָּלָה, an old part. form.

בִּלְהָה see בַּלָּהָה and בִּלְהָה.

בִּלְהָה (only once Ketib) equiv. to בָּהַל, from which it is transposed. Herefrom.—

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בְּלָהוֹת (sing. rare pl. בְּלָהוֹת, const. בִּלְהוֹת), f. equiv. to בְּהָלָה, terror, destruction, as terror of darkness: thus, Job 18: 14, 'and it shall bring him to the king of terrors,' i. e. it drives him on like a king of terrors, 'they are utterly consumed with terrors.' (מֹךְ־בִּלְהוֹת), Ps. 78: 19; also Ezek. 26: 21, 'I will make thee a terror (I will deliver thee up to terror), and thou shalt be no more.' Root בָּלַהּ.

בִּלְהָה 1) p. n. f. (equiv. to בַּלְוָה, beauty) mother of Dan and Naphtali; 2) a place in the territory of Simeon, also בָּעֲלָה and בָּלָה.

בִּלְהָן p. n. m. (equiv. to בַּלְוָן, the beautiful one).

בְּלוֹ (Aram. for בְּלִי), f. tax, perquisites, contribution, from בָּלָה in the sense of that which falls off.

בְּלוֹי (only pl. const. בְּלוֹאֵי and בְּלוֹנֵי) m. the being decayed, worn out; concrete: worn-out garments, rags, generally connected with מְלָחִים, סְחָבוֹת, from בָּלָה. The form is rare.

בַּלְטְשַׁאצַּר p. n. m. applied to Daniel at the Babylonian Court. See בֵּלְשַׁאצַּר.

בָּלִי m. corruption, from בָּלָה, only Isa. 38: 17; חָשַׁקְתָּ נַפְשִׁי מִשַּׁחַת בְּלִי, 'but thou hast in love to my soul delivered it from the pit of corruption,' i. e. thou guardest, protectest it, if not מִשְּׁחַת בְּלִי is only to be taken as a poetical transposition for מִבְּלִי שָׁחַת, i. e. so that there was no grave.

בְּלִי (pronom. root) adv. equiv. to בְּלֹא; 1) without, un—, —less: as, בְּלִי־שֵׁם fameless, without calling; בְּלִי־מַיִם (בְּלֹא in the first sentence), without water, waterless; בְּלִי־מָקוֹם, without (empty) place, roomless; בְּלִי־מְשִׁיחִים, unanointed; בְּלִי־הֲפוּכָה, unturned, and thus frequently before a noun; 2) like בְּלֹא also before the verb, before the preterite and fut. e. g. בְּלִי חָשׂוּךְ מָקוֹם, where it signifies: without, not. In compounds the same, as בִּבְלִי־דַעַת, unawares, unintentional; לִבְלִי after verbs of motion or purpose; as, לִבְלִי־רוֹק, לִבְלִי־חָת, etc.; מִבְּלִי from—without = because not, since not (is); see בַּל, לֹא; compounds בְּלִיטָה בְּלִיַּעַל.

בָּלִיל m. provender, grass for fodder, (*farrago*), fodder of mangel wurzel, (related to מִסְפּוֹא), from בָּלַל mixing; from which denom. Kal, fut. only יְבַלֵּל, to provide with provender.

בְּלִיטָה (for בִּלְיטָה), subst. origi-

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nally, not=what, i.e. nothing, a noun created in poetry.

בְּלִיַּעַל (from בְּלִי־יַעַל) m. 1) not high, hence, depths: נַחֲלֵי בְלִיַּעַל floods of the depths (Auth.Vers. "floods of ungodly men." 2 Sa. 22:5), i.e. deep floods (יַעַל subst. m. יָעַל= עָלָה); 2) figuratively, spoiling, corruption; as, matter, (דְּבַר) of corruption; man (אִישׁ); woman (בַּת); a witness (עֵד) of corruption, i.e. corruptible. See יָעַל.

בָּלַל (fut. יָבֹל) 1) to flow, to stream (comp. בּוּל, יָ־בַל, אָ־בַל, שָׁ־בַל), to overflow, poet. pass. בָּלוּל overflown, i.e. poured over.—2) figur. to pour together, i.e. to mix (comp. *confundo*, συγχέω), to confound (the language), i.e. to split them into various families, נָבְלָה (1 pers. plur. fut. Kal, from נָבוֹל, like יָזֹמוּ from יָזֹם), let us divide (the languages); from which later, to speak confusedly (unjustly), to stammer.—Hith. הִתְבּוֹלֵל to mix oneself up, to enter into connexion with some body. From which בָּבֶל, בְּלִיל, p.n. תָּבֶל.

בָּלַם (only inf. בְּלוֹם) to tie up, to fasten, (a bit) to bridle, to curb. The root is בָּלַם, related to אָ־לַם to bind, where לַם is the chief syllable.

בֹּלֵס m. (denom. from בָּלָס a fig, which is yet found in the Arabic, comp. בֹּקֵר from בָּקָר in the same verse) with שִׁקְמִים "a gatherer of sycamore fruit," or one that nips them in order to assist them in ripening (Hos. 7:14); probably the subordinary occupation of a shepherd (בֹּקֵר).

בָּלַע (fut. יִבְלַע)—1) to swallow, to swallow up, to swallow down eagerly (for man, beast, hell, earth); figur. to annihilate altogether. Proverbially: עַד־בִּלְעִי רֻקִּי till I swallow down my spittle (Job 7:19), i.e. in a moment; inf. Pi. בְּבַלַּע (where spittle is omitted) like the swallowing down of spittle, i.e. in a moment.—Niph. נִבְלַע to be swallowed up (of enemies), i.e. to be conquered; of the wine (מִן־הַיַּיִן), to be swallowed up, i.e. to become intoxicated (comp. הֲלוּמֵי יַיִן—Pi. בִּלַּע (inf. בְּבַלַּע, see Kal) fut. יְבַלַּע; pause, בִּלֵּעוּ, אֲבַלֵּעַ.—1) to swallow entirely, but only figuratively; to swallow injustice, i.e. to exercise it in abundance; 2) like Kal, to destroy, to annihilate.—Pu. pass. to be brought into destruction, to be carried to destruction, e.g. "lest the king be swallowed up, and all the people that are with him" (2 Sa. 17:16) יְבֻלַּע.—Hith. to destroy oneself.

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בֶּלַע (with suffix בִּלְעִי, בִּלְעוֹ m. 1) originally the state of being swallowed up, but as concrete, that which is swallowed up; 2) destruction; 3) p.n. m. of persons (patron. בַּלְעִי) and places.

בִּלְעַד (בַּלְעַד with מִן) from עַד and בַּל, בִּל (compounded from a pron. root), prep. originally, not till then, not till, only with suff. pl. בִּלְעָדַי, pause עָדָי— not to me, i.e. besides me, nothing (come) to me, it concerns not me; thus, בִּלְעָדֶיךָ without thee; and in the sense of except, without, is suitable to most passages. מִבַּלְעֲדַי without me. More frequent, however, is the pl. const. occurring in many prepositions; מִבַּלְעֲדֵי, בִּלְעֲדֵי except, without being accompanied by a noun or verb. See עַד.

בִּלְעָם 1) p.n. m. (from בֶּלַע, formed with the termination עָם—a curser, a denouncer), a heathen prophet (LXX. Βαλαάμ, Josh. Βάλαμος); 2) p.n. of a place, otherwise יִבְלְעָם.

בָּלַק (Kal only part. with suff. וּבוֹלְקָהּ equiv. to בַּק to empty (a country), to devastate.—Pu. (only part. f. מְבֻלָּקָה) pass.

בָּלָק p.n. m. (desolator, conqueror), from בָּלַק, which see.

בֶּלְשַׁאצַּר, once בֶּלְאשַׁצַּר (Babylon.), p.n. masc. of the last king of the Chaldeans. The derivation is obscure.

בִּלְשָׁן p.n. m. (enquirer), from בָּלַשׁ, Aram. to enquire. ָן is the suffix.

בֶּלֶת (only before suff. בִּלְתִּי, בִּלְתֶּךָ), prep. equiv. to בַּל, בִּל, בְּלִי, not, without; בִּלְתִּי without me; hence also, except; the form is derived from בַּל, by adding the termination ֶת—.

בִּלְתִּי adv. not=בְּלִי; next prep. without, except; it becomes conjunctive when it stands as an abbreviation for בִּלְתִּי אֲשֶׁר, בִּלְתִּי אִם. It is distinguished from זוּלָתִי, which generally occurs before a single word, and also for אֶפֶס, אַפְסִי, which occurs in parenthetical sentences, by its position before a complete sentence, and there it may be translated "except," but also except that, if; in that case it expresses next to the negation, the condition. Before nouns: not, without, un——, like בְּלֹא, בְּלִי, closely connected with the nouns: as, בִּ׳ טָהוֹר unclean; בִּ׳ סָרָה without ceasing, unremitting; and before inf. with לְ (where לֹא never stands), לְבִ׳עֲשׂוֹת, בֹּא, שְׁתוֹת, סוּר, הָבִיא, שְׁמֹעַ not to—act,—come,—drink,—turn away, etc.; but more rarely before the finite verb: as,

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בְּחֶרְפָּתוֹ יָשִׁיב לוֹ "without his own reproach he shall cause it to turn upon him" (Dan. 11:17); בְּלִי כָרַע־תַּחַת אָסִיר "not to be bowed down among prisoners, but they will fall among the slain" (Isa. 10:4; Auth. Vers. "Without me they shall bow down under the prisoners, and they shall fall under the slain," which rendering is very obscure). כָּרַע־תַּחַת is like נָפַל־תַּחַת one idea; likewise לְבִלְתִּי; compounds are לְבִלְתִּי (once לְבִלְתִּי לְ) before the inf. not to; before the finite verb, so that not, without that; מִבִּלְתִּי from that not, because not; עַד־בִּלְתִּי till not (before verbs and nouns); בִּלְתִּי אִם not if=*nisi*, it be then, etc.—The form בִּלְתִּי is from בִּלְתְּ, through the old gen. form י־; like אַפְסִי, זוּלָתִי, מִנִּי, and בִּלְתְּ is lengthened from בְּלִי, בְּלִי.

בָּמָה (with ה of motion בָּמָתָה; pl. בָּמוֹת; const. בָּמוֹת and בָּמֹתֵי, from the Ketib בָּמוֹתֵי; comp. בָּתִּים for בָּתֵּי; with suff. בָּמוֹתַי, בָּמֹתָיו, בָּמֹתֶיךָ) f. originally, equiv. to *Βωμός*, elevated place, in Heb. signifying: 1) high place, especially sacred heights, high places for altars; the holy chapels there were called בָּתֵּי הַבָּמוֹת; the priest בֹּהֲנֵי הַבָּמוֹת; sometimes בָּמָה for בֵּית הַבָּמָה, to denote the unlawful worship in the cities, on the mountains of Judah, and in the valley of Hinnom. Many of these sacred places were made like tents of canvas, which were called בָּמוֹת מְלָאוֹת; 2) castle, fortress: hence figuratively, to place on castles, i.e. to secure; to ride on the high places of the earth, i.e. to possess them; of God, to tread on the high places of the earth, i.e. to rule them; also, of the high places of the sea, of the clouds, which God rules. The root is בּוּם, which see. בָּמָה is not the basis of this word.

בָּמְהָל p.n. m. (=בֶּן־מְהָל a circumcised one, a Hebrew).

בְּמוֹ see מוֹ.

בָּמוֹת p.n. of a place; complete, בָּמוֹת בָּעַל heights of Baal.

בֵּן (const. בֶּן, rare בֵּן, בְּנוֹ, בְּנִי; with suff. בְּנוֹ, בְּנִךְ; plur. בָּנִים, const. בְּנֵי) m. son (a male child in contrast to בַּת); complete בֶּן־זָכָר; also, a king's son, prince; complete בֶּן־מֶלֶךְ; pl. generally, children. Figuratively, sons of my father, or of my mother, i.e. brother on father or mother's side; son of the Ionians, i.e. Greeks; sons of the poor, i.e. the poor. The application of בֵּן, like אָב father, אָח brother, etc., is very

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manifold; since the ancient figurative expression of the name taken from family circles symbolised many circumstances. It stands therefore for—(a) boy, youth, like *vaîs*, contrast to בַּת; (b) grandchild (as later בֵּר), especially בָּנִים (complete בְּנֵי בָנִים; (c) descendants, progeny; hence, the nations: as, בְּנֵי עַמּוֹן, בְּנֵי יְהוּדָה, בְּנֵי יִשְׂרָאֵל Amonites, Israelites, Judeans; as inhabitants of a province, city, country: בְּנֵי הַמְּדִינָה, נֹף, תָּחְפַּנְחֵס, צִיעַן, etc.; as a community: hence, plur. e.g. בְּנֵי כֻשִׁיִּים, הַיְוָנִים Greeks, Ethiopians; (d) pupil, disciple, protegee, favorite; comp. *vaîs*, *filius*, e.g. children of God, children of my people, i.e. protected by God, favorites of the people: also, figuratively, son of the house, i.e. slave bred in the house; sons of Bashan, i.e. rams, bred at the meadows (of Bashan); sons of the quiver, i.e. arrows. (e) of animals; the young one, יוֹנָה, עֹרֵב, בֶּקֶר, דָּאָתוֹת; even of plants: דָּלֶף; (f) purely symbolical, expressing a certain dependence, as, for instance, of time in describing the age, son of so many years, i.e. so old; son of a year, i.e. one year old; son of a night, i.e. arisen in one night; but son of old age, i.e. born in old age of the parent; of the quality: son of abjectness (בְּלִיַּעַל), of affliction, i.e. abject, miserable; of inheritance, of fatness, of anointment; but the qualification may be often differently expressed: e.g. בֶּן־הַמַּכּוֹת worthy to be beaten, בֶּן־מָוֶת guilty of death, etc. Of בֵּן or בָּן a denom. verb is found in the Niph. (only fut. אִבָּנֶה), signifying to obtain sons. The noun בֵּן, plur. בָּנִים, appears like אָב, אָח, אֵם, primitive and ancient, softened from בָּן=בָּנִי; the grammatical analogy is similar.

בֶּן־אוֹנִי p.n. m. (son of affliction) so Rachel called Benjamin.

בֶּן־הֲדַד p.n. m. (הֲדַד name of a deity), a king of Damascus. See הֲדַדְעֶזֶר.

בֶּן־חַיִל p.n. m. (the valiant one).

בֶּן־חָנָן p.n. m. (the benevolent one).

בֶּן־יָמִין p.n. m. (son of fortune), once also Ketib for בִּנְיָמִין.

בָּנָה (fut. יִבְנֶה, יִבֶן, rare יִבְנֵה, inf. abs. בָּנֹה, const. בָּנוֹת, with suff. בְּנוֹתֵיךְ), 1) to build (house, city, altar); with accus. of the object (seldom לְ) and the material (seldom בְּ), to found; with accus. of the place, to build upon; with בְּ, to build near some place; with עַל, to build over, to block up. Also, to rebuild, desolate places, waste

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grounds; figuratively, to build the fortune of the house, i.e. the descendants; of nations, to procure them happiness, prosperity. Niph. pass. is of another signification; see בֵּן. From which מִבְנֶה, תַּבְנִית, בִּנְיָן, בִּנְיָה, יַבְנֶה, p.n., מְבֻנַי p.n. and others.

בְּנָה. בְּנָא (Aram.), the same; part. בְּנֵה pass.; inf. מִבְנֵא, מִבְנְיָה. Hith. pass.

בִּנּוּי p.n. masc. (family association). Also בָּנִי.

בָּנַט (not used), to bind. From which אַבְנֵט.

בָּנִי see בִּנּוּי.

בֻּנִּי p.n. m.

בְּנֵי־בְרַק p.n. of a town in the territory of Dan.

בְּנֵי־יַעֲקָן see בְּאֵרוֹת ב׳ י׳.

בְּנָיָה p.n. m. (made happy by God), equiv. to בְּנָיָהוּ.

בִּנְיָה f. equiv. to בִּנְיָן building. The root is בָּנָה.

בִּנְיָהוּ p.n. m. (equiv. to בְּנָיָה).

בִּנְיָם see בֵּין.

בִּנְיָמִין p.n. m. (son of happiness); Israelitish ancestor; gent. noun. בֶּן־יְמִינִי, or only יְמִינִי.

בִּנְיָן m. equiv. to בִּנְיָה building, from בָּנָה, after the form קִנְיָן.

בָּנִינוּ p.n. m. (perhaps, posterity, from בָּנָה, with נוּ terminating).

בָּנַם (Aram.), to be wrath, originally to snort, to foam (syn. with אָנַף to snort).

בִּנְעָה p.n. m.

בְּסוֹדְיָה p.n. m. (i.e. בְּסוֹד־יָה).

בֶּסַי p.n. f. (related to בֵּצִי).

בָּסַס see בּוּס, as such a verb does not exist.

בָּסַר (not used), originally, to look sourly on a thing, to make sour, to produce acidity, i.e. to be sour; of fruits, unripe. The root is בָּ־סַר, related to סִיר, שָׂאַר to make sour, whose further analogy see under סִיר, from which בֹּסֶר, בֵּסֶר.

בֹּסֶר masc. place for collecting sour grapes, i.e. unripe (בְּאֻשִׁים bad grapes), from בָּ־סַר.

בֵּסֶר m. the same, only varying in the form.

בְּעַד and בַּעַד (pronom. root; with suff. בַּעֲדִי, בַּעֲדֵנִי, בַּעַדְךָ, pause בַּעֲדֶךָ; בַּעֲדֵךְ, בַּעֲדוֹ, בַּעֲדָהּ, בַּעֲדֵנוּ, בַּעַדְכֶם, בַּעֲדָם) a compound prep. from עַד (which see), and בְּ *bĕ*, or בַּ (significations of approximity), like *apud*, from *ape—ad*, therefore originally expressing: to—there—near—over. The following are the gradations: 1) by, near something (like *apud*): as, בְּעַד יַד הַשַּׁעַר near by the place (יַד) of the gate, for which in other places אֶל־יַד stands; 2) behind, different from אַחַר, which expresses behind, as

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keeping back; so the form סָגַר בְּעַד to close behind something, near to it, e.g. in going out, closing the door behind oneself, or closing the door immediately after admitting another; figuratively, סָגַר בְּעַד רֶחֶם "closed up (behind) the womb," i.e. to make unfruitful; so also (Judg. 3:22), "and the fat closed upon (behind) the blade," בְּ׳הַלַּהַב; i.e. the haft almost penetrated; "if he cut off and shut up בְּ׳ עֲרָפֶל behind the cloud of night" (Job 11:10); 3) signifying moving approximity, as, towards, that place, or under, near that place, as, בְּעַד מְעָרוֹת towards caves, i.e. under caves; בְּעַד הַשֶּׁלַח "fall upon (or by) the sword" (Joel 2:8); בְּעַד הַחַלּוֹן by, through the window (Judg. 5:28); 4) approximity and circumference, different from סָבִיב, which only expresses surrounding, without consideration of approximity; especially in the verbs סָגַר, גָּדַר, שׁוּךְ, גַּן, חָתַם surrounding, closing in, fencing round, covering, etc.; figuratively, for the sake of, especially in the verbs, interceding, inquiring, atoning, standing in the breach, for, etc. (כִּפֵּר, הִתְפַּלֵּל, הִתְחַזֵּק, דָּרַשׁ, נָשָׂא, עָמַד, בַּפֶּרֶץ); — מִבַּעַד behind — from, with לְ: as, מִבַּעַד לְצַמָּתֵךְ "from behind thy veil" (Auth. Vers., within thy locks), Cant. 4:1.

בְּעֹד see עוֹד.

בָּעָה (fut. יִבְעֶה, 2 pl. תִּבְעָיוּן, imp. plur. בְּעָיוּ), equiv. to בּוּעַ to swell up, to flow along (related to נָ־בַע), hence of the bubbling of water on the fire; figuratively, to desire, pray, ask, inquire vehemently. The forms ־יוּן, ־יוּ, are Aram., and proceed from the closing vowel ־ֵי. Compare יִרְבְּיֻן, etc. Niph. to be thrust forward, figuratively, drawn forward, sought for, from which בִּי.

בְּעָה, בְּעָא (Aram.) 1) to desire, to pray; e.g. בָּעוּתֵהּ his prayer, construed with מִן קֳדָם, and מִן־קֳדָם; 2) to seek, to seek forth. From which בָּעוּ.

בָּעוּ (Aram.), fem. prayer, request; originally, the vehement longing, from בְּעָא.

בְּעוֹן see בָּעֹן.

בְּעוֹר p.n. m. (probably, a shepherd, from בְּעִיר cattle, herd).

בְּעוּתִים (with suff. בְּעוּתֶיךָ), m. pl. terrors, from בָּעַת.

בֹּעַז p.n. of a pillar on the left in front of the temple (probably the strong one), part. from בָּ־עַז, related to עַז; comp. יָכִין, name of the other pillar, from כּוּן; 2) p.n. m.

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בָּעַט (fut. יִבְעַט) 1) originally, to tread, press forward; hence, to tread (with the feet); with בְּ, figuratively, to despise, abhor; 2) to tread away, to kick behind (of the bull); figuratively, of rebellion, disobedience.

בְּעִי see עִי.

בְּעִיר m. collectively, cattle (related to בְּהֵמָה), field cattle, grazing cattle, from בַּעַר=בָּר field; comp. Aram. בַּעַר=בּוֹר rough, wild. See בָּעַר.

בַּעַל (in pp. nn. בְּעַל, בָּעַל, בְּעַל, Aram. בְּעַל, hence Heb. בַּל, with suff. בַּעֲלִי, בַּעֲלָה; pl. בַּעֲלִים, const. בַּעֲלֵי; בַּעֲלֵיהֶן, בַּעֲלֵיהָ, בַּעֲלֵיו; primitive) m. lord, originally, the mighty one. The signification, master, is applied—1) to possession and power: e.g. בַּעַל הַשּׁוֹר, הַבַּיִת, proprietor of the ox, —the house; בַּעַל הָאִשָּׁה possessor of a woman, husband; בַּעַל נְעוּרִים the husband of a youthful wife; בַּעֲלֵי נוֹתִים the mighty (warriors) of the people; hence, in connection with nouns to signify possession, as possessor of horns, wings, double edges, dreams, arrows, i.e. the horned one, the winged one, the double-edged one, the dreamer, etc. בַּעַל דְּבָרִים busy one, having law disputes. Seldom of the property due to some one but not in his possession; 2) belonging to a thing, especially before names of cities, to denote inhabitants and citizens; 3) with the article: p.n. of a Phœnician deity (Belus), probably the planet Jupiter, which the Grecians always expressed by Ἡρακλῆς; see בָּל. בַּעַל is often found in Punic inscriptions; as, Hannibal (חַנִּיבַעַל), Hasdrubal (עַזְרוּבַעַל), Adherbal (אַדִּירְבַּעַל), Abibal (אֲבִיבַעַל), etc.; and gradually we find it in Hebrew surnames: בַּעַל בְּרִית (for which also אֵל בְּרִית the Baal of the covenant, comp. Ζεὺς ὅρκιος); בַּעַל זְבוּב the Baal of flies (see זְבוּב); בַּעַל פְּעוֹר see פְּעוֹר; 4) denoting the possession of things not personal: hence, places (like בַּיִת), if it is represented to signify possession, and joined to a noun, גֶּד, בַּעַל הָמוֹן, צְפוֹן, פְּרָצִים, מְעוֹן, חֶרְמוֹן, חָצוֹר, תָּמָר, שָׁלִשָׁה, which see; 5) p.n. m. pl. הַבְּעָלִים the statues of Baal (compare עַשְׁתָּרוֹת); from which, בַּל, בָּעֲלוֹת, בַּעֲלַת, בַּעֲלִים, בָּעַל.

בָּעַל Aram., the same.

בָּעַל (fut. יִבְעַל, denom. from בַּעַל); 1) to become master, possessor, to govern, with לְ; hence, בָּעַל אִשָּׁה to become the possessor of a wife, to marry (as in Arabic *malaka*); בָּעִל husband, בְּעוּלָה and בְּעוּלַת

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בָּעַל the one that is ruled over, married; 2) figuratively, to make something subordinate, despise, with בְּ=בָּחַל.—Niph. to be taken as a wife.

בָּעֲלָה f. 1) female possessor, e. g. of the house, of sorcery (witch), used in the same sense as בָּעַל; 2) figuratively, denoting territory, city, especially as a p. n.; (a) city in the north in the dominion of Judah, otherwise also קִרְיַת יְעָרִים, קִרְיַת בַּעַל; (b) in the south of that territory, otherwise also בָּלָה, בִּלְהָה; (c) p. n. of a mountain.

בָּעֲלוֹת p. n. of a city in the south of the territory of Judah.

בַּעַל־חָנָן p. n. m. (gracious ruler).

בָּעֲלְיָדָע p. n. m. (adorer, or worshipper of Baal) for which also אֶלְיָדָע (worshipper of God).

בְּעַלְיָה p. n. m. (the mighty one of the Lord).

בַּעֲלִים p. n. m. (probably, more correct with Josephus and 16 MSS. בַּעֲלִיס), however, see שׁ.

בַּעֲלַת p. n. of a city in the territory of Dan (Joseph. Βαλίθ).

בָּעֵן p. n. of a place (Βαάν), probably equivalent to מָעֹן (בַּעַל מָעֹן).

בַּעֲנָא p. n. m.

בַּעֲנָה p. n. m.

בַּעַר (not used) m. probably: 1) equivalent to בָּר a field, meadow, or forest, which is not cultivated. From which בְּעִיר. 2) figuratively, wild, rough (Aram. בּוֹר), uncultivated; אִישׁ־בַּעַר a rough, uncultivated man (boor), from which denomin. בָּעַר (fut. יִבְעַר) to be rough, uncultivated, insensible, uncouth; בְּעַר of no understanding (always next to כְּסִיל, כֶּסֶל).—Niph. נִבְעַר pass., see בָּר, בְּעִיר. The transition from roughness, wildness, etc., to wickedness, is here like in all other languages.

בָּעַר (fut. יִבְעַר): 1) to kindle, to set on fire (originally to inflame, to fire) as בְּאֵשׁ תִּבְעַר יַעַר "as the fire burneth a wood" (Ps. 83:14). וַתִּבְעַר בָּצֹאן וּבָנְעָרִים "The fire of God is fallen from heaven, and hath burnt up the sheep and the youths" (Job. 1:16).—2) intrans. to burn away, especially of combustibles; זָפֶת בְּעֵרָה burning pitch. Pi. בִּעֵר (fut. יְבַעֵר, inf. בַּעֵר); 1) to kindle (wood), to make burn (fire), to burn off (flaming arrows); hence, 2) figuratively, to remove, to clear away, to sweep away, with מִן, away from something; with אַחֲרֵי, to clear away after some one, to sweep away everything; רוּחַ בַּעַר spirit of removing, sweeping; 3) to pasture, to graze. Pual to be

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kindled.—Hiph. (caus), like Pi. in all three significations.

בַּעֲרָא p. n. m.

בְּעֵרָה f. brand (that which is burnt)

בַּעֲשָׂא p.n. m.

בַּעְשָׁא p.n. m. of a king of Israel (953—930 B.C.E.), LXX. Βαασά, Joseph. Βασάνης.

בְּעֶשְׁתְּרָה p.n. of a Levitical town (contracted from בֵּית עֶשְׁתָּרָה) otherwise עַשְׁתָּרוֹת; LXX. Βοσόρα, Vulg. Bosra; see עַשְׁתָּרוֹת.

בָּעַת (Kal not used) Niph. נִבְעַת (נִבְעַתִּי for נִבְעַתְתִּי) to be affrighted, terrified, in terror, with מִפְּנֵי and מִלִּפְנֵי, of some one (comp. יָרֵא, נִחַת, פָּחַד, עָרַץ).—Pi. בִּעֵת (3 pers. sing. f. with suff. בַּעֲתַתּוּ, בִּעֲתָתְנִי for בִּעֲתַתְהוּ, part. f. מְבַעְתְּךָ from מְבַעַת for מְבַעֶתֶת; fut. יְבַעֵת), to set in terror, to attack suddenly.

בְּעָתָה f. fear, terror (compare אֵימָה, בַּלָּהָה, רֶטֶט, דְּתֵת, פַּלָּצוּת), from בָּעַת.

בֹּץ m. a quagmire, a bog, from בָּצַץ to swell.

בִּצָּה (pl. with suff. בִּצֹּאתָיו), f. quagmire, from בָּצַץ, in the Talmud בִּצְבֵּץ.

בֵּצַי p. n. m. (the brilliant one), see בֵּסַי.

בָּצִיר m. 1) time of cutting the grapes, vintage; originally like קָצִיר harvest, cutting of fruit, of berries; comp. אָבִיב, אָסִיף, זָמִיר; 2) adj. Ketib for בָּצוּר.

בָּצַל (not used) to be peeling, peelable. The root is בָּצַל, comp. Greek σκύλ-ον, σκυλ-όω; Germ. Schale, schäl-en, to peel; comp. also פָּ־צַל to peel.—Piel, to peel off, שָׁחַל; hence שְׁחֵלֶת peel; שַׁל, Gr. σκυλ-εύω, the taking off the clothing (the armour); σύλ-ον= שָׁלָל, συλέω=שַׁל; תָּכָל: hence תְּכֵלֶת; Aram חֲ־צַל to cover over, from which מַחְצֶלֶת an over-covering; אָ־צַל, נָ־צַל, etc., where שׁ, ס, ז, צ interchange without any alteration in the principal signification.

בֶּצֶל (pl. בְּצָלִים), masc. bulbs, hence, onions, on account of the peelableness of the substance; from בָּ־צַל.

בְּצַלְאֵל p.n. m. (claimed by God).

בַּצְלוּת p.n. m. (covering, clothing), for which also בַּצְלִית occurs.

בָּצַע (fut. יִבְצַע; imp. בְּצַע, with suff. בְּצַעַם, with quiescent suff.), to tear, to break, to cut; hence, to rob, to plunder (of enemies); to heap up money=to make profit; next, to wound, with בְּ (comp. פָּצַע, Aram. בְּזַע, related to פָּקַע, בָּקַע), originally to break (Tal. to break the bread); intrans. to be broken

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open, to be wounded; inf. with suff. בְּצָעֲךָ, as, בָּא קִצֶּךָ אַמַּת בִּצְעֲךָ "thy end is come, and the measure of thy covetousness" (Jer. 51:13), i.e. of thy being cut off. Pi. בִּצַּע (fut. יְבַצַּע) to cut off (חַיִּים) to deprive, to make profit; figuratively, to bring something to its end; hence, to fulfil a word, to accomplish something.

בֶּצַע (with suff. בִּצְעָם) m.; 1) plunder, originally, that which is torn away, or, in an active sense, the tearing away; hence, figuratively, gain, profit, and the phrase (בְּ) מַה־בָּצַע what profit is there (therein)? 2) equiv. to קֵץ end, originally, cutting off, ceasing.

בָּצַץ (not used) equivalent to בָּקַק to swell forth, or swell up; Aram. בְּצִבֵּץ to protrude; the relationship of צ and ק manifests itself in several roots, by tracing which the lexical analysis is rendered easier.

בָּצַק (only בָּצְקוּ, בָּצָקָה) to swell (of the feet), but in other words used also of swelling of a mass; originally, to rise up.

בָּצֵק m., that which swells up; hence, the dough that swells and ferments; next, dough in general.

בָּצְקַת p.n. of a place (height).

בָּצַר (fut. יִבְצֹר); 1) to cut off (grapes); originally, to prune, with the accus. of the vineyard; hence בָּצִיר a vintage (comp. קָצִיר harvest of corn or fruit); בֹּצֵר vintner; figuratively, of the cutting down of the enemy; 2) to hedge off, to mark a boundary, to separate; hence, the fortifying (of walls and cities); בָּצוּר (Ketib בָּצִיר) fortified, entrenched; figur. he limits (יִבְצֹר) the courage of princes. בְּצֻרוֹת that which is inclosed, i.e. incomprehensible. The sense of confining, limiting, and condensing is then, as usual, transferred to clipping, shortening. — Niph. pass. (from No. 2) but only figuratively, to be fortified, i.e. to become inaccessible (מְזִמָּה plan) with מִן of the person. — Pi. בִּצֵּר (fut. יְבַצֵּר, inf. בַּצֵּר) to fortify (wall, fortress).

בֶּצֶר (pause בָּצֶר, pl. בְּצָרִים) masc.; 1) brittle metal (separated from the mine), quarry stone, from בָּצַר to break; 2) p.n. (a metal district) name of town in the territory of Reuben (LXX. Βοσόρ).

בָּצְרָה f., originally, hedging in, surrounding; hence, a pen (comp. מִכְלָא); 2) p. n. of a town (originally, a place walled in, comp. Phœnician בְּצַר Cadiz in Spain) in Idumea, probably the present

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Bessira in Gebeel. Another city is *Βόσρα*, Bosra in the dominions of Hauran, which Jeremiah (in 48:24) designates as a Moabite town.

בְּצָרוֹן (from בָּצַר firm, fortified), m. fortress, castle.

בַּצֹּרֶת (pl. בַּצָּרוֹת) f. want of rain, dearth; from בָּצַר 1. (comp. עָצַר).

בַּקְבּוּק m. 1) flask, leather bottle, so called from the sound *bak, bak*, (comp. בַּק, בָּקַק; 2) p.n. (from בָּקַק to spread out, e.g. the number of a family).

בַּקְבָּקְיָה p.n. m. (to be extended by God).

בַּקְבֻּק p.n. m.

בָּקִי p.n. m. (from בָּקַק seclusion).

בָּקִיָּהוּ p.n. m. (destroyed by God).

בְּקִיעַ m., breach, rend; especially of the breach in the wall; from בָּקַע (comp. בָּצַע, Aram. בְּזַע).

בָּקַע (fut. יִבְקַע; inf. with suff. בְּקָעָם) equiv. to בָּצַע to cut up (bowels of a woman), to split up (the womb), to cleave (wood), to divide (the sea); hence, of the breaking forth of a fountain; figur. to break in (a camp, a town), to conquer; to split eggs, i.e. to hatch them.—Niph. נִבְקַע to split itself, to burst; hence, to open themselves (of fountains), to break forth (of water, light), figur. to be conquered (of a city), to break forth (from the egg) = to be hatched.—Pi. *intens.* from Kal; and only rarely causative.—Pu. pass. from Kal.—Hiph. to cause to break (a town), to raze; with אֶל against somebody, to break through.—Hoph. to be conquered.—Hith. to split, rend, itself asunder.

בֶּקַע m. splitting, hence, the half, but only the half of a shekel, about two drachms.

בְּקָעָא Aram. equiv. to Heb. בִּקְעָה, which see.

בִּקְעָה const. בִּקְעַת, pl. בְּקָעוֹת) f. fall of earth, marshy plain, valley (originally, a ground that splits itself, or has cracks); בִּקְעַת הַלְּבָנוֹן a marshy plain between Anti-Lebanon and the Hermon.

בָּקַק (1st pret. בָּקֹקְתִּי equiv. to בּוּק to pour forth, to pour out (a root of sound like בָּץ, hence, intrans. Rab. to spread itself, used of the voluptuous vine); trans. to pour around, to empty; figur. to despoil (a people), to depopulate (a country).—Niph. נָבְקַק (נָבְלָה like) fut. יִבָּק (infin. הִבָּק) pass. to be emptied out, to vanish (רוּחַ).—Pi. redoubled form בּוֹקֵק equiv. to Kal. From which בַּקְבָּקְיָה, בַּקְבּוּק p.n., בָּקִי p.n., בָּקִיָּהוּ p.n., יָבָק.

בָּקַר (Kal not used) 1) to dig, to break, to plough (the ground);

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hence, בָּקָר cattle for ploughing, like *armentum*, *f. aramentum*; fig. to break forth (of light), hence, בֹּקֶר (of the day), dawn, early, light of morning; 2) to break asunder, to judge (judging being connected with the idea of dissecting), only Pi. בִּקֵּר (fut. יְבַקֵּר) to decide, to distinguish between לְ בֵּין לְ; with לְ to judge, to contemplate; with בְּ to direct, contemplation for the purpose of judging a matter, to contemplate with pleasure; with the accus., to investigate a matter perseveringly, either to protect or punish it; figur. to consider, to reflect.

בְּקַר (Aram.) equiv. to בָּקַר only Pa. בַּקֵּר to inquire into, to search.— The derivation is as in the Hebrew.

בָּקָר (pl. בְּקָרִים) com. (a collective noun), origin., cattle for ploughing, *armentum* (=Aram.), cattle or herd for the use of working in the field, the sing. noun is שׁוֹר (comp. שָׂה, צֹאן; עֵז, צְפִיר) in the application, however, it signifies, the larger cattle, for which also בְּקָרִים is found. בֶּן־בָּקָר young cattle; פַּר בֶּן־בָּקָר a young heifer; עֵגֶל בֶּן־בָּקָר a young calf; constructed with the fem., cow; as בָּקָר עָלוֹת suckling cows, which denom. בּוֹקֵר herdsmen, shepherd.

בֹּקֶר (pl. בְּקָרִים) masc., originally, to break forth (early dawn), hence, early morning, dawning, from בָּקַר (if בָּקָר is not equivalent to בָּהַר); מִבֹּקֶר עַד עֶרֶב from morning until evening; אַשְׁמֹרֶת הַבֹּקֶר early watch of the night; hence, if בֹּקֶר is mentioned in the day, it generally signifies the next morning. As an adv. בֹּקֶר, בַּבֹּקֶר (in the accusative), לַבֹּקֶר (poetically) of the morning לַבֹּקֶר לְבֹקֶר, בַּבֹּקֶר בַּבֹּקֶר, לְבָקָרִים, לְבָקָרִים every morning; seldom בֹּקֶר has the signification of "soon," for which, however, לְבֹקֶר occurs.

בַּקָּרָה f. protection, from בָּקַר, which see.

בִּקֻּרֶת fem., investigation, inquiry for punishment, from בָּקַר, which see.

בָּקַשׁ (Kal not used), to seek, to seek after something, to desire, to wish; next, to seek out, to select. The root is בָּ־קַ־שׁ, Aram. בָּ־חַ־שׁ, with the general idea of investigating, seeking.— Only Piel בִּקֵּשׁ, fut. יְבַקֵּשׁ; 1) to seek (perseveringly), abs. and with accus. Very frequently for, to visit; hence the phrases, to seek the countenance of the king, i. e. to visit him, to court his favor; to seek God, i.e. to apply to him, to pray to him; 2) seeking for, striving after, medi-

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tating for, e.g. רָעָה נֶפֶשׁ after the misfortune, after the life, either to take it away, or to preserve it; 3) to seek=to demand, to desire, with מִן, מִיַּד of somebody; 4) to seek=to request, with מִן, מִלִּפְנֵי of somebody; with עַל for something; 5) to ask, with מִן, Pu. pass.

בַּקָּשָׁה (later) f. desire; comp. אֲרֶשֶׁת, רַעוּת, אַוָּה).

בַּר (poetically, with suff. בְּרִי) masc., son, Aram. From which also, בְּרַת daughter. This word בַּר is primitive; the supposition of a verbal root is therefore wrong.

בָּר and בַּר m. 1) field, arable land, Aram. בַּר, def. בָּרָא the same, in contrast to towns; originally, open, free place; 2) fruit of the field, corn, whilst yet in the sheaf (therefore not of winnowed corn) transferred also to every kind of corn. Comp. Talm. בִּרְיוֹן, בִּרְיֹנִי rough, uneducated; בָּרַיְתָא the outer (law), i.e. not Mishnaic; בֹּר the uneducated one (Hebrew בַּעַר).

בַּר adj. m. בָּרָה fem. (from בָּרַר); 1) proven, proved; בַּר לֵבָב of a pious heart; chosen, select; figur. clean, also in a moral sense; 2) clear=void; from בָּרַר.

בֹּר m. 1) cleanliness (יָדַיִם; כַּפַּיִם) of the hands; as a figure of innocence; 2) equivalent to בֹּרִית which see.

בָּרָא (fut, יִבְרָא) 1) to create, to form, originally, to cut out, model. The root is בָּרָא to cut, comp. חָרַב. Used of God's creating objects of nature; בָּרָא לַעֲשׂוֹת he made it in a creating manner, i.e. he created it anew; comp. הִגְדִּיל לַעֲשׂוֹת; 2) not used, to nourish, to feed. —Niph. pass. from Kal to be created, to be originated; עָם נִבְרָא the people being created, rising.—Pi. בֵּרֵא to cut off, to fell, to hew down (a forest), originally, to cut in deeply; to furrow, to pierce, e. g. בָּחָרֵב to cut in, inscribe.—Hiph. caus. from Kal from signification 2) to give nourishment, to feed.

בְּרֹאדַךְ an orthographical variation for מְרֹאדַךְ, which see.

בְּרָאיָה p.n. m. (son, adorer of God).

בַּרְבֻּר (after the form חָרְחֻר, בַּקְבּוּק) m. name of a bird (not well defined); probably this word is imitating some idea by sound.

בָּרַד equiv. to פָּרַד to strew; hence, figur. to hail. Comp. בָּרָד, בָּרֹד, בָּרֶד p.n.

בָּרָד m., grain, hail stones. Comp. פְּרֻדוֹת grains of seed, from פָּרַד to strew.

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בָּרֹד adj. masc. (pl. בְּרֻדִים dispersed (of colors), checquered, spotted.

בָּרָד p.n. of a place (probably, place of seed, from בָּרַד to strew, to sow).

בָּרָה 1) equiv. to בָּרָא (not used), to cut; hence בְּרִית; 2) to feed, to feed oneself, to eat; 3) to choose =בָּרַר.—Hiph. הִבְרָה to give to eat, to let eat.

בָּרוּךְ p.n. m. (blessed; *Benedictus*).

בָּרוֹם (only pl. בְּרֻמִים) m. a colored checquered stuff; נְוֵי בְּרֻמִים "in chests of rich apparel" (chests of colored stuffs), Ezek. 27:24, probably damask, from בָּרַם, which see.

בְּרוֹשׁ (or Aram. form בְּרוֹת) m.; 1) tree of the fir kind, the wood of which is used for various purposes, e.g. for floors, musical instruments, lances, etc.; the derivation is to be looked for in בַּר, for וֹשׁ- is an ancient termination. The particulars will be found under שׁ.

בְּרוֹת see בְּרוֹשׁ (Aram. pl. בְּרָוִן from בְּרוּ).

בְּרוֹת fem. equiv. to בָּרוּת, nourishment, sustenance, from בָּרָה which see.

בָּרוּת food, nourishment, from בָּרָה 2.

בְּרוֹתָה (probably equiv. to בְּרוֹתָה from בְּרוֹת) p.n. of an Aramaic-Sobaic town (signifying cypress-place), according to some a maritime town. Βηρυτός (later, Felix Julia).

בְּרוֹתַי p.n. (the same).

בְּרוֹת (Ketib) בִּרְיָת (Keri) p.n. m. (from בַּר son, and זַיִת, זוֹת olive; originally, splendour, i.e. the beautiful one); see זַיִת, זוֹת.

בַּרְזֶל (with suff. בַּרְזִלִּי) m., equiv. to בָּזַל *βασάλ-της* with ר interpolated, hard stuff, marble-iron, generally, iron, but only in reference to its hardness; hence, figuratively, hard, strong, e.g., iron sceptre, iron land, i.e. rigorous, severe government, unfruitful land. Comp. Aram. בַּרְזֶל severe commander. Next transferred to fetter, iron instrument. The root is בָּזַל to be hard, close, firm.

בַּרְזִלַּי p.n. m. (the strong, iron one).

בָּרַח (fut. יִבְרַח) 1) to go away, to depart, to hurry away, to flee, with מִן, מִלְּפָנַי, מִפָּנַי of the person, from whom one hastens away, escapes; with כְּיַד out of the power of some one; with מֵאֵת to hasten away from the proximity; with אֶל, לְ accusative of the place whither one flees; with מִן of the place from which one flees; with אַחֲרֵי to flee after, to follow after; 2) figuratively, with בְּתוֹךְ to go away through

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something=to bolt through, originally denom. from בְּרִיחַ.—Hiph. הִבְרִיחַ (caus.); 1) to make fugitive, to put to flight, to drive away; 2) denom. from בְּרִיחַ; to cause to be bolted.

בָּרִחַ see בָּרִיחַ.

בְּרִי (only in Job) m. serenity, regularly formed from בָּרָה; after the forms חֲצִי, צְבִי, פְּרִי. See בָּרָה.

בֵּרִי (equiv. to בְּאֵרִי) p.n. mas. (*fontanus*).

בָּרִיא adj. m., בְּרִיאָה f. (fattened, of beast and man), fat (of food), from בָּרָא 2.

בְּרִיאָה f. the created, the new one not heard of; from בָּרָא 1.

בְּרִיָּה f. 1) food, nourishment (comp. בָּרוֹת, בָּרוּת); 2) part. pass. f. Kal. (after the Aram. form)=בְּרוּי fattened, fat (comp. the form עֲרִיָּה), for which, however, some read בְּרִיאָה, from בָּרִיא.

בָּרִחַ, בָּרִיחַ (pl. בָּרִיחִים) adj. m. fugitive; of a serpent, stretching itself, slipping away, quickly; also where נָחָשׁ signifies a planetary figure.

בְּרִיחַ m. 1) the same; hence בְּרִיחֶיהָ her fugitive ones; 2) figuratively, wood stretched forth, a bolt, orig., a bar, e.g. for the closing of gates; the bolts of the earth, i.e. that obstruct the egress. From בָּ־רַח pass. form.

בְּרִיעָה p.n. m. etymologically equiv. to בֶּן־רָעָה=בֶּן־רִיעָה the unfortunate one), patron. בְּרִיעִי.

בְּרִית fem. originally, the cutting of animals of sacrifices, trans. to covenant, treaty, on account of the custom to pass between two rows of animals cut for sacrifices. Root בָּרָה. In a wider sense, בְּרִית naturally implies all covenants (between nations, friends, and married couples), especially of the covenant of God with the patriarchs, and later, with Israel; hence, sometimes equiv. to promise, ordinance, as part of the covenant; as, אֶרֶץ הַבְּרִית land of the covenant; i.e. Palestine; מַלְאַךְ הַבְּרִית the messenger of the covenant, i.e. the Messiah; לוּחוֹת הַבְּרִית tablets of the law, etc., בְּרִית is sometimes used as a concrete for mediator of the covenant, token of the covenant, circumcision, or people of the covenant. The conclusion of a covenant is expressed by הֵקִים, כָּרַת, בָּא, עָבַר, שָׂם, נָתַן בְּ׳; the dissolving of a covenant is expressed by שִׁקֵּר, חִלֵּל, עָזַב, הֵפִיר בְּ׳.

בַּעַל בְּרִית p.n. of a deity of Sechem (Baal of the covenant; comp. Ζεὺς ὅρκιος, *deus fidius*.)

בֹּרִית f. for which also בֹּר means of cleansing, generally occurs in con-

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junction with נֶתֶר *nitr-on*, where the latter signifies a mineral, the former, a vegetable kali (alkaline salt extracted) from fullers' earth. The root is בָּרַר.

בָּרַךְ (fut. יְבָרֵךְ) 1) to bow, to bend oneself (*inflectere, curvare*), בָּרַךְ עַל־בִּרְכַּיִם kneel; 2) to bend the knees, equiv. to worship, to pray (before God), to obtain by prayer; hence, to bless, only part. pass. בָּרוּךְ blessed, specially in the form of salutation: בָּרוּךְ יְיָ, בָּרוּךְ לַיְיָ to praise.—Niph. נִבְרַךְ see Hith.—Pi. בֵּרֵךְ (with suff. וּבֵרַכְךָ; fut. יְבָרֵךְ; inf. בָּרֵךְ, בָּרֵךְ); 1) to worship (adore, through praise, lauding, invocations), originally, bending the knee, with the accus. of the obj. sometimes with the addition of בְּשֵׁם adoration of the Divine name by calling on it in prayer: בָּרֵךְ אֱלֹהִים וָמֻת (only) pray to God, and die (nevertheless); 2) to implore something from God, either blessing: hence, of the blessing of the priest, the prophet, or of dying parents; or imploring destruction=to curse; hence generally, to bless, with the accusative; sometimes לְ with double accus., blessing with something; also with בְּ of the object; likewise of God, to bless, to felicitate, of the pronouncing of a blessing, or of the effecting of a blessing; to greet (an arriver), to wish luck (to a departer), etc.; to curse.—Pu. pass.—Hiph. הִבְרִיךְ to cause to kneel down (camels), to rest.—Hith. and Niph. to bless oneself; with בְּ of the object whose luck one wishes to assimilate to himself, or whom one implores for a blessing. From which בֶּרֶךְ, בִּרְכָיְהוּ, אַבְרֵךְ, בָּרוּךְ p.n., יְבָרְכְיָהוּ p.n.

בְּרַךְ (Aram.) the same.—Pael בָּרַךְ equiv. to Hebrew בָּרַךְ.

בֶּרֶךְ (dual בִּרְכַּיִם) f. knee, originally, bent, often in use like the Greek τὰ γούνατα, from בָּרַךְ, which see.

בִּרְכָּא (Aram.) f. the same, otherwise also אַרְכּוּבָא, which see.

בִּרְכְאֵל p.n. m. (the worshipper of God, בָּרַךְ part. for בָּרַךְ).

בְּרָכָה (with the interrog. הַ, הַבְּרָכָה, cons. בִּרְכַּת; pl. בְּרָכוֹת, c. בִּרְכוֹת), f. 1) blessing, whether it be as the result of a blessing=present from God, benefit, or as the wish or imploring of a blessing; e. g. נֶפֶשׁ בְּרָכָה blessed (benevolent) soul; עָשׂוּ אִתִּי בְרָכָה "act salutary (for you) towards me," etc., (Author. Ver. "Make an agreement for me," etc.), 2 Kings 18:31; 2) p.n. of a valley near Tekoa; 3) p.n. m

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בְּרֵכָה (const. בִּרְכַת, pl. בְּרֵכוֹת) fem. originally, bowing, bending, winding, with מַיִם winding of waters, but when standing alone, signifies a pond, similar to that which formed the pool of Siloah (Neh. 3:15), from בָּרַךְ.

בְּרָכְיָה p. n. masc. (blessing of God), בָּרַךְ=בְּרֶכְיָה, LXX. Βαραχιας.

בְּרֶכְיָהוּ p.n. m. (the same).

בָּרַם (not used) colored, checkered. Arab., in the intensive form, to make colored. From which בָּרוֹם.

בָּרַם Aram. adv. but, however, in Targ. assuring: truly, certainly.

בָּרַע p.n. m. (probably =בָּרוּעַ).

בָּרַק (not used) 1) to brighten, to lighten; hence בָּרָק, בָּרָקָת, בַּרְקוֹם p.n.; 2) equiv. to בָּרַךְ to break, to bruise, to shatter; comp. Lat. *fra(s)g-ere*, to break. From which בַּרְזֶל.

בָּרָק (pl. בְּרָקִים) masc. 1) lightning, orig., brilliancy; hence בְּרַק חָרֶב the brilliancy of the sword, i.e. glittering sword; also בָּרָק alone indicates the same; 2) p.n. m. (the brilliant one).

בַּרְקוֹס p.n. masc. (from בָּרָק, see שׁ; comp. the Punic *Bar-cas*.).

בָּרָק (only plur. בְּרָקִים) masc. the breaker to pieces, the bruiser to pieces (after the form אַרְבֶּה) according to some, the thrashing machine, according to others, certain thorny plants, from בָּרַק 2.

בָּרֶקֶת f. emerald, so called from its brilliancy. See בָּרָק 1.

בָּרְקַת f. the same.

בָּרַר (בָּרוֹתִי, inf. בָּרֹר, like שָׂרַד, נִרְד) 1) to elect, to choose, to select, e.g. בְּרֹרִים to purge out the rebels; part. בָּרוּר selected, chosen (related to בָּרָה, בָּחַר); 2) in the physical and moral sense, particip. distinguished, eminent, able; hence, pure, שְׂפָה בְרוּרָה pure language; 3) not used, clean; transferred to emptiness.—Niph. נִבָּר (imp. הִבָּרוּ, part. נִבָּר) to cleanse oneself (morally) Pi. intensitive from Kal signification 2.—Hiph. (caus.) to make clean (grain), to purify, e.g. the arrow from the rust, i.e. to sharpen.—Hith. to shew, conduct oneself clean, pure (pious); תִּתְבָּר for תִּתְבָּרַר. From which, בַּר, בֹּר, בִּרְיָה.

בָּרְשַׁע p.n. m. (son of victory, victor, from רָשַׁע and בֵּן).

בָּשׁוֹר (always, with the article) p.n. a brook, LXX. Βόσορ, Joseph. Βάσελος, now El-Scheria.

בְּשַׁרְשָׁרָה see בְּשַׁרְשָׁרָה.

בָּשַׁל probably transposed =שָׁבַל to swell, to boil, to seethe; figur. to ripen, originally, to be boiled (by the sun); comp. πέπτω, *coqui*.

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Aram. שְׁלַק in this double sense. Pi. בִּשֵּׁל to boil (trans.) =מְבַשֵּׁל cook.—Pu. pass.—Hiph. to make ripe (originally, to boil.).

בָּשֵׁל adj. m. בְּשֵׁלָה f. equiv. to בְּשִׁיל cooked, prepared, subst. that which is boiled.

בִּשְׁלָם p.n. m. (=בֶּן־שְׁלָם).

בָּשַׂם (not used) to smell well, to diffuse fragrance. The root is בְּ־שַׂם equivalent to סַם, hence סַם sweet odour; comp. Aram. בְּסַם; Pa. בַּסֵּם and בַּלְסֵם, from which Βάλσαμος. From which בָּשָׂם, בֶּשֶׂם, בֹּשֶׂם, בָּשְׂמַת, p. n., יִבְשָׂם p. n., מִבְשָׂם p.n.

בָּשָׂם m. balsam-shrub.

בֶּשֶׂם (plur. בְּשָׂמִים) balsam-odour, sweet odour; רֹאשׁ בְּשָׂמִים precious spices; נָזַל בֶּשֶׂם the flowing out of spices, i. e. diffusion of fragrance.

בֹּשֶׂם masc. odour of spice, spice; hence קִנְּמָן־בֶּשֶׂם sweet cinnamon, (קִנָּמוֹן, Gr. κίνναμον) קְנֵה־בֹשֶׂם sweet calamus; רֹאשׁ כָּל־בֹּשֶׂם the principal spices, עֲרוּגוֹת־הַבֹּשֶׂם beds or furrows of spices.

בָּשְׂמַת p.n. f. one that is fragrant of balm.

בֹּשֶׁן (only with ה affix בָּשְׁנָה f. from בֹּשׁ shame; ־ֶן is a suffix, as probably like in צִפֹּרֶן, אֹזֶן, אֹפֶן.

בָּשָׁן p.n. a country the other side of the Jordan, celebrated for its oak forest, and for its cattle pasturage; Samaritan בַּתְנִין, LXX. Βασάν, Eus. Βασανῖτις, Joseph. Βαταναία, Batanæa, now called el-Bottin.

בָּשָׁם, בֹּשֶׁם; see בּוּם.

בָּשַׂר (only Pi. בִּשֵּׂר, fut. יְבַשֵּׂר) 1) to announce, relate, whether good or evil; hence, with the addition בִּשֵּׂר טוֹב to announce good; בִּשֵּׂר תְּהִלָּה יְשׁוּעָה to announce praise, help; even to announce a defeat (1 Sam. 4:17); 2) to announce something good, joyful, with the accus. of the person, but it never signifies, cheering.—Hith. only יִתְבַּשֵּׂר origin., it announces itself, it is announced.

בָּשָׂר (pl. בְּשָׂרִים) m. 1) flesh (of the bodies of man and beast); hence, body in general, יְגִעַת בָּשָׂר bodily exertion; 2) figur. (a) = σάρξ, hence, man, mortal, in general; זְרוֹעַ בָּשָׂר human arm (i.e. mortal, weak), (b) relations of consanguinity (related to שְׁאֵר) properly of the same flesh (of the same kind). Sometimes by way of omission =בְּשַׂר עֶרְוָה nakedness. It is not connected with the verbal root בָּשַׂר.

בְּשַׂר (def. בִּשְׂרָא) Aram. the same.

בֹּשֶׁת (with suff. בָּשְׁתְּךָ) f. 1) shame;

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complete, בֹּשֶׁת פָּנִים paleness of face (Auth. Vers. "confusion of face." Dan. 9:7, 8), blushing, disgrace. עָטָה לָבֶשׁ בּ׳ to be covered with shame; figuratively, parts of the body concealed: as, עֶרְיַת בֹּשֶׁת uncovering of the shame, for which also occurs עֶרְוַה־בֹשֶׁת. 2) expression of contempt for an idol. Root בּוֹשׁ.

בַּת (contracted from בְּרַת; with suff. בִּתִּי; plur. בָּנוֹת; const. בְּנוֹת; formed from בֵּן) f. daughter, but also granddaughter, female progeny, foster daughter, girl, virgin, female pupil, female inhabitant of a town, etc.; the same gradations as found in בֵּן. בַּת is also used (a) in connection with names of cities and countries, or עַם for inhabitants in general; hence also with the addition בְּתוּלָה (virgin), and even as a surname to cities, like בַּת צִיּוֹן, בַּת בָּבֶל, בַּת עַמִּי. (b) to signify the age of the f. kind: daughter of one, two, ten years, i.e. so old; (c) in poet. figures, e.g. daughter of the tree, i.e. branch; daughter of the song, i.e. cantatrice; daughter of the eye, i.e. pupil of the eye; daughter of the town, i.e. adjacent premises; see בֵּן.

בַּת (pl. בָּתִּים) m. measure for fluids; originally, *receptaculum*. Comp. בַּיִת.

בַּת (בַּתִּין) Aram. the same.

בַּת רַבִּים p.n. of a gate.

בַּת שָׁבָע p.n. f. (one that respects, or honors an oath).

בָּתָה (not used) equiv. to בָּתַת=בָּקַע, to break, to destroy.

בָּתָה f. destruction, equiv. to בְּתָה.

בְּתָה (only plur. בְּתוֹת) f. the same; נַחֲלֵי הַבְּתוֹת valleys of destruction, i.e. desolated valleys. Root בָּתַת.

בְּתוּאֵל 1) p.n. m. (habitation of God); 2) p.n. of a place, where בְּתוּל stands once for the above.

בְּתוּלָה (pl. בְּתוּלוֹת) f. virgin; originally, the separated one, the modest one, from בָּתַל; also applied to the betrothed virgin; figur. of cities, countries, and nations, especially of cities never conquered. Probably בְּתוּל is a noun originating from בַּת little, young girl, the וּל being the diminutive termination.

בְּתוּלִים m. pl. virginity, state of virginity (compare זְקֻנִים, עֲלוּמִים, נְעוּרִים); figuratively, tokens of virginity.

בְּתוּיָה p.n. m. (=מְתוּיָה).

בְּתִּים see בַּיִת.

בָּתַל (not used) equiv. to בָּדַל to be separated, divided: hence of the secluded life of the Eastern virgin. See בְּתוּלָה.

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בָּתַק, only Pi. בִּתֵּק to pierce, to thrust down.

בָּתַר, Pi. בִּתֵּר to cut up, to split, related to בָּתַר.

בָּתַר (Aram.) and בָּאתַר, equiv. to בַּאֲתַר after the place, i.e. hereupon, after.

בֶּתֶר (with suff. בִּתְרוֹ) m. piece, part, from which הָרֵי בֶתֶר intersected mountains, i.e. rugged mountains.

בִּתְרוֹן p.n. a clift on the eastern bank of the Jordan.

בָּתַת (not used) equiv. to בָּתַת. From which בַּתָּה.

ג

ג, called *gimel*, גִּמֶל (pl. גִּמְלִין), signifies as much as גָּמָל camel, perhaps from the original similarity of the letter in shape to the neck of a camel; the sound is like *g* (only in Arab. lately grown to a syllable, even without being hardened by the dagesh), and, as a numeral, signifies 3. By the near relationship of the palatives it interchanges with כ, ק; e.g. גָּמַף, גָּבַב; גָּבַל, קָבַל; גָּדַד, גָּדַן; גָּבַן, כָּבַל; אָגַד, עָקַד; גָּמַץ, קָמַץ, but also with the palative gutturals ע, ח, e.g. עָרַם, גָּרַשׁ; חָרַם, גָּרַם, seldom with *yod*, which is a modulated palatine.

גָּא (for גַּאֲה) m. pride, haughtiness. The const. pl. גְּאֵי is found only in the Keri (Ps. 123:4).

גָּאָה (fut. יִגְאֶה, inf. abs. גָּאֹה) to rise above) of plants. Comp. שָׂגָא, שָׂגָא to swell (of water); figur. to be elevated, majestic (of glory, splendour); and, in the derivations, also in a bad sense.

גֵּאֶה (plur. גֵּאִים) adj. m., גֵּאָה f. 1) high, elevated, eminent; next also in a bad sense, haughty, proud, overbearing; 2) subst. pride, haughtiness.

גְּאוּאֵל p.n. m. (ornament of God).

גַּאֲוָה f. elevation, pride; in a good sense, majesty, highness; in a bad sense, pride, haughtiness: עָשָׂה גַּאֲוָה doing proudly; גַּאֲוָה one that embraces haughtiness, with accus. of the person. גַּאֲוָה Job 41:6, is equiv. to גְּוִיָּה ibid. 20:25, body, back.

גְּאוּלִים (only pl.) m. redemption, deliverance. The pl. is only used in an abstract form.

גָּאוֹן (pl. גְּאוֹנִים, with sing. signification, Ezek. 16:56) m. rising, swelling (of waves), trans. to—1) pride, haughtiness; 2) highness, eminence, glory; גְּאוֹן יַעֲקֹב the glory of Jacob, the holy land, הַיַּרְדֵּן the pride, the splendour of the Jordan, its magnificent shore.

גְּאוּת (with fixed *Tsere*) f. 1) rising

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upwards, e.g. of the smoke (עָשָׁן); 2) pride, haughtiness: עָשָׂה גֵּאוּת to exercise excellence; 3) swelling, e.g. of the sea (גֵּ׳ הַיָּם); 4) splendour, glory.

גַּאֲיוֹן (only Ketib, plur. גַּאֲיוֹנִים) m. the proud one, the haughty one. The form is like אֶבְיוֹן, עֶלְיוֹן.

גַּאֲיוֹת see גַּי.

גָּאַל (fut. יִגְאַל) 1) trans. to redeem, to loosen that which is bound; to loosen from the enemy, i.e. to save, to liberate; also, to save from servitude, imprisonment, dangers, etc. To loosen a slave, i.e. to set him at liberty; to loosen something vowed or sacred, i.e. to liberate him from the bands preventing certain gratifications; to redeem something sold, i.e. to loosen it from the possessor: hence Job 3:5, "Darkness and the shadow of death shall reclaim him," i.e. again possess him as before the creation (Gen. 1:2). To redeem the blood of the slave, i.e. to avenge; hence גֹּאֵל or גֹּאֵל הַדָּם avenger of blood. The right of redemption and avenging of blood were possessed by the relative only: hence relative; 2) intrans. to be loose, free, i.e. unfettered, profane, because the Hebrew considers that which is sacred inaccessible to the uninitiated, and, as it were, in fetters for him (comp. the modern מֻתָּר loosened, i.e. permitted; אָסוּר bound, i.e. prohibited); hence generally to be rejected, profaned. The same double signification is found in חַל (חָלַל), which is only a graduation from it, like גָּעַל arose, from גָּאַל. Niph. to be re-bought, to be redeemed; 2) to be profaned, to be polluted, e.g. by sin, blood. Pi. גֵּאֵל to defile. Pu. pass. to be rejected (of the priesthood). Niph. and Pu. מְגֹאָל like Niph. 2. Hiph. to make a garment unholy by blood, only pret. 1st pers. אֶגְאַלְתִּי for הִגְאַלְתִּי. Hith. to defile oneself, to make oneself unclean.

גֹּאֶל (const. pl. גָּאֳלֵי) m. desecration, profanation, from גָּאַל 2.

גְּאֻלָּה f. 1) redemption, redeeming of the sold ground, trans. to the right of repurchasing, ground repurchased, price of repurchasing; 2) relationship, having the right of redemption; אִישׁ גְּאֻלָּה relative.

גַּב (from גָּבַב, which see, with suff. גַּבִּי, pl. גַּבִּים, גַּבּוֹת, with double signification), m. that which is hilly, vaulted, hunched; hence, 1) hill, back, something elevated; back of the altar, i.e. the upper part, hence, of the back of man and

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beasts, hunched-backed, also of the shield (the thick bosses of his bucklers, Job 15:26), a mound, etc., חָרַשׁ עַל גַּבּ to plough on the back, i.e. to wound; 2) vault, arch, arched booth; hence, dwelling of harlots, so called because they used to sit on these arched or vaulted booths; arches of the wheels (1 Kings 7:33), arches of the eyes, brows, in which, however, only the fem. pl. is used.

גַּב (with suff. גַּבִּי, גַּבֵּיהּ, etc.), Aram. m. back, as in Hebrew, but generally a prepos. עַל גַּב upon, over, near, by.

גָּב part. from גּוּב which see.

גֵּב (only pl. גְּבִים) m. that which is cut, a piece, hence, 1) a piece of wood, board, from גּוּב to cut; 2) cistern, from גּוּב; equiv. to גֹּב locusts, from גּוּב to group together.

גֹּב (def. גָּבָּא, pl. גֻּבִּין) Aram. m. cistern, pit; equiv. to גֵּב 2 in Hebrew.

גָּבָא (not used) equiv. to גּוּב either to gather, to put together, or to dig; to both significations the noun derived therefrom suits.

גֻּבָּא (pl. גֻּבָּאִים) masc. cistern, pit; from גָּבָא, which see.

גָּבַב (not used) to be hilly, vaulted, humped, bent, equiv. to גָּמַם.

גָּבַב (not used) Aram. equiv. to גּוּב to dig, to deepen, from which גֹּב.

גָּבַהּ (3 pret. f. גָּבְהָה Ezek. 31:5; inf. גָּבְהָה, fut. יִגְבַּהּ; 3 plur. fut. תִּגְבָּהֶינָה irreg., to rise, to shoot up; hence, 1) to be high of stature; 2) to be elevated, courageous; 3) to be proud, haughty, presumptuous; comp. גָּבַהּ.—Hiph. הִגְבִּיהַ to make high, to elevate, generally, caus. from Kal. Related to גָּבַב.

גֹּבַהּ (with suff. גָּבְהוֹ; plur. const. גָּבְהֵי) m. 1) height; 2) highness, majesty; 3) pride, haughtiness; גְּבַהּ לֵב pride of the heart; גְּבַהּ רוּחַ presumption of the mind; גְּבַהּ אַף carrying the nose high, i.e. pride.

גָּבֹהַּ (const. גְּבַהּ and also גָּבַהּ, like גָּדוֹל from גְּדַל) adj. m. גְּבוֹהָה f.; 1) high, of objects of nature; next, presumptuous, proud; 2) subst. height; גְּבֹהִים the proud ones; גְּבוֹהָה pride.

גַּבְהוּת f. haughtiness, pride.

גְּבוּל (also גְּבֻל; pl. גְּבוּלִים coll.) m. measure for boundaries, cord for measuring landmarks (origin. that which is entwined, twisted) from which 1) border in general (comp. *finis-funis*) hedge, marking off; 2) territory which is hedged off, from which גָּבַל denom. to limit, to draw a boundary, with בְּ to adjoin Hiph. to border round, see גָּבַל.

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גְּבוּלָה (poet.) f. encompassing.—The pl. ־לוֹת like גְּבוּל.

גִּבּוֹר (also גִּבֹּר) 1) adj. m. valorous, strong, valiant, powerful, heroical; transferred to active, able, honest; 2) subst. strong one, hero, warrior, (גִּבּוֹר חַיִל) leader, transferred to tyrant, perpetrator of violence: חֶרֶב גִּבּוֹר sword of a hero; see גָּבַל.

גְּבוּרָא (Aram.) f. valour, power, omnipotence.

גְּבוּרָה fem. strength, power, valour, courage; figur., power of war, power of action (of God), victory, conquest.

גָּבָה (not used) to be high of forehead; related to גָּבַהּ.

גִּבֵּחַ adj. m. to be high of forehead, as an indication of baldness, different from קֵרֵחַ, which signifies baldness of the back of the head.

גַּבַּחַת (the feminine form from גִּבֵּחַ) f. bald, fore part of the head, transferred to bald place of the garment on the furthermost side.

גַּבַּי p. n. m. collector of taxes.

גֵּבִים p. n. masc. a place not far from Jerusalem (cisterns, pits).

גְּבִינָה f. cheese. See גָּבַן.

גְּבִיעַ (not גָּבִיעַ) m. cup, transferred to a calyx, from גָּבַע equiv. to גָּבַהּ, גָּבַב to be arched.

גְּבִיר adj. m. גְּבִירָה f. ruling, leading, vigorous, but also as a substan., lord, master, governor, mistress, lady.

גָּבִישׁ masc. petrified, frozen; hence, ice; figur. crystal, so called from its similarity in appearance. For the etymology, see גָּבַשׁ.

גָּבַל (not used) equiv. to חָבַל, כָּבַל to turn, to twine, to plait, to plait a cord, from which גְּבוּל, which see.

גְּבַל p.n. of a Phœnician city, now called Dschobail, formerly, Byblus (a mountain district, from גָּבֵל, equiv. to גָּבַע).

גְּבָל p.n. of a mountainous region, southerly of the Dead Sea (mountain district) now called Dschebâl.

גָּבֵל, גְּבָל, see גְּבוּל.

גַּבְלוּת f. that which is twined, turned, twisted, plaited; hence, wreathen work: שַׁרְשְׁרֹת גַּבְל a little chain resembling cords joined together.

גָּבַן (not used) equiv. to כָּפַן to bend, to cringe, to bow, from which גִּבֵּן crooked-back, hunch, גַּבְנֻן humped mountain, i. e. rugged, גְּבִינָה cheese, probably from its shape.

גִּבֵּן adj. m. humpy, subst. crooked back, hunched-backed.

גַּבְנֻן (only pl. ־נִים) m. back of a hill, crooked mountain; modern Heb. גַּבְנוּנִית summit.

גָּבַע (not used) 1) to be vaulted,

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rounded, arched; hence, 2) to be high, hilly, with the secondary idea of being arched, vaulted. It appears, however, on comparing this root with kindred roots, that the sense of deepening out was also included.

גֶּבַע p.n. (hill-city) a city in the territory of Benjamin; hence, also, גֶּבַע בִּנְיָמִין (the hill of Benjamin).

גִּבְעָא (for גִּבְעָאִי) p.n. m. (dweller on hills).

גִּבְעָה (pl. גִּבְעוֹת) fem. 1) hill; also, hill of ancient times (Prov. 8:25), otherwise, also, called גִּבְעַת עוֹלָם; Zion is called, hill of God (גִּבְעַת יי), like Bethel was formerly called גִּבְעַת הָאֱלֹהִים; sometimes it is used for גִּבְעָה (Jer. 3:23); 2) p.n. of many cities situate on hills, and (*a*) a city in the territory of Benjamin, which being the birth-place of Saul was also called גִּבְעַת שָׁאוּל; gent. גִּבְעָתִי; (*b*) city in the territory of Judah.

גִּבְעוֹן p.n. (hill-territory) a city in the territory of Benjamin; gent. גִּבְעֹנִי.

גִּבְעֹל m. small cup, cup of blossoms, e.g. the flax was bolled, i.e. blossomed (Exod. 9:31); the form is from גֶּבַע with the diminutive על.

גִּבְעַת p.n. (place of a hill), a city in the territory of Benjamin; גִּבְעַת הָאֱלֹהִים a place in Kirjat-Jearim, where, in the dwelling of Abinadab, the ark of the Lord was deposited; גִּבְעַת אַמָּה (the metropolitan hill, not far from גַּיְא in the territory of Benjamin; גִּבְעַת גָּרֵב (hill of the freebooters) a place in the west of Jerusalem; גִּבְעַת הַחֲכִילָה (beautiful hill) in the south of the desert Siv; גִּבְעַת הָעֲמוֹרָה (hill of the archers) a place not far from Gilgal; גִּבְעַת פִּנְחָס (hill of Phineas) town in Ephraim.

גָּבַר (from גֶּבֶר, hence, 3 pers. pl. in pause גָּבְרוּ; fut. יִגְבַּר); to be strong, vigorous, able to defend oneself (related to כָּבַר, אָבַר); hence, to conquer, גָּבַר חַיִל to be strong, rich in property גָּבַר מִן, עַל to be stronger than; the waters were strong, i.e. they increased. —Pi. to make strong, powerful; חִיְּלִים to increase in strength, to sharpen, to enlarge. — Hiph. to exercise strength, to confirm (גְּבִירוּת לָשׁוֹן).—Hith. to shew oneself strong over (עַל) the enemy, i.e. to conquer him; to conduct oneself haughtily, presumptuously (אֶל) to God.

גֶּבֶר (const. גִּבֶר Ps. 18:26, where תָּמִים stands as a substantive) m. 1) valourous one, man, warrior, but also like זָכָר of the mas. gender; hence, husband, and also

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masc. child; in contrast to God, however, equivalent to man, since woman is scarcely esteemed in the east; לְגֶבָרִים man for man; 2) like אִישׁ pronom. every one; 3) p.n. masc. (warrior, hero).

גֶּבֶר (pl. גְּבָרִין, from גּוּבַר) Aram. m. the same.

גֵּבֶר p.n. m. (not the name of a place: hero).

גִּבַּר (Aram.) m. hero, strong one.

גַּבְרִיאֵל pr. name (hero of God), an angel.

גְּבֶרֶת (originally f. from גֶּבֶר, with suff. גְּבִרְתִּי) fem. lady, mistress: מַמְלָכוֹת גְּ׳ mistress over kingdoms.

גָּבַשׁ (not used) to freeze (according to Arab. analogy; since גֶּבֶשׁ, however, has the same fundamental signification, viz. to be crowded, merged together, גָּבִישׁ may be derived therefrom, as יִשׁ־ is sometimes only a suffix.

גִּבְּתוֹן p.n. (rising ground). Town in the territory of Dan; in the Talmud it is also called גַּבַּת.

גָּג (with ה at the end גַּגָּה, with suff. גַּגִּי, pl. גַּגּוֹת) m. roof, that which covers, shelters; figur. roof of the altar, i. e. surface. There is, however, no root in Hebrew of which the first and last syllable are alike, except it is reduplicated; hence, the root גָּא, reduplicated גָּאַג, signifying, to cover. Comp. טָיַט, לוּל, דָּד, סוּם, and others.

גַּד m. 1) coriander from גָּדַד to cut in, on account of the small cuts in the grains; 2) luck, originally, that which is allotted, measured to one. With the article, deity of fortune, i. e. *Bel*.

גָּד m. 1) good fortune, בָּגָד (after the Ketib) Gen. 20:11, *in fortune*, with fortune; 2) p.n. (fortunate one); נַחַל גָּד brook of Gad, i. e. Jabok; gent. n. גָּדִי.

גְּדְבַרַיָּא (only def. pl. גְּדָבְרַיָּא) Aram. m. master of the treasury; see גִּזְבַּר.

גְּדֵרָה (with ה at the end גְּדֵרָה) p. n. of a place in the desert (incision, rent).

I. גָּדַד (fut. יָגֹד, 3 per. pl. יָגְדוּ, probably also יָגוֹד, with dagesh dissolved in a long vowel) equiv. to חָרַד or קָרַד to make an incision, a scratch; hence, figur. to press on (עַל) somebody, almost; to make an incision. In the derivatives, the signification of meting out (of the fate) has been formed from the sense of cutting.—Hithpael הִתְגּוֹדֵד 1) to make incisions in one's own body (as a sign of mourning, idolatry); next, to press oneself into something, or to press together somewhere.

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II. גָּדַד (not used) to combine, to connect, to assemble in hosts; from which גְּדוּד troop.

גְּדַד (imp. גֹּדּוּ) Aram. to cut off, to hew down.

I. גָּדָה (not used) to encompass, to make a border round, to enclose (related to גָּדַד 2).

II. גָּדָה (not used) to collect in hosts; see גְּדִי.

גָּדָה (pl. const. גְּדוֹת) f. banks which surround the water.

גְּדוּד (pl. —דִים, once —דוֹת) m. 1) incision (in the skin or in the earth), furrow; from גָּדַד 1; 2) troop, warriors, host; poetically, בְּנֵי הַגְּדוּד, בַּת גְּדוּד, where בַּת signifies the people.

גָּדוֹל (const. גְּדוֹל and also גְּדָל־) adj. m., גְּדוֹלָה fem., great, in the most manifold gradations, e.g. great in mass, in size, in weight (weighty, important), in vehemence (violent); in quantity (much); in property and wealth (rich); in dignity (authority); in eminence (distinguished). The great priest, i.e. the high priest. The day is yet great, i.e. high; as a subst. it signifies the same, but also, the elder one. The pl. f. is often used as an abstract noun, and signifies great actions, wonders; proud speaking, presumptuousness; see גָּדַל.

גְּדוּלָה (also ־לָה, גְּדֻלָּה) f. greatness, majesty, glory, concr. also great deeds.

גְּדוּף (pl. ־פִים, ־פוֹת) masc. offence, scorn, blasphemy; see גָּדַף.

גְּדוּפָה (f. the same).

גַּדִּי p.n. m. (the fortunate one).

גָּדִי p.n. m. (the same).

גְּדִי (pl. גְּדָיִים, const. גְּדָיֵי) masc. kid, kid of the goat, from גָּדָה II.=גָּדַע to cut off, to pluck off.

גַּדִּיאֵל p.n. m. (the fortune of God).

גְּדִיָּה (only pl. גְּדִיּוֹת) f. from גְּדִי kid, young goat.

גְּדָיָה (pl. c. גְּדָיוֹת only Ketib), fem. bank, after the form רְוָיָה.

גָּדִיל (only pl. גְּדִילִים) m. that which is entwined, twisted; hence, string, tassel, from their being entwined or twisted. Figur. for the festoons of the capitals of pillars.

גָּדִישׁ m. heap, heap of sheaves, from גָּדַשׁ to heap together; figur. tomb-hill, from its similarity to the piling up of earth for a hill.

גָּדַל (from גָּדֵל, hence גְּדֵלַנִי; fut. יִגְדַּל to twine, to twist (compare גָּדִיל), e.g. the hair; hence, to be strong, firm, after the usual transfer of all verbs signifying binding; but generally, to be or become great, distinguished, powerful, rich, high, important; to grow up, i.e. to become great,—God be great

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i.e. exalted. Pi. גִּדֵּל (at the close of a sentence גָּדַל) to let become great (plants, hair), distinguished (name), to make powerful, to bring up; figur. to praise. Pu. to be bred (of children). Hiph. to make great (the mercy), to make high, i.e. to elevate; הִגְדִּיל לַעֲשׂוֹת to do great things, but also, to be presumptuous; to make the mouth great (with עַל of the person) to speak haughtily. Hith. to conduct oneself haughtily, proudly (with עַל of the person).

גָּדֵל (pl. const. גְּדֹלֵי) adj. masc. great, growing; בָּשָׂר in flesh, i.e. to be large of limb.

גֹּדֶל p.n. m. (the gigantic one).

גֹּדֶל (with suff. גָּדְלוֹ, גָּדְלוֹ) m. greatness; figur. honor, majesty; or in a bad sense, haughtiness, joined to לֵבָב.

גָּדוֹל see גָּדוֹל.

גְּדֻלָּה see גְּדוּלָה.

גְּדַלְיָה p.n. m. (one exalted by God), for which also גְּדַלְיָהוּ.

גְּדַלְיָהוּ p.n. m. (the same).

גְּדַלְיָה p.n. m. (one rich in glory).

גָּדַע (fut. יִגְדַּע) to cut off (the beard), to hew (a tree); figur. to blot out (men); to destroy (a city); to break (a staff); to break the arm, i.e. to destroy the power. Niph. to be felled (trees), to be blotted out (nations), to be broken down (altars). Pi. a higher gradation of the Kal. Pu. to be felled (of trees); related to this word is גָּזַע, קָצַע, see also גָּדָה II.

גִּדְעוֹן p.n. m. destroyer, feller.

גִּדְעֹם p.n. m. (the same).

גִּדְעֹנִי p.n. m. destroyer.

גָּדַף (Kal, not used) to provoke, to hurt, to offend (related to דָּפָה), from which Pi. גִּדֵּף to blaspheme, e.g. God.

גָּדַר (fut. יִגְדַּר) to surround, enclose, hedge in, to encompass (related to חָדַר); hence, to wall in, to block up, e.g. פֶּרֶץ breach in the wall; גּ׳ אֹרַח, דֶּרֶךְ to block up the road; גּ׳ בַּעַד to wall in, to enclose; גּ׳ גֶּדֶר עַל to make a wall round some one, i.e. to protect some one; גֹּדֵר one that makes a wall.

גָּדֵר (const. גֶּדֶר, comp. עֶרֶל, עֶרֶךְ, כֶּבֶד, גֶּזֶל, from עָרֵל, etc., const. 1) that which hedges in, wall (of a vineyard, court, city); פֶּרֶץ גָּדֵר to break down the wall; בָּנָה גּ׳ to build up the wall. Transferred to the place itself which is walled in; 2) p.n. of city (hedge), gent. גְּדֵרִי, 1 Chron. 27:28.

גְּדֹר (a) p.n. m. one who makes a wall; (b) p.n. of a city.

גֶּדֶר see גָּדֵר.

גְּדֵרָה (const. גְּדֶרֶת, const. pl. גְּדֵרוֹת,

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with suff. גְּדֵרָתָיו) f. 1) wall, like גָּדֵר, but generally of places hedged in for pasture, especially גְּדֵרוֹת צֹאן; 2) p.n. of a place in the territory of Judah; gent. גְּדֵרָתִי.

גְּדֵרוֹת p.n. of a town in Judah (pasture land).

גְּדֵרוֹתַיִם p.n., a town in Judah (double pasture).

גְּדֵרִי see גָּדֵר.

גְּדֵרָה see גָּדֵרָת.

גָּדַשׁ (not used) to heap up, accumulate. From which גָּדִישׁ.

גֵּה (Ezek. 43:13) for גֶּהָ; it is, however, uncertain whether this is a known grammatical interchange.

גָּהָה (fut. יִגְהֶה) to separate, to remove (a disease), i.e. to cure it. The root is accordingly related to גָּרָה, הָגָה.

גֵּהָה fem. driving away (a disease), curing; הֵטִיב גֵּהָה curing well.

גָּהַר (fut. יִגְהַר) to bend down over (עַל) somebody. According to others, to pour forth, sneeze, from זָהַר to shine, pour forth rays.

גַּו (with suff. גַּוְּךָ, גַּוָּם) m. equiv. to גֵּו, only this is derived from גָּוָה = גָּוָה.

גַּו (const. גַּו, גַּוָּא, with suff. גַּוֵּהּ, גַּוַּהּ) Aram. m. equiv. to the Hebrew גֵּו, i.e. back, hump, body in general; but generally transferred to middle, innermost; for which prepositional: in, בְּגַוָּא equiv. to בְּתוֹךְ, לְגַוָּא, equiv. to לְתוֹךְ, מִן־גַּוָּא, equiv. to מִתּוֹךְ.

גֵּו (with suff. גֵּוִי, probably pl. גֵּוִים) m. 1) back, probably also body in general; 2) middle, prep. in; hence מִן־גֵּו (Job 31:5), like Aram. מִן גַּוָּא. The root is גָּוָה.

גַּוָּא see גַּו (Aram.).

I. גּוּב (not used) to cut through, to dig through; hence, to plough, but also to cut off, to deepen out, to excavate. Related to this is כָּב, כַּב.

II. גּוּב (not used), to heap up, to gather in troops, to crowd together. Related to this is חָנַב.

גּוֹב m. 1) troop of locusts, from גּוּב II. Like אַרְבֶּה locust, from אָרַב to join together; חָנָב locust, from חָנַב to troop together. 2) p.n. of a place (a pit, a cistern).

גּוֹבַי m. collective, troop, host of locusts; the suff. יַ— is the ancient adj. form, like in חַלּוֹנַי, חַשּׁוּפַי, חוֹרַי.

גּוֹג p.n. m. (Caucasian); see מָגוֹג.

I. גּוּד equiv. to גָּרַד to make an incision, to penetrate. It is possible, however, that the form יָגוּד is only a dissolved one from יָגֹר, so that this root cannot be at all adopted.

II. גּוּד (not used) to bind, to tie, to

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fatten; related to עָנַד, אָנַד, from which גִּיד.

גָּוָה (not used), 1) equiv. to גָּבַב, גָּבָה hilly, bellied, to be arched; hence גַּו, גֵּו; 2) like גּוּב II. to troop together, to join, which signification, however, is yet uncertain. See גּוֹי.

גֵּוָה (an Aramaism) f. 1) body, originally, back), formed from גֵּו; 2) abbreviated from גַּאֲוָה = גַּאֲוָת, pride, haughtiness, sin; from גָּאָה.

גָּוָה (Aram.) f. pride, like the Hebrew גַּאֲוָה 2.

גּוּז 1) to flee, to hasten away, also, to seek refuge; perhaps this is the signification in Numb. 11:31, only that there שְׂלָיִם is construed with the singular; 2) to fly, to hover, from which גּוֹזָל.

גּוֹז (with suff. גּוֹזִי) masc. refuge, the place or the person to which one hastens for succour.

גּוֹזָל (with suff. pl. גּוֹזָלָיו) m. a young bird, especially a young pigeon; formed from גּוֹז with the diminutive termination לָ־.

גּוֹזָן (refuge), p.n. of a place, in the Talmud גַּבְזָק, the ancient Gazaca, a summer residence of the kings of Media, especially, גִּנְזַק שֶׁל מָדַי.

גּוּחַ see גּוּחַ.

גּוּחַ (Kal imp. גּוֹחִי for גּוּחִי) to break, to push, to press, forth (of a stream, child); hence, to be in labour with child, to bear. Hiph. הֵגִיחַ (part. מַגִּיחַ, future יַגִּיחַ, infin. בְּגִיחוֹ for בְּהַגִּיחוֹ) to break forth (of an ambush), to bubble (of a river), Related to גָּנַח.

גּוּחַ (Aram.) to thrust, to push. Only in affix אַגַּח.

גּוֹי (with suff. גּוֹיִי, pl. גּוֹיִם, גּוֹיִים) m. (contracted from גֵּוִי, from which the fem. form גְּוִיָּה) body, being (like גֵּו), person (also of the individual, Gen. 20:4, perhaps also the same signification, 25:23), but especially, corporation, people; next also, of beasts. The plural generally of a heathen people (Gentiles). The root is גָּוָה 1, but if גָּוָה 2 is the root, גּוֹי is etymologically of the same signification as עַם.

גְּוִיָּה (from גֵּוִי) f. body, sometimes of dead bodies.

גּוֹיִם (heathen people, Gentiles) p. n. of a nation.

גּוּל (fut. יָגוּל Ketib) equiv. to חוּל, to whirl, turn round; hence, 1) to triumph (to dance in a circle before the enemy); next, to rejoice; 2) to tremble (from fear); hence, also, to revere, adore.

גּוֹלָה (seldom גָּלָה) f. emigration, exile; e.g. הָלַךְ, יָצָא בַּגּ׳, to wander in exile; כְּלֵי הַגּ׳ vessels of exile,

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sometimes גּוֹלָה stands also for those that have returned from exile.

גּוֹלָן (place of emigration), p.n. a town in the dominion of Manasseh, which gave the name to the province Gaulanitis.

גּוּמָץ (later), m. a pit; see גָּמַץ.

גּוּן (not used), equiv. to גָּנַן to protect, to shelter.

גּוּנִי p.n. m. (the protected, shielded one) gent. n. in the same form.

גָּוַע (future יִגְוַע) equiv. to גָּוָה 2, to gather, to draw together, like נֶאֱסַף, hence, figur. of dying (to withdraw), frequently joined with מוּת.

גּוּף (Kal not used) to encircle, to enclose; hence, to be bellied, arched, from which גּוּפָה. Hiph. to close up, e.g. דֶּלֶת door, proceeding from the original idea of clothing.

גּוּפָה f. body, of its bellied form, in modern Hebrew גּוּף; in ancient Heb., however, like גְּוִיָּה dead body.

גּוֹר see גֹּר.

I. גּוּר (fut. יָגוּר) to gather, to gather together, e.g. Psalm 56:7; 59:4; hence, to conspire together against (עַל), and hence, figur. like אָסַף to turn into a house, to sojourn, to stay, to dwell: גָּר בַּיִת inmate of the house, f. גָּרַת בַּיִת, the place where one stays is joined with בְּ; and the person with whom one dwells, with עִם, בְּ, אֶת, poetically with the accusative of the person and the place. To dwell in the tent of God, i.e. to meditate often of God, related to אָרַג. Hith. as far as related to גּוּר to gather themselves together, to assemble, to sojourn somewhere.

II. גּוּר equiv. to יָגֹר to fear (without excluding the fear of God) of somebody (מִן, מִפְּנֵי) poet. also with the accus. and with לְ to be afraid of somebody.

III. גּוּר (not used) equiv. to עוּר to give to drink, to suckle, from גּוּר. See עוּר.

IV. גּוּר (not used) to hiss, to neigh, to roar; from which גִּיר.

V. גּוּר (not used) equiv. to גָּרַר to roll, of round things; hence גּוֹר in גּוֹרָל the small round stones that roll; comp. גֵּרָה.

גּוּר (const. pl. גּוֹרֵי, גּוּרוֹת), m. a young lion, from גּוּר III.

גּוּר (pl. גּוּרִים, גּוּרוֹת) m. 1) young animal, as it is a suckling, especially of a young lion; complete גּוּר אַרְיֵה and only, Lam. 4:3, of young jackalls; see כְּפִיר; 2) p.n. of a city (place of the young lions).

גּוּר בַּעַל (dwelling of Baal), p.n. of a city in Arabia.

גּוֹרָל (pl. גּוֹרָלוֹת) m. a small round

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stone for casting lots, from גּוֹר small round stone (see גּוּר V.), with the diminutive termination ־ָל (comp. גּוֹזָל); next—1) lot. To cast the lot יָרָה, יָרָה, חִשְׁלִיךְ, הִפִּיל־הַגּ׳, הֵטִיל, נָתַן the lot is cast, נָפַל גּ׳; the lot falls on somebody, עָלָה גּ׳ עַל or יָצָא לְ; the object, however, for which the lot is cast, constr. with עַל; 2) the inheritance acquired (by lot); next, heritage in general; the fate that meets one.

גּוֹרֵן (Ketib) see גָּרוֹן.

גּוּשׁ (not used), to heap together, related to the root רָ־בַשׁ which see; herefrom—

גּוּשׁ m. heap, clod, especially of a clod of earth; hence Job 7:5, "My flesh is clothed with worms, and clods of dust."

גֵּז (plur. const. גִּזֵּי) m. that which is cut off, shorn off, shearing (of sheep, of meadows), "the king's mowings" (Amos 7:1) were probably the first.

גִּזְבָּר (plur. גִּזַּבְרִין, sing. probably גִּזְבָּר; in modern Heb., however, the pl. is גִּזְבָּרִין), Heb. and Aram. m. master of the funds, a manager of the treasury. The word is derived from the Persian, though גֵּז treasure, is also Semitic; בַּר is a Persian formative syllable.

גָּזָה (not used) equiv. to גָּזַז to cut, to hew, to allot, from which גָּזִית. For גּוֹזִי (Ps. 71:6), see גּוֹז.

גִּזָּה f. formed from גֵּז shearing.

גִּזֹּה (like שִׁילֹה, or probably גִּזּוֹן quarry), p.n. of a place.

גָּזַז (fut. יָגֹז, apoc. וַיָּגָז, inf. גֹּז, גָּזֹז) to cut off (wool), to shear off, to shave (the hair); but also, generally, to cut off, to sever.—Niph. to be cut off, annihilated.

גָּזֵז p.n. m. (shearer).

גָּזִית fem. the hewing (of stones), אֶבֶן גּ׳ hewing stones, free stone; later also גָּזִית alone, signifying the same.

גָּזַל (fut. יִגְזֹל) to take off the skin, to flay (related to אֶ־צַל, נָ־צַל, שָׁל, הָ־סַל), to tear away (snatch something out of one's hand, a child from the mother's breast), to take away; transferred to: to rob, e.g. בַּיִת a house, שָׂדוֹת fields, מִשְׁפָּט judgment; with accus. of the person, to despoil. Niph. pass., e.g. שֵׁנָה the sleep.

גָּזֵל (const. גְּזֵל) m. robbery, piracy.

גְּזֵלָה f. (the same).

גָּזַם (not used) equiv. to כָּסַם, and probably קָדַם (in קַרְדֹּם) to cut, to cut off: hence, eating off (used of beasts grazing), like כָּסַם.

גָּזָם m. locust, caterpillar, on account of its devouring.

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גָּזָם p.n. m. (devourer).

גָּזַע (not used) equiv. to גָּדַע to hew down.

גֵּזַע (with suff. גִּזְעוֹ) m. stock, roots the branches of which are all hewn down; hence, stem generally.

גָּזַר (fut. יִגְזֹר, יִגְזַר) equiv. to קָצַר to cut: hence—1) to cut off, to fell (wood); 2) to slaughter, to murder; 3) to divide (יָם, יַלְדָּ); 4) to decide (comp. חָתַךְ), with fut. יִגְזַר to separate the sheep from the flock, i.e. to remove them. Niph. pass. of all significations; נִגְזַרְתִּי I am cut off (from the land of the living).

גְּזַר Aram. (like in the Heb.; part. pl. גָּזְרִין to determine, to decree; גָּזְרִין sorcerers, one that casts nativities. Hith. אִתְגְּזַר to tear oneself away; 3 pers. fem. אִתְגְּזָרַת, הִתְגְּזַר).

גֶּזֶר (pl. גְּזָרִים) m. 1) piece, portion, a division (of the sea); 2) p.n. of a town on the western border of Ephraim (declivity).

גְּזֵרָא (not גְּזֵרָה, const. גְּזֵרַת) Aram. f. resolution, decision (of fate); transferred to that which is decided, decreed.

גְּזֵרָה adj. f. from גָּזַר divided, burst (from heat); hence אֶרֶץ גְּזֵרָה a land bursting from dearth, viz. desert.

גְּזֵרָה f. 1) cut (of the body); hence, sketch, form, shape (comp. קָצֶב); 2) a parted hall in the temple, from גָּזַר.

גְּזֵרִי (that which is cut off, severed) p.n. of a people (Ketib גְּרִזִּי).

גֶּחוֹן (const. גְּחוֹן) m. that which is bent, crooked: hence, belly, only of creeping animals.

גַּחֲזִי (also גֵּיחֲזִי) p.n. m. (one who diminishes, negates; גָּחַז equiv. to גָּרַשׁ).

גָּחַל (not used), to glow, to burn, related to קָלָה.

גַּחֶלֶת (pl. גַּחֲלִים, const. גַּחֲלֵי), fem. burning, glowing coals, figuratively for lightning (Ps. 18:8); חָתָה גֶּ׳ עַל־רֹאשׁ to heap burning coals upon the head, i.e. mortify deeply (Proverbs 25:22). To extinguish burning coals, i.e. to destroy the last vestige.

גָּחַם (not used), equiv. to גָּחַל to glow.

גַּחַם p.n. m. (glow, he that glows).

גָּחַן (not used), to bow, to cringe; hence, to be bent, crooked; from which גֶּחוֹן.

גָּחַר (not used), probably equiv. to גָּחַל to glow, to burn.

גַּחַר p.n. m. glow, the glowing one, equiv. to גָּחַם.

גַּי (also גַּיְא; Zech. 14:4, גֵּיאָ; Isa. 40:4, גָּיְאָ; const. גֵּיאָ, גַּי, plur. גֵּאָיוֹת, גַּיְאוֹת), com. originally—

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1) earth, גֵּיא; next, transferred to lowness, valley; 2) with the article, הַגַּיְא p.n. of an encampment in the Moabite territory. גַּי is often used to signify places; as, גֵּי בְנֵי הִנֹּם (גֵּיא) valley of Hinnom, also called גֵּי הִנֹּם, חַגַּיְא; גֵּי מֶלַח valley of salt, on the Red Sea; גֵּי חָרָשִׁים valley of carpenters, p.n. of a valley; גֵּי הָאֲבָנִים (valley of game).

גִּיד m. band, hoop, cord, sinew, from גּוּד to bind; "thy neck is an iron sinew" (Isa. 48:4), i.e. stubborn.

גִּיחַ see גּוּחַ.

גִּיחַ (Aram.) see גּוּחַ.

גִּיחֹן (a place of wells), p.n. of a place near Hebron.

גִּיחוֹן (whirlpool, stream), p.n. of rivers.

גִּיזִי see גַּחֲזִי.

גִּיל (verb) see גּוּל.

גִּיל m. 1) whirling; hence, rolling time, age, period of time; next, like דּוֹר generation; 2) triumph, joy; originally, the whirling motion of the dance.

גִּילָה f. (the same).

גִּילִנִי see גִּלָה.

גִּינַת p.n. m. (protection, protector).

גִּיר (verb), see גּוּר IV.

גִּיר (גָּר) m. lime, from its bubbling when mixed.

גִּיר (Aram.) the same.

גִּיר see גֵּר.

גִּישׁ see גּוּשׁ.

גִּישָׁן p.n. m. (the dirty one).

גַּל (pl. גַּלִּים) m. 1) ruin, a heap of stones; 2) a spring, from its rolling. Root גָּלַל.

גַּל m. oil-bottle, that which contains oil, probably from גָּלַל, equiv. to חָלַל to deepen out, to excavate.

גָּלָא (גְּלָה, part. act. גָּלֵא, ־ֵה, pause pass. גְּלֵי, גָּלֵי) Aram. to uncover, to reveal. Aph. the same; see גָּלָה.

גָּלַב (not used), to shear off, to shave off (the beard), equiv. to חָלַף, which see.

גַּלָּב m. one that shaves off the beard (barber).

גִּלְבֹּעַ p.n. of a mountain in the territory of Issachar; prominent heap.

גַּלְגַּל (pl. גַּלְגַּלִּים) m. 1) wheel, especially a wheel for drawing water; 2) whirl, from גָּלַל to whirl, to turn round.

גַּלְגַּל Aram. the same.

גִּלְגָּל m. 1) a wheel, of a carriage; 2) p. n. of a place (rolling away) and בֵּית הַגִּלְגָּל is the same.

גֻּלְגֹּלֶת f. skull (hence Γολγοθᾶ, situation of the skull), head; figur. for an individual; so called on account of the round form of the body (belly).

גָּלַד (not used) to crust, to cover round, to enclose (comp. חָלַד).

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גֶּלֶד (with suff. גִּלְדִּי) m. originally, peel, but only used in the signification of skin.

I. גָּלָה (fut. יִגְלֶה, ap. יִגֶל) equiv. to גָּלַה to make bare, naked, bald, to uncover, e.g. the nakedness; hence, figur. to lay a thing open, naked; to communicate something without reserve, to reveal; to uncover the ear of some one, i.e. to communicate to somebody; generally, to manifest; to uncover a secret, i.e. to reveal, to pronounce; to uncover a book, i.e. to throw it open. Niph. pass. to be uncovered, to uncover oneself; and figur. to manifest itself; to appear publicly. Pi. גִּלָּה (fut. apoc. יְגַל to uncover nakedness, a covering), to open (the eyes), generally, to reveal, to uncover (something hidden); to lay bare the guilt (with עַל). Pu. to be uncovered. Hith. 1) to uncover oneself; 2) to reveal oneself.

II. גָּלָה equiv. to גָּלַע, קָלַע to fling, to drive, to chase away; hence, to drive into exile (comp. טִלְטֵל, modern Hebrew טִלְטוּל exile). But especially intransitive: "The mirth of the land is gone," Isa. 24:11 (banished); "Until the day of the captivity of the land" (Judg. 18:30). Niph. (only Isa. 38:12) to be driven away. Hiph. to cause to go into exile. Hoph. pass. I. and II. are therefore etymologically not connected.

גְּלָה see גְּלָא.

גִּלֹה (district) p.n. of a town on the mountain of Judah; gent. גִּילֹנִי.

גֹּלָה see גּוֹלָא.

גֻּלָּה fem. 1) equiv. to גַּל well; 2) a capital in the form of a basin, dome of the capital of pillars, from גָּלַל to roll; 3) a stone bottle for containing oil = to גֹּל, from גָּלַל = חָלַל to deepen out.

גִּלּוּל (only pl. גִּלּוּלִים) m. roller, round log; figur. idol. Perhaps identical with גֵּלֶל.

גְּלוֹם (const. pl. גְּלוֹמֵי) m. garment for wrapping up, cloak.

גָּלוֹן (Keri) see גּוֹלָן.

גָּלוּת f. exile, captivity; sometimes concrete for exiles.

גָּלוּת Aram. f. like in Heb. בְּנֵי גָ׳ exiles.

גָּלַח Kal not used) to be bare, bald see גָּלָה). From which Pi. גִּלַּח to make bald, to shave (the head, beard), to shave off (hair of a man), figur. to devastate (the land). Pu. pass. Hith. to shave one's own hair.

גִּלָּיוֹן (pl. גִּלְיֹנִים) masc. 1) a smooth tablet (for writing), from גָּלַח 1. especially, of metal; 2) metal plate for a mirror.

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גְּלִיל adj. m., גְּלִילָה fem., pl. לִים—, לוֹת— rolling, turning; as a subst. 1) a swinging door; 2) socket (Cant. 5:15 and Esther 1:6); 3) circle, circumference, district.

גִּלֹּה (ruins, fragments) p.n. of a place north of Jerusalem.

גָּלוּת p.n. masc. (captivity, captor).

I. גָּלַל (גָּלוּל; pl. גְּלָלִים; imp. גַּל, גֹּל to roll); גָּלַל כְּסָלַי to roll away (reproach); גָּלַל עַל to roll up, to burthen with (affairs). Niph. fut. יִגָּלֵל pass.; 1) to be rolled together, like a book; 2) to roll oneself away. Pu. to be rolled away. Hith. to roll oneself over (עַל some one (enemy)), to attack; גָּלַל to roll. Hiph. הִגְלִיל, like Kal, to roll.

II. גָּלַל (not used) to excavate, to deepen out, related to חָלַל, from which גֻּלָּה.

גֻּלָּא (Aram.) masc. a roller, a stone which one rolls; hence, complete, אֶבֶן גֻּלָּא free-stone.

גַּל (const. גִּלֵּל) m. 1) a heap (=to גָּלַל); hence, heap of dung; 2) turning, circumstance, affair, but only connected with בְּ, and as a prep. (with suff. בְּגִלְלֵכֶם, בִּגְלָלְךָ) for the sake of, like אוֹדוֹת; the reason, כִּגְלַל שֶׁ; 3) p.n. m.

גַּלִּים (dung-cart) גִּלֵּי, pl. גִּלִּלִים, const. גִּלְלֵי m. equiv. to גֵּל dung-hill.

גִּלְגַּל p.n. m. (the moveable one).

גָּלַם (future יִגְלֹם) to roll together; hence, to wrap up.

גֹּלֶם (with suff. גְּלָמִי) m. that which is rolled together, a lump; hence, something in embryo.

גַּלְמוּד (not used) sterile, unfruitful.

גַּלְמוּד (f. דָּה) adj. m. originally, hard (of a rocky soil); figur. unfruitful (of woman), lonely, solitary, unhappy, etc.

גָּלַע (Kal not used) to push, to drive, to crowd. Hith. to push one another, to crowd (in strife); next, to excite oneself.

גִּלְעוֹר (not used) to be hard, rough.

גִּלְעָד 1) p.n. m. (the hard, the rough one); patron. גִּלְעָדִי; 2) p.n. of a town, and district between the Jabok and Arnon.

גַּלְעֵד p.n. of a hill (hill of testimony).

גָּלַשׁ (once) to descend (from a mountain).

גַּם a particle, signifying addition (*cum, com*), not traceable to a verbal root; 1) also, even: "Even a child is known by his doings" (Prov. 20:11); emph. with a repetition of the pronoun; e. g. הִיא גַּם הִיא "she, even she herself" (Gen. 26:5); בָּרְכֵנִי גַם אָנִי "Bless me, even me also" (Gen. 27:34); or connected with כִּי: as, גַּם כִּי even though,

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although; or adversative, even so =yet; 2) together, e. g. גַּם שְׁנֵיהֶם *ambo*, שְׁנֵיהֶם *duo*.

נָמָא (Kal not used) to sip, to imbibe (comp. Aram. נְמָע. Talm. נְאָם).

גֹּמֶא m. papyrus, from which also reeds are made, so called from its imbibing water (נָמָא).

נָמַד (not used) equivalent to גָּדַם to shorten, to cut off; hence, synom. with מָדַד to measure.

גֹּמֶד m. that which is cut off; hence, a stave; used as a measure, a yard.

גָּמָד (pl. דִּים־) m. equiv. to אִישׁ מִדָּה a tall man, a giant. According to others, from גָּמַד short one, dwarf.

גָּמָה see גָּמַם.

גָּמוּל p. n. m. (the mature one, the one grown up).

גְּמוּל (pl. לִים־) m. 1) award, recompense, complete גְּ יָדַיִם recompense, in a good and bad sense, גְּ הֵשִׁיב שְׁלֵם, גְּמוּל לְ עַל to reward some one for his deeds; 2) reward generally.

גְּמוּלָה f. (the same).

גִּמְזוֹ (for גִּמְזוֹן sycamore-plant, from גָּמַז probably only a transposition from שָׁקַם sycamore) p. n. a town in the territory of Judah (Talm. אִישׁ גִּמְזוֹ a Gimsonite).

I. גָּמַל (fut. יִגְמֹל) 1) to carry (a load), from which גָּמָל; 2) to award, generally constructed with לְ and עַל, figur. to reward, benefit, to recompense good or evil. The root is only a secondary form from עָמַל and חָמַל 2.

II. גָּמַל (fut. יִגְמֹל) I) intrans. to ripen (of fruits), to become mature (of a child); complete גְּ מֻחְלָב to become ripe, in reference to dispensing with the mother's milk; 2) trans. to make ripe (fruit); to wean (the child being then considered as mature).

גָּמָל (plur. גְּמַלִּים) com. that which bears burden, i. e. beast of burden, camel.

גַּמָּלִי p. n. m. (a camel-driver).

גַּמְלִיאֵל (goodness of God).

גָּמַם (not used) to gather, to heap up, to connect, from which סְגַנְגָּמָה, which see. Perhaps the root is גָּמָה=גָּמָא, as the ancients explain it.

גָּמַץ (not used), after the Aramaic, to dig, probably it is equiv. to קָבַץ to gather, so that גּוּמָץ signifies a place of gathering, like מְקָוֶה.

גָּמַר (fut. יִגְמֹר) 1) intrans. to cease, to end; 2) to conclude, גְּ עַל, בַּעֲד to finish a thing for some one; i. e. to lead his cause.

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גְּמַר (part. pass. גְּמִיר) Aram. to make complete, to finish.

גֹּמֶר 1) p. n. of a people; 2) p.n. f. (perfection).

גְּמַרְיָה p.n. m. (perfection of God).

גְּמַרְיָהוּ p.n. m. (the same).

גַּן (with suff. גַּנִּי, plur. גַּנִּים) com. a hedged place, garden, orchard; גַּן אֱלֹהִים, יְיָ of Eden; גַּ׳ הַיָּרָק kitchen garden. Root גָּנַן,

גָּנַב (part. pass., גְּנֻבְתִּי with י parag., fut. יִגְנֹב) denom. from גַּב; hence, to put aside, to steal; figur. to deceive; to steal the heart of some one, i.e. to deceive sorely. Niph. pass. Pi. to deceive frequently. Pu. (inf. abl. גֻּנֹּב) pass. with אֶל to come to some one secretly, clandestinely.

גַּנָּב (plur. גַּנָּבִים) m. a thief; חַבְרֵי גַנָּבִים gangs of thieves.

גְּנֵבָה f. that which is stolen, theft.

גְּנֵבַת p.n. m. he that is stolen.

גַּנָּה (pl. גַּנּוֹת) f. equiv. to ַן.

גִּנָּה (later) f. garden.

גָּנַז (not used) to gather, to heap, equiv. to כָּנַס.

גֶּנֶז (const. pl. גִּנְזֵי) that which is gathered, collected, treasure; trans. also to a chest for preserving or keeping things in.

גְּנַז (plur. גִּנְזִין) Aram. m. the same; בֵּית גִּנְזַיָּא treasury.

גַּנְזַךְ (formed from גֶּנֶז) m. treasury.

גָּנַן (1 pers. pret. גַּנּוֹתִי, inf. abs. גָּנוֹן) to cover, veil, shelter (comp. עָנַן), constr. with עַל. Hiph. (fut. יָגֵן) to shelter; const. with עַל and בְּעַד.

גְּנַף (not used), Aram. to cover, to veil (related to the Heb. כָּנַף, צָנַף, חָנַף, from which גַּף wing, from גַּנְף (גְּנַף), like בַּת according to some from בְּנָתְ.

גִּנְּתוֹי p.n. m. (builder of gardens).

גִּנְּתוֹן p.n. m. (the same).

גָּעָה to bellow (crying of the bull).

גֹּעָה (place of bullocks) p.n. of a place.

גָּעַל (fut. יִגְעַל) to defile, to desecrate (comp. גָּאַל, חָלַל); hence, to pollute; figur. to abhor, to despise, reject. Niph. to be defiled, e.g. "for there the shield of the mighty is vilely cast away," i.e. defiled by disgraceful flight (2 Sam. 1:21). Hiph. to reject (to fail in bearing, applied to animals, Job 21:10).

גַּעַל p.n. m. desecration, pollution, a defiler.

גֹּעַל m. abhorrence, disgust.

גָּעַר (fut. יִגְעַר) to cry (comp. עָנַר); hence, to rebuke, to cry against, with בְּ of the person, to scold, to deny, to ward off; with the accus. גּ׳ בָּאֹכֵל rebuke the devourer, i.e. to ward off the vermin (Mal. 3:11); גּ׳ הַזֶּרַע to corrupt the seed (Mal. 2:3); גּ׳ בַּיָּם rebuked the sea, that it dried up (Ps. 106:9).

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גְּעָרָה (const. גַּעֲרַת) f. threat, rebuke, reproof.

גָּעַשׁ (fut. יִגְעַשׁ) to be pushed to and fro, to be violently moved, used of an earthquake (comp. נָ־גַשׁ). Pu. גֹּעַשׁ pass., of the tottering of nations. Hith. of the shaking of the earth, of the waves, of the reeling of a drunkard.

גַּעַשׁ (quaking, shaking), p.n. of a part of the mountain of Ephraim.

גַּעְתָּם p.n. masc. (probably equiv. to גַּאְתָּם haughty one).

גַּף (plur. const. גַּפֵּי) m. equiv. to גַּב back; hence, the high point; figur. person, the body in general; בְּגַפּוֹ with his person, i.e. alone.

גַּף (pl. גַּפִּין) Aram. m. wing; comp. אֲגַף. The root is גְּנַף.

גָּפַן (not used) bent, crooked, equiv. to גָּבַן, which see.

גֶּפֶן (with suff. גַּפְנִי) com. branch of vine: גֶּ׳ שָׂדֶה wild grape, especially vine; complete גֶּ׳ חַיַּיִן.

גָּפַף (not used) equiv. to גָּבַב to be arched, hilly, from which גַּף. Probably the root is גָּנַף, equiv. to גָּנַף.

גָּפַר (not used) equiv. to גָּבַר, כָּבַר to be strong, hard, especially of a tree.

גֹּפֶר m. hard tree, used for ships, and from which also flows a kind of gum. The species of the tree is not known.

גָּפְרִית (formed from גֹּפֶר) f. a gum of the gopher tree; a kind of pitch, generally translated brimstone.

גָּר (participle) m. גָּרָה f. dwelling, sojourning. Root גּוּר.

גֵּר (גֵּיר) m. dweller (in a land), i.e. he who only sojourns in a country, but is not born therein; hence, foreigner, stranger; figur. guest, pilgrim. Comp. אֶזְרָח, תּוֹשָׁב.

גִּר see גִּיר.

גֹּר equiv. to גּוּר a young beast.

גֵּרָא p.n. m. (stranger, foreigner).

גָּרַב (not used) to pluck, to scratch, to scrape (comp. גָּרַף).

גָּרָב masc. scurvy, so called from scratching.

גָּרֵב p.n. m. despoiler, plucker.

גַּרְגַּר (pl. const. ־גְּרִים) m. berry, later grain, from גָּלַל־גָּרַר to be round.

גַּרְגֶּרֶת (pl. גַּרְגְּרוֹת, const. ־גְּרוֹת), f. gurgle, throat, from גָּרַר to gurgle, to swallow.

גִּרְגַּשׁ p.n. of a territory (marshy ground), from which gent. גִּרְגָּשִׁי.

גָּרַד (Kal not used) equiv. to חָרַת to engrave; next, scraping, scratching in general. Hith. to scratch oneself, with בְּ of the instrument used for it.

I. גָּרָה (Kal not used) equiv. to חָרָה to glow, to burn, to be angry; hence, Pi. גֵּרָה to excite passion, strife (מָדוֹן). Hith. to put one-

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self in a passion, (בְּ) with somebody; hence, to dispute, to enter into strife.

II. גָּרָה (not used) equiv. to גָּרַר to swallow, to gurgle.

גֵּרָה (after the form סִבָּה) f. 1) that which is swallowed down, from גָּרַר to swallow; הֶעֱלָה גֵרָה or גָּרַר גּ׳ to chew the cud; 2) germ, grain, bean (of the carob), used as the smallest weight, from גָּלַל=גָּרַר to be round.

גָּרוֹן (const. גְּרוֹן) m. neck, throat; to cry with the throat, i.e. loudly; to walk with a stretched out neck, i.e. proudly. Root גָּרָה.

גֵּרוּת f. a lodging, inn, from גּוּר.

גָּרַז (Kal not used), to divide, to part; hence, Niph. to be separated, i.e. to be destroyed.

גָּרָז p.n. of a desolate tract of land; hence, גְּרִזִּי or גְּרִזִּי a people inhabiting that place.

גְּרִזִּים p.n. of a mountain, seat of the Gerezites.

גַּרְזֶן m. axe, hatchet, from גָּרַז, equiv. to גָּזַר.

גָּרַט (not used), equiv. to חָרַט to deepen out, to hollow out (to receive something); from which אֲגַרְטָל, which see.

גָּרַל belongs to גּוֹרָל, see גּוֹרָל, and גָּרָל Prov. 19:19. Ketib; probably גָּרָל stands here for גָּדָל.

גֶּרֶם (pl. גְּרָמִים) masc. skin, covering (comp. Talmudical קְרוּם); transferred to body, bone, and next, like עֶצֶם for self; from which

גָּרַם denom. to flay. Pi. to take the skin off the bones, figur. to suck the sherds.

גְּרַם Aram. bone. Pl. גַּרְמִין.

גַּרְמִי p.n. m. (bony one, strong one).

גָּרַן (not used) to make smooth.

גֹּרֶן (with suff. גָּרְנִי, pl. גָּרְנוֹת, const. גָּרְנוֹת) fem. threshing-floor, barn; originally, a smooth place, בֶּן־גָּרְנִי son of my threshing floor, i.e. my crushed people.

גָּרַס equiv. to עָרַס to break, to crush. Hiph. to break to pieces, to dash out (the teeth).

גָּרַע (fut. יִגְרַע) to diminish; hence, to withdraw (the eyes), i.e. to turn away; עַיִן is elliptic. Transferred, to take the beard off; to keep to oneself (אֶל), e.g. wisdom, i.e. to cut it off from others. Niph. to be diminished, withdrawn, reduced. Hiph. to cause to diminish, — to fail.

גָּרַף to pluck off; (comp. חָרַף) to scrape away, earth.

I. גָּרַר (fut. יָגֹר) to draw (in a net), to draw up (food), i.e. to chew the cud; related to which is נָגַר to flow, and to which belongs the part. Niph. נִגְרוֹת. Hith. הִתְגּוֹרֵר (1 Kings 17:20) belongs to גּוּר like

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that in Hosea 7:14, but the one in Jer. 30:23 belongs to גָּרַד equiv. to גָּלַל to roll along.

II. גָּרַד (not used) a secondary form from גָּלַל to roll; hence, to be round; comp. גָּרֵד.

III. גָּרַד (not used) to swallow, to gurgle.

IV. גָּרַד (Kal not used) to saw to pieces; hence Pual, to be sawn to pieces.

גָּרֵד (a circle, from גָּרַד II.) p.n. of a town in Philistia.

גָּרַשׁ (not used) equivalent to גָּרַס to pound, especially of grain.

גָּרְשָׁה (גִּרְשָׁה) masc. that which is pounded.

גָּרַשׁ (fut. יִגְרֹשׁ) 1) to drive away, comp. יָרַשׁ; next, to drive out, to send away (a wife), to clear out (slime), to plunder (the possession, מִגְרָשׁ); figur. to drive out (compare גֶּרֶשׁ), produce, fruit; 2) equiv. to יָרַשׁ to possess; hence מִגְרָשׁ.

גֶּרֶשׁ masc. the driving out, producing fruit, production (of the month).

גֵּרְשָׁה (pl. ־שׁוֹת), fem. driving out, concr. those that are driven out.

גֵּרְשׁוֹן p.n. m. (he that is driven out); patron. ־שֻׁנִי.

גֵּרְשֹׁם p.n. m. (a stranger there).

גֶּשׁוּר (bridge), p.n. of a Syrian province; gent. גְּשׁוּרִי a people at the foot of the Hermon, but also in southern Palestine.

גָּשַׁם (Kal not used) hissing, raining. Hiph. to cause to rain.

גֶּשֶׁם (pl. גְּשָׁמִים, const. גִּשְׁמֵי) m. 1) rain, pouring down; גֶּשֶׁם מָטָר and מְטַר גֶּשֶׁם are only emphatic terms; 2) p.n. m. (*corpus*, body); (see גֶּשֶׁם Aram.) for which also גִּשְׁמוּ.

גִּשְׁמָה (with suff. גִּשְׁמָהּ) m. equiv. to גֶּשֶׁם.

גְּשֶׁם (with suffix גִּשְׁמֵהּ, גִּשְׁמֵהוֹן, Aram.) m. body, the root is not connected with גֶּשֶׁם.

גַּשְׁמוּ p.n. m. (physical, bodily).

גֹּשֶׁן p.n. of a territory in Egypt, and also the name of a country in the mountain of Judah.

גָּשַׁשׁ (not used) to flatter, probably equiv. to גָּשַׁשׁ.

גַּשְׁשָׁא p.n. m. (the flatterer).

גָּשַׁר (not used) equiv. to קָשַׁר to bind; hence, to throw a bridge, from which גֶּשֶׁר.

גָּשַׁשׁ (only Pi.) to seek after something, to grope; related with the root in בָּקַשׁ.

גַּת (pl. גִּתּוֹת) f. 1) hole, from גָּתַת, not from יָנַן; the wine-press, or the cavity where the grapes are pressed; hence, גַּת דָּרַךְ; 2) p.n. of a Philistine city formed like a cave; gent. גִּתִּי; גַּת חֲפֶר well of a wine-press, p.n. of a city in the

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territory of Zebulun; (גַּת רִמּוֹן wine-press of Rimmon), p.n. of a town in the territory of Dan.

נְתִיָה f. an instrument in the form of a cave; according to others it stands for נְנִנְתִיָת, from נָנַן, which, however, is improbable.

נִתַּיִם (double wine-press) p.n. a town in the territory of Benjamin.

נָתָךְ (=נָשָׁךְ bridge) p.n. of a district in Aramea.

נָתַהּ (not used) to deepen out, to receive something; from which נֵת.

ד

ד, called *Dalet* דָּלֶת (pl. דְּלָתַיִן). It signifies nearly the same as דָּלֶת door, from the old shape of this letter; as a numeral, it signifies 4. It interchanges with letters of the same organ of speech, and also with ז.

דָּא dem. pron. fem. (from the m. דֵּן this; דָּא לְדָא one to the other).

דְּאַב (inf. דְּאָבָה), equiv. to אָדַב to languish, especially of the eye (עַיִן), and of the soul (נֶפֶשׁ).

דְּאָבָה f. the languishing, perishing (with anguish).

דְּאֵבוֹן (formed from דְּאָב m. from דְּאָבָה, like רְעָבוֹן from רָעָב; const. דַּאֲבוֹן), masc. languishing of the soul (נֶפֶשׁ).

דָּאַג (fut. יִדְאַג) to fear, to be sorrowful, const. with accusative and מִן, also with לְ of the person for which one is sorrowing, and with מִן of the object of which one is in fear.

דְּאַג a secondary form, from דָּאַג, which see.

דַּאַג p.n. m. (the one that sorrows).

דְּאָגָה f. grief, care, affliction, after the form דְּאֵבָה.

דָּאָה (fut. יִדְאֶה, apoc. יִדְאֵ), to fly swiftly, to soar, applied to the Deity, that soars (עַל) on the wings the wind; but also used of birds of prey, or eagles.

דָּאָה f. a swiftly flying bird, bird of prey. See דַּיָּה and רְאָה.

דָּאַל (not used) equiv. to דָּלַל to be reduced, poor.

דְּאֹר see דּוֹר.

דֹּב (plur. דֻּבִּים) epic, a bear, a she-bear; דֹּב שַׁכּוּל a she-bear robbed of her young. The root is דָּבַב.

דֹּב (Aram.) the same.

דָּבָא (not used) to flow, to flow in, related to זָב, which see.

דֹּבָא (with suff. דָּבְאָךְ) masc. influx, fulness; hence, Deut. 33:25, "And as thy days, so shall thy strength (thy prosperity) endure," i.e. for life.

דָּבַב to go sneaking, to slander; properly, tripping, but this signification is probably only a denom.

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from דָּבָה. The original signification is to speak; next, to bespeak, to make speak: "Causing the lips of those that are asleep to speak," Cant. 7:9, i.e. according to the Talm., quoting the sayings of departed authors.

דִּבָּה f. talk, gossip; especially, slander, evil report.

דָּבָה (not used) to cause to flow out, to empty (the body).

דְּבוֹרָה (pl. דְּבוֹרִים) fem. 1) a bee, a wasp, from דָּבַר to seize; 2) p.n. f.

דְּבַח (Aram.) equiv. to the Heb. זָבַח to offer, to sacrifice; origin. to slaughter.

דֶּבַח (pl. דִּבְחִין) Aram. m. offering, sacrifice, equiv. to the Heb. זֶבַח.

דִּבְיוֹן (only plur. דִּבְיוֹנִים) m. efflux (from the body), dung.

דְּבִיר m. 1) the back part (of the temple), western hall, from דָּבַר to be behind (comp. דֹּבֶר modern Heb., back). 2) p.n. of a city in the dominion of Judah.

דָּבַב (not used) equiv. to דָּבַק to join together, to connect, from which נִדְבָּב.

דָּבַל (not used) to press tightly together; also, to make a circuit; comp. גָּבַל, דָּבַל, גָּבַל.

דְּבֵלָה (const. דְּבֶלֶת, pl. דְּבֵלִים), fem. a mass pressed together, fig-cake; sometimes with the addition of תְּאֵנִים.

דִּבְלָה (a circle, a round) p.n. of a town; Ezek. 6:4, from the Arabian desert until Dibla. In the Syriac דְּבְלַת is the name of Antiochus.

דִּבְלַיִם p.n. m. (double circle).

דִּבְלָתַיְמָה (with ה finis. דִּבְלָתִים) p.n. of a Moabite town (double-circle), for which also בֵּית דִּבְלָתַיִם.

דָּבַק (for דָּבֵק as it appears in pause, fut. יִדְבַּק, inf. דְּבָקָה) to cleave to, the tongue to (לְ, אֶל) the roof; to be attached to, with בְּ and לְ; to strive after, in order to join with an object, with אַחֲרֵי; hence transferred, to pursue, to chase, with the accus. בְּ and אַחֲרֵי in order to detain the one pursued; hence also, to overtake. Pual, closely to be attached. Hiph. to cause something to be pursued, attached, chased, with אַחֲרֵי and accus. and then like in Kal, to overtake, to apprehend. Hoph. to be made to cleave (the tongue), const. with the accusative.

דָּבֵק (part. pl. דְּבֵקִין Aram.) the same.

דָּבֵק m. adj. attached, faithful, const. like the verb with בְּ.

דֶּבֶק (pl. דְּבָקִים) m. attachment.

I. דָּבַר to arrange, to regulate, to string together, e.g. words, i.e.

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to speak, *verba servare*. Niph. נִדַּבֵּר to converse mutually, constr. with אֶת and עִם. Pi. דִּבֵּר (in pause דִּבֶּר); 1) to speak, where that which is spoken need not follow like after אָמַר, and may, therefore, stand quite absolute. The person spoken to with אֶת, עִם, לְ, אֶל, עַל (זאת). Addressing oneself to somebody, constructed with בְּ, seldom with the accus.; speaking of somebody, with אֶל, עַל, בְּ, and accus.; speaking against somebody, with עַל and בְּ; 2) to promise, with accus. and לְ of the person; to command, to exhort, to sing (a poem), according to the context. To address a girl (with בְּ, לְ), i.e. to woo her; דִּבֵּר עַל לֵב to persuade, to console; but when לֵב is joined with the suff. of the person speaking, to speak inwardly; דִּבֵּר טוֹב עַל to vouchsafe good to some one; דִּבֵּר רָעָה עַל to predict evil; דִּבֵּר מְנוּחוֹת אֶת, אֶל to speak friendly; דִּבֵּר שָׁלוֹם עִם to speak peaceably with some one; but with אֶל and אֶת to predict; with בְּ to wish blessings, and with לְ to speak in favor; דִּבֵּר מִשְׁפָּט אֶת to pronounce sentence of punishment on some one. Pu. to be spoken to; figur. to be wooed. Hith. (participle מִדַּבֵּר) to have mutual conversation.

II. דָּבַר (Kal not used); to drive (cattle), to drive home (a herd); next, to drive (of a raft), also to drive away, to snatch (of pestilence); to destroy. Hiph. הִדְבִּיר to drive, to carry, with תַּחַת under the dominion of some one, i.e. to subject.

דָּבָר (const. דְּבַר, pl. דְּבָרִים) m. 1) speech, origin. the stringing together of words; hence גְּבוֹן דְּ an orator; figur. command, ordinance, sentence of God, or of a king, whose words are commands; עֲשֶׂרֶת הַדְּבָרִים the ten commandments, decalogue; next, promise, prediction, oracle, revelation, sentence, advice, proposal, report, intelligence, etc.: הָיָה דְּבַר ה׳ עַל the word of God comes upon some one; with אֶל, addressed to some one; 2) contents, subject-matter (also פִּתְגָם, מִלָּה; comp. res, from ῥέω): e. g. הַדָּבָר הַזֶּה this matter, i. e. this event (דִּבְרֵי) the events or acts of Solomon; the events of days, i. e. history; concern, business, affair; the affair (דִּבְרַת) of justice, i. e. cause also, reason, cause of: עַל דְּבַר דִּבְרֵי something, anything; דְּבַר יוֹם the daily concerns, i.e. the daily want; בַּעַל דְּבָרִים one who has דְּבַר מִשְׁפָּט, i.e. law-

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suits; אֵין דָּבָר it is nothing, i.e. no matter. Root דָּבַר I.

דֶּבֶר (plur., Hos. 13:14) m. carrying away (from life), snatching away; hence, destruction, pestilence, from דָּבַר II. The plur. signifies the various kinds of death, the most horrible of which is בְּכוֹר מָוֶת, Job 18:13.

דְּבָר (with suff. דְּבָרוֹ, דְּבָרָם) m. 1) driving,—cattle, בִּדְבָרָם as they are generally driven, leading to the pasture; 2) pasture. Root דָּבַר II.

דְּבַר m. a sentence, a word.

דְּבָרָא (only const. דִּבְרַת) Aram. f. equiv. to the Heb. דְּבָרָה, which see.

דְּבָרָה (only pl. דְּבָרוֹת) f. sentence, word; נָשָׂא מִן דִּ׳ "to receive of the words," (sentences of God) Deut. 33:3.

דִּבְרָה (not דְּבָרָה, formed from דָּבָר, only constr. דִּבְרַת, דִּבְרָתִי) fem. equiv. to דָּבָר II., matter, cause, kind; עַל־דִּבְרַת on account of, in order to.

דִּבְרָת (only pl. דִּבְרוֹת) f. that which drives, i.e. a raft.

דָּבַשׁ (not used) to be moist, fat, equiv. to טָפַשׁ.

דְּבַשׁ (pause דְּבָשׁ, with suff. דִּבְשִׁי) masc. that which is tender, soft; hence, honey either from bees or berries.

דַּבֶּשֶׁת f. 1) lump of fat, equiv. to טִפֶּשֶׁת figur. the hump of a camel, which is like a lump of fat; 2) p.n. of a place (fruit district).

דָּג (plur. דָּגִים, const. דְּגֵי) m. fish; originally, the swimmer, who drives through the water. See דּוּג.

דָּגָה (constr. דְּגַת) f. the same, but collective.

דָּגָה (fut. יִדְגֶּה) denom. from דָּג to multiply like fish.

דָּגוֹן p.n. of an idol, in the form of a fish (from דָּג). In the mythology the fem. is called דַּגְנָא *Derceto*, a fish-deity in the form of a woman.

דָּגַל (not used) according to some equiv. to גָּדַל to be great, a transposition of the same; according to others, like נָסַם stands to נָם, to shine; according to others, to cover, for which, however, there is no analogy in the language.

דֶּגֶל (with suff. דִּגְלִי, pl. דְּגָלִים, const. דִּגְלֵי) m. standard, banner, which is perceived from a distance.

דָּגַל (fut. יִדְגֹּל, part. pass. דָּגוּל), denom. from דֶּגֶל to erect a standard; hence, figur. to distinguish. Niph. נִדְגַּל to furnish oneself with a banner, i.e. to arm oneself; hence, particip. נִדְגָּלוֹת those that have a standard, i.e. the hosts of warriors.

דָּגַן (not used) to sprout, to drive

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forth fruit (especially of the sprouting of ears of corn).

דָּגָן (const. דְּגַן) m. fruit of ears, corn, wheat, barley, rye; but it also signifies bread which is prepared from דָּגָן.

דָּגַר according to Targ. and LXX., to gather, to collect, e.g. to gather the young, to shelter, and to warm them, applied to the great owl and to the partridge: hence, Jer. 17: 11, "As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches," etc.

דֹּד see דּוֹד.

דַּד (dual דַּדַּיִם, const. דַּדֵּי) f. breast (of woman), to suckle, equiv. to שַׁד.

דָּדָה (Kal not used) to drive away, a redoubled form, from the root דָּה. —Hith. הִדַּדָּה, from הִתְדַּדָּה to drive oneself away; hence, אֶדַּדֶּה כָּל שְׁנוֹתַי I shall drag all my years along (Auth. Vers., Isa. 38:15, "I shall go softly"); אֶדַּדֵּם עַד בֵּית אֱלֹהִים Ps. 42:5, "I made a pilgrimage to the house of God, and caused the multitude (הָמוֹן חוֹגֵג) to go with me."—Pi. אֲדַדָּה, and Hith. אֶדַּדֶּה.—In the Talm. דִּדָּה signifies to drive, to cause to run; related to the root דָּה is סָא, which see.

דְּדָן (with ה finis ־נָה) 1) p. n. of a people and district on the Persian Gulf; 2) p. n. of a people and district in North Arabia. Gent. דְּדָנִים.

דֹּדָנִים p. n. of a people, who derive their origin from Javan. See רֹדָנִים.

דָּהַב (not used) to glisten, to sparkle, equiv. to זָהָב. See מַדְהֵבָה.

דְּהַב (not used) Aram. the same.

דְּהַב (def. דַּהֲבָא, ־בָה) Aram. m. gold. Heb. זָהָב.

דֶּהַי (patron. from דֶּה, def. pl. דֶּהָיֵא) an inhabitant of Dahistan, or of the village דֶּה.

דָּהַם (Kal not used) to be astounded, to stare. Niph. to be horrified.

דָּהַר 1) to run, to trot (of the horse; 2) figur. to continue its course, i.e. to endure, to be uninterruptedly vigorous. See דּוּר.

דַּהֲרָה (pl. const. דַּהֲרוֹת) f. course, trotting, running.

דּוֹב see דֹּב.

דּוּב (only Hiph. הֵדִיב, equiv. to הֶאֱדִיב, from אָדַב, and identical with דָּאַב to dissolve.

דּוּג (Kal not used) equiv. to דּוּחַ, only intrans. to push oneself along, i.e. to swim; from which Hiph. in abbrev. form דִּיג for הֵדִיג to drive along. If the Hiph. is not a a denom. from דָּג in the signification of, fishing.

דַּוָּג (Ketib) m. fisherman.

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דּוּגָה f. the fishing, fishery.

I. דּוּד (not used), equiv. to יָדַד to love, to compose love songs. From which דּוֹד and דָּוִד.

II. דּוּד (not used) to receive, to adopt, to comprehend, to contain, used of a vessel deepened out.

דּוֹד (דּ, plur. דּוֹדִים) mmasc. 1) love, friendship, an amorous song, caressing; the pl. is especially used in this manner: רָוָה דּוֹדִים to be intoxicated with love; עֵת דּ׳ time of love; 2) concrete, friend, lover; especially uncle, father's brother, sometimes דּוֹד stands for בֶּן דּוֹד. Root דוד I.

דּוּד (pl. דּוּדִים and דְּוָדִים) m. basket (comp. modern Heb. כַּלְכָּלָה, from כּוּל), which receives something poured into it; next, kettle, pot, etc. Root דוד.

דָּוִד (according to later orthographists, דָּוִיד), p.n. m. (formed from דּוֹד beloved). Comp. the classical proper names: Agapetus, Philomenus, Φιλήτης, Φιλήμων, Ἔρασμος, Erasmus, Carus, and others.

דּוֹדָה (formed from דּוֹד) fem. aunt, origin. female friend, father's sister.

דּוֹדוֹ p.n. m. (the beloved one).

דּוֹדָוָהוּ p.n. m. (for דּוֹדָיָהוּ the beloved of God).

דּוֹדַי p.n. m. (the beloved one).

דּוּדַי (pl. דּוּדָאִים, comp. לוּלַי, plur. לוּלָאוֹת) adj. nn. in the form of a basket or kettle; next, as a noun: 1) a vessel in the form of a basket to receive figs; 2) name of a herb (a mandrin) or apple, which either has blossoms in the form of a kettle, or which itself resembles a kettle in shape.

I. דָּוָה (inf. const. דְּוֹת) 1) to be sickly, especially of the sickness of women during their menstruations: hence, נִדַּת דְּוֹתָהּ separation for her infirmity; 2) to be sad, down cast.

II. דָּוָה (not used), to clothe, *induere*, from which מַדְוֶה.

דָּוֶה adj. m., דָּוָה f.; 1) infirm, sick, especially of a woman during the time of her periodical purification. Hence, Isa. 30:22, something unclean in general; 2) sad, mournful, miserable, i.e. sick at heart.

דּוּחַ (Kal not used) equiv. to דָּחָה, דָּחַף to drive, push, cast away; hence, Hiph. הֵדִיחַ to reject; figur. to wash away (guilt of blood); hence, to purify.

דַּוַי (after the form גַּי, דַּי, const. דַּוֵי adj. m. but as a noun. 1) sickness; hence, עָרֶשׂ דַּוָי the sick bed; 2) that which is loathsome, unclean (of food); hence, דַּוֵי לָחֶם "sorrowful meat," Job 6:7.

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דַּוָּי (a form in a higher degree from דַּוֶי) adj. m. sick, morbid (of the heart), i.e. melancholy.

דָּוִד see דָּוִיד.

דוּךְ equiv. to דָּכַךְ to push, to pound (in a mortar).

דוּכִיפַת f. name of a bird, according to some, the lapwing; according others, the whoope, or wood-cock; the name arose either from דֻּכִּית stone, and דּוּ lord, i.e. inhabitant of rocks; or from דּוּךְ cock, and כִּיפַּת. The former is the most probable.

דּוֹם (not used) equiv. to דָּמַם to be silent, mute; trans. to rest.

דּוֹמָה f. 1) stillness, noiselessness; hence, figuratively for the grave, the region of the dead; 2) p.n. of a place in Arabia; 3) p.n. m.

דּוֹמִיָּה adj. f. (formed from דּוֹמִי) 1) silent, still; hence, figur. submissive, confiding; 2) as a noun, submission, rest, ease; probably it has been formed from דָּמָה after the form of בּוֹכִיָּה, and the ו interchanged with the י.

דּוֹמָם (from דּוֹם with the adverbial termination ם־) adv. still, mute, noiseless, submissive; as a noun, however, it may be derived from דָּמַם, and signifies stillness, muteness.

דּוּמֶשֶׂק p.n. of the well-known city of Damascus, and is only the rare form for דַּמֶּשֶׂק.

דּוּן (not דִּין; pret. דָּן, fut. יָדוֹן for יָדוּן) 1) to tread under the feet (like דָּבַשׁ), to subject, related to אָדוֹן; hence, to rule, as in Gen. 6:3, "My spirit shall not always rule with man" (Auth. Version, "strive with man"); 2) to judge, to decide, which, in the East, is identical with ruling; but in this sense it only occurs in the abbreviated form דִּין. Niph. נָדוֹן judging one another, i.e. to dispute, to strive; the same as נִשְׁפַּט. Hiph. הֵדִין, but only in the abbreviated form דִּין, fut. יָדִין 1) to rule over; 2) to judge, of God and man and every relation, e.g. to procure justice, to punish, to carry through a legal proceeding, etc.; and with עִם is almost like Niph.

דּוּן (part. pl. דָּיְנִין) Aram. the same.

דִּין (only Kari) m. judgment. Ketib דִּין.

דּוֹנַג (דֹּנַג) m. wax, from דָּנַג to be soft. The radical of which is found in עָנַג and פָּנַג.

דּוּץ (fut. יָדוּץ) to hop, to dance; hence generally to rejoice.

דּוּק (not used) to observe, to look about; especially, proving and searching.

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דּוּק (Aram.) belongs to דָּקַק and דְּכַךְ.

I. דּוּר (not used) to tear, to prick (of thorns), related to עָדַר in the radical; to cut into with the hatchet, from which דַּרְדַּר.

II. דּוּר to make a circuit, to turn; next, figur. to continue, to endure, like all verbs signifying encircling, making a circuit; trans. to inhabit, to dwell; originally, to move somewhere.

דּוּר (Aram.) the same, especially in the signification of dwelling; part. pl. דָּיְרִין, דָּאְרִין.

דּוֹר (דֹּר; pl. דּוֹרִים, דֹּרוֹת) m. circle of time, period, from דּוּר II.; next, period of the human age, generation; דּוֹר וָדוֹר from generation to generation, i. e. for ever; also, מִדֹּר דֹּר, לְדֹר וָדֹר, לָדוֹר דֹּר. In the signification of generation, the pl. is always דֹּרוֹת, but דּוֹרִים is used only in the phrase דֹּר דּוֹרִים and in the sense of eternity.

III. דּוּר (not used) to arrange, to string together, equivalent to תּוּר, and is to be found in the syllabic root from סָ־דַר.

דּוּר m. a pile of wood, something that is generally properly arranged; comp. מְדוּרָה.

דּוֹר (also דֹּאר p.n. of a city not far from Carmel (circuit).

דּוּרָא p.n. of a plain in Babel (circuit).

I. דּוּשׁ (fut. יָדוּשׁ, inf. abs. according to some אָדוֹשׁ for דּוֹשׁ) the stamping (of the bull), to thresh, to lead the threshing bull. Niph. נָדוֹשׁ; inf. const. הֵדּוּשׁ pass. from Kal to be trodden down. Hiph. הֵדִישׁ for הֵרִישׁ like often with the ע״י; the signification is like Kal. Hoph. pass. from Hiph.

II. דּוּשׁ (not used) equiv. to דּוּץ to spring, to hop; from which דִּישׁוֹן, which see.

דּוּשׁ (Aram.), like דּוּשׁ I. in Heb.

דָּחָה to push, to drive away, to reject, equiv. to דּוּחַ, דָּרַד. Niph. נִדְחָה (fut. once יִדַּחוּ for יִדָּחוּ) pass. from Kal; the same as Pual דֻּחָה.

דַּחֲוָה (only pl. דַּחֲוָן), Aram. fem. a table, from דָּחָא, equivalent to טָחָא to spread out; like שֻׁלְחָן is from שָׁלַח; hence figuratively, food.

דְּחִי (pause דָּחִי) m. overthrow, fall. Root דָּחָה.

דְּחַל (part. דָּחֵל, pass. דְּחִיל) Aram. to fear; דְּחִיל fearfully. Pi. to frighten, to terrify.

דֹּחַן m. millet, gremil. The derivation is obscure.

דָּחַף to push, to beat, to drive; fig. driving on, to hurry; hence דָּחוּף driven on, hurrying. Niph. נִדְחַף to hurry oneself.

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דָּחַק (fut. יִדְחַק) to press, to oppress. דַּחַק oppressor.

דַּי (const. דֵּי, with suff. דַּיִּי; after the form שָׁמַי, מַי) m. sufficiency; next as an adj., sufficient; with suff. דַּיָּךְ sufficient for thee, דַּיָּם their requirement. Hence כְּדֵי as is sufficient; figur. according to measure, בְּדֵי for the want, i.e. for: e.g. בְּדֵי אֵשׁ for the fire; בְּדֵי רִיק for nothing, but also like כְּדֵי so often; מִדֵּי almost like גְּדֵי. The root is דָּה to suffice, δέω, like מָה to flow, related to מַי water.

דִּי (Aram.) origin. like זֶה demonst., but in use it is; 1) a relat. pron. for sing. and pl., which; but also at the slightest relation, where in Heb. the mere genit. or no relation is expressed at all externally; e.g. the temple in Jerusalem (דִּי בִירוּשְׁלֶם) a stream of fire, נְהַר דִּי נוּר; 2) a relative conj. that, so that, because; it is used in this manner like אֲשֶׁר and כִּי; sometimes also where a whole sentence is introduced relatively, כְּדִי as, since, equiv. to כַּאֲשֶׁר; מִן דִּי from the time, when.

דִּי זָהָב (gold region, gold district) p.n. of a place in the desert.

דִּיבוֹן (marshy district) 1) p.n. of a Moabite city, for which also דִּימוֹן as an allusion to דָּם; 2) a city in the territory of Judah, for which also דִּימוֹנָה.

דִּיג see דּוּג.

דַּיָּג masc. a fisherman, in Ketib for which דַּוָּג.

דָּיָה (not used) to be black, for which דָּאָה and דָּיוֹ, but the derivation is obscure.

דְּיוֹ (after the Aram. form צְלוֹ; plur. modern Heb. דְּיוֹאוֹת) f. ink, probably not even black, since, according to Josephus, the Hebrews used several colors for writing.

דִּיבוֹן see דִּימוֹן.

דִּיבוֹנָה see דִּיבוֹן.

דִּין verb, see דּוּן.

דִּין (Aram.) see דִּן.

דִּין m. the judging (originally infin. Hiph. from דּוּן); next, trans. 1) the judgment, also when it signifies the assembly of judges; 2) cause of justice, legal punishment, sometimes strife in general. דִּן דִּין, עָשָׂה to carry on legal process; כִּסֵּא דִּין judgment-seat; הִשְׁמִיעַ דִּין to proclaim judgment.

דִּין (def. דִּינָא) Aram. m. the same.

דַּיָּן (formed from דִּין, const. דַּיַּן) m. judge.

דַּיָּן (Aram.) the same.

דִּינָה p.n. f. (justice).

דִּינַי gent. n. from דִּין an Assyrian province, the population of which

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was transplanted to Samaria. The def. pl. is דִּיסָנֵיָא, according to the Syriac form.

דִּיסַת see רִיפַת.

דַּיָּק (ancient particip. form, from דּוּק) m. a watch-tower, fort; בָּנָה, נָתַן דַּ׳ עַל to erect a place of observation upon the walls.

דִּישׁ see דּוּשׁ.

דַּיִשׁ m. origin. the threshing; next, time of threshing. Root דּוּשׁ I.

דִּישָׁן m. 1) a species of mountain goat, from דּוּשׁ II. 2) p.n. masc. (an antelope, the springer).

דִּישָׁן p.n. m. (the same).

דֵּךְ (Aram.) dem. pron. m. דָּךְ f. this, formed from דִּי and אָךְ.

דַּךְ (in pause דָּךְ) adj. m. oppressed, humbled, miserable; next, also as a subst. The root is דָּכָה, and formed therefrom like קַו, יַד, from נָוָה, יָדָה.

דָּכָא (Kal not used) equiv. to הוּךְ to beat down, to bruise; figur. to humble, to oppress. Niph. pass. in the figur. sense. Pi. דִּכֵּא (inf. with suff. דַּכְּאוֹ) to bruise, to trample upon; and also, figur. to oppress. Pu. pass. in both senses; as also the Hithpa. הִתְדַּכֵּא, with dagesh replacing the ת.

דַּכָּא (pl. const. דַּכְּאֵי) adj. m. ground, pounded; next, figur. pressed down, contrite, e.g. in mind (רוּחַ); but also as a subst., that which is ground down, dust; הֲשִׁיב עַד דַּכָּא to turn back to dust (Auth. Vers. "Thou turnest man to destruction." Ps. 93:3).

דָּכָה (fut. יִדְכֶּה Keri) equiv. to דָּכָא to bruise, to beat down. Pi. to beat into pieces, e.g. עֲצָמוֹת bones, Niph. to be beaten, in a figur. sense.

דַּכָּה fem. bruising (of the testicles); hence, פְּצוּעַ דַּכָּה wounded by bruising.

דֶּכְיִ (only with suff. דֶּכְיָם) m. the beating (of the waves), breaking of the waves.

דַּכְיוֹ (after the form עֲנָו, only that it appears in the intensive form), adj. m. the humbled, miserable, unfortunate one.

דֵּכֵּן dem. pron. pl. דֵּךְ and דָּךְ these, but also const. with the sing.

דָּכַר (not used) Aram. to penetrate, to bore (of a spit), equiv. to דָּכַר; hence, figur. to impress (on the memory), to think, to retain.

דִּכַּר (only pl. דִּכְּרִין) Aram. m. origin. equiv. to זָכָר m. but also specially the masc. of a sheep, a ram, *ἄρσην*, *aries*.

דִּכְרוֹן (def. דִּכְרוֹנָה) Aram. m. worthy of being remembered, memorable.

דִּכְרוֹן (def. pl. דִּכְרוֹנַיָּא) m. equiv. to דִּכָּרוֹן; hence, סִפְרֵי דִּ׳ book of record, chronicle.

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דַּל (pause דָּל, plur. דַּלִּים) adj. masc. 1) to move to and fro, to totter, from weakness; hence, weak, poor, unhappy, humble, and, like all adjs. used also as subst. Root דָּלַל. 2) subst. equiv. to דֶּלֶת gate, door (from דָּלָה), or elevation, as the ancients explain it.

דָּלַג to hop, to spring, with עַל to leap over. Piel דִּלֵּג to hop, to spring; also, to leap over, with accus. or עַל, without varying the sense.

דָּלָה (fut. יִדְלֶה) 1) to move to and fro, to hover, equiv. to דָּלַל; 2) trans. to raise, to lift up, to draw up. Pi. דִּלָּה to elevate, to save. דִּלִּיתִי see דָּלַל.

דַּלָּה fem. 1) thread-work, thrum, so called from the moving of the threads; hence, figur. a lock of hair (comp. תַּלְתַּלִּים); 2) poverty, neediness; transf. from the first sense; next, also concrete, the poor, the humble; pl. דַּלּוֹת הָעָם the humble amongst the people.

דָּלַח (fut. יִדְלַח) intrans. to be muddy, dirty, equiv. to the root in אָרַח; next, also trans. to cause mud by stirring with the feet.

דְּלִי (with suff. דַּלְיוֹ, as from דַּלִּי) m. vessel for drawing water up, pail. Root דָּלָה.

דְּלָיָה p.n. m. (reared by God).

דְּלָיָהוּ p.n. m. (the same).

דְּלִילָה p.n. fem. unhappy, miserable one, or tender, weak one.

דָּלִית (pl. דָּלִיּוֹת) fem. branch, bough, from its moving to and fro.

דָּלַל (1 pers. דַּלּוֹתִי, 3 pl. דָּלְלוּ, דָּלוּ for which occurs once דָּלְיוּ; 1) to move to and fro, to hover, thus equiv. to זָלַל; hence, to suspend, from (מָן) something; e.g. שׁוֹקִים the legs; 2) tottering, i.e. to be weak, unhappy, low; figur. of the water, shallow; of the eyes, languishing. Niph. pass. of signification 2).

דִּלְעָן (gourd-place, from דְּלַעַת) p.n. of a place in the territory of Judah.

דָּלַף (fut. יִדְלֹף) to slide along; hence fig. to flow along, to pour down (of the rain): יִדְלֹף הַבַּיִת "the house droppeth through" (of rain); to drop tears (from the eyes); to melt, to flow (of the mind).

דָּלֶף m. a gutter, a gutter from the roof; in Talm. דִּילְגָּן bleared-eyed.

דִּלְפוֹן p.n. m. (the swift-one).

דָּלַק (fut. יִדְלַק) to glow, to burn, to kindle, with בְּ; figur. of arrows, the lips; next transf. to hotly pursuing, with אַחֲרֵי or the accus. Hiph. to kindle (fire), to become hot (e.g. with wine).

דְּלַק (Aram.) the same.

דַּלֶּקֶת (originally inf. Pi.) fem. fever (burning).

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דֶּלֶת (dual דַּלְתַּיִם, const. דַּלְתֵי, pl. דְּלָתוֹת, const. דַּלְתוֹת), fem. gate, door, the dual signifies a folding-door, double door, but also a gate consisting of two parts; figur. wing of a door (פֶּתַח); side or column of a scroll resembling a door. The root is דָּלָה in the signification of pending, as the door hangs on its hinges.

דָּם (const. דַּם, with suff. דָּמוֹ, דָּמְכֶם pl. דָּמִים) masc. 1) blood: אָכַל עַל־דָּם to eat with the blood; דָּם נָקִי innocent blood; next also, guiltiness of blood, murder; the pl. especially is used so: e.g. עִיר דָּמִים, בַּיִת אִישׁ דָּמִים town, house, man, of blood, i.e. of murder. The noun appears to be primitive, and the verb אָדַם derived therefrom; 2) juice, of grapes; figur. (only Ezek. 19:10, דָּמְךָ), sap, freshness of life; if the reading is not נַפְשְׁךָ.

I. דָּמָה (fut. יִדְמֶה, imp. דְּמֵה) to be placed in relation to something; next, to be similar, alike, always const. with לְ and אֶל; therefore, דָּמִיתִי Jer. 6:2, does not appear to belong to this root. Niph. to be compared, to become alike; const. with the accus. or בְּ. Pi. דִּמָּה to compare, with לְ and אֶל to recite in parables (related to מָשַׁל) to contemplate something (evil) against somebody with לְ. Hith. הִתְדַּמָּה to compare oneself, with לְ somebody. The root is דְּמָה.

II. דָּמָה equiv. to דָּמַם to cut off, hence to annihilate, to make an end of; figur. to cease; e.g. my eye weepeth and ceaseth not וְלֹא תִדְמֶה. Niph. (only pret. and inf.) pass. to be destroyed, of nations, towns, and countries.

דְּמָה (Aram.) equiv. to דָּמָה I.

דִּמָּה (for דּוּמָה from דּוּם) fem. a hermitage, seclusion, a place of deathlike stillness. Comp. דּוּמָה above.

דְּמוּת f. likeness, similarity; hence, image, figure, pattern; adv. like, as.

דֳּמִי and דָּמִי masc. stillness, quiet; אַל דָּמִי לָךְ "be not still" (Ps. 83:1)? דְּמִי יָמִים rest of days, i.e. best days.

דְּמְיוֹן masc. equiv. to דְּמוּת image, likeness.

דָּמַם 3 pers. pl. דָּמְמוּ, fut. יִדֹּם, יִדַּם, pl. יִדְּמוּ, יַדְּמוּ, which may be also the fut. forms of the Niph.; I) to be quiet, to be silent, either from horror and amazement, from pain and grief, or from quiet submission; with לְ to appear silent before somebody; next, like דָּמָה, to cease; 2) equiv. to דָּמָה II., to destroy, to annihilate, generally

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only in Niph. Niph. נָדַם (fut. יִדֹּם, יִדֹּם, pass. of signification 2; נִדְּמָה stands for נִדַּמָּה. Pi. דּוֹמֵם to make silent, to appease. Hiph. הֵדֵם to destroy.

דְּמָמָה f. stillness, דְּ׳ וָקוֹל or קוֹל דְּ׳ voice of stillness, stillness in voice, i.e. a soft voice.

דָּמַן (not used) to manure, probably secondary from דֹּמֶן.

דֹּמֶן m. manure, dung. The root is of uncertain extraction.

דִּמְנָה (place of manure), p.n. of a city in the territory of Zebulun.

דָּמַע (future יִדְמַע) origin. to flow, to run; hence, to weep, to shed tears.

דָּמַע m. tear, only from the juice of olives and grapes.

דִּמְעָה (pl. דְּמָעוֹת) fem. tear; collect. tears.

דָּמַר belongs to תַּדְמֹר, see under תַּדְמֹר.

דַּמֶּשֶׂק (also with the dagesh analysed דַּרְמֶשֶׂק) p. n. of the city of Damascus, capital of Syria. According to the Arab. place of industry, from דִּמְשַׂק to be industrious; once דַּמֶּשֶׂק occurs for דַּמַּשְׂקִי a native of Damascus.

דְּמֶשֶׂק m. damask, silk stuff, so called from דַּמֶּשֶׂק the place where it was manufactured.

דָּן 1) p. n. m. (judge); 2) p.n. of a city, formerly לַיִשׁ so called by the Danites.

דֵּן (Aram.) demonst. pron. m., דְּנָה f. this one; כִּדְנָה equiv. to בְּזֹאת so, thus, origin. like this: עַל דְּנָה like עַל זֹאת for this; אַחֲרֵי דְנָה like אַ׳ זֹאת upon this.

דָּנִאֵל see דָּנִיֵּאל.

דָּנַג (not used) to be soft; the syllabic root is also to be traced in פֶּ־נַג.

דַּנָּה (lowliness) p.n. of a city in the territory of Judah. The root is דָּנַן to be lowly.

דִּנְהָבָה (place of spoil), p.n. of a city in Idumæa; equiv. to דִּי־נְהָבָה, from נָהַב to despoil.

דָּנָה יַעַן (habitation of the ostrich), p.n. of a town in the territory of Judah.

דָּנִיֵּאל p.n. m. (God is judge). For דָּנִיֵּאל occurs also דָּנִאֵל.

דֵּעַ (origin. inf. plur. דֵּעִים) masc. the knowing, knowledge. The root is יָדַע. תְּמִים דְּעִים one perfect in knowledge.

דֵּעָה (inf. f. from דֵּעַ), knowledge.

דְּעָה imper. from יָדַע which see.

דְּעוּאֵל p.n. m. (confidence of God), once רְעוּאֵל occurs for it, which is the same.

דָּעַךְ (fut. יִדְעַךְ) originally lengthened from דָּךְ to tread down; transf. to extinguish (of a light). Niph. figur. of the drying up of water. Pu. דֹּעַךְ

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figur. to be extinguished, destroyed. See זָעַךְ.

דָּעַל see תִּדְעָל.

דַּעַת (inf. from יָדַע, therefore sometimes const. with the accus.), fem. knowledge, insight, wisdom; יָדַע דַּעַת to possess knowledge; בִּבְלִי דָעַת unintentional, unawares.

דָּפָה (not used) to provoke, mock, blaspheme, the root is to be traced in גָּ־דַף.

דָּפִי (pause דֹּפִי) m. mockery, blasphemy.

דָּפַק to push, to drive, to press, e.g. to drive violently (cattle), to knock violently at (עַל) the door; the root is found also פָּק, אָ־פַק, סָ־פַק, רָ־פַק. Hith. to push oneself against (עַל) the door.

דָּפְקָה (a drove of cattle), p.n. of a city in the desert, now called El-Tobbacha.

דַּק adj. m. דַּקָּה fem. to be bruised, pounded (in small particles); hence, fine (of dust), or dust itself; figur. tender, thin, consumptive, soft, etc., in contrast to fat, strong, and full. Root דָּקַק, which see.

דֹּק m. thinness, concr. that which is thin, a veil, a thin covering.

דִּקְלָה (place of palms), p.n. of a district in Arabia.

דָּקַק (fut. יָדֹק equivalent to דָּכַךְ); 1) transf. to pound, to beat in pieces, to bruise; 2) to be bruised. Hiph. הֵדַק (inf. הָדֵק and הֵדַק) fut., with suff. אֲדִיקֵם stands for אֲדִקֵּם to pound, to bruise; inf. הָדֵק used as an adv. thin, fine. Hoph. pass.

דְּקַק (3 pers. pret. plur. דָּקוּ for דַּקּוּ) Aram. equiv. to דָּקַק in Heb.; Af. הַדֵּק (3 pers. fem. הַדֵּקַת; 3 pers. plur. הַדִּקוּ, fut. יַדֵּק) to pound, to bruise.

דָּקַר (fut. יִדְקֹר) to pierce, to bore through, to stab. Niph. to be pierced. Pu. דֻּקַּר the same; figur. also of death from hunger. The root is also in נָ־קַר, חָ־קַר.

דֶּקֶר p.n. m. (equiv. to בֶּן דֶּ׳) lance-bearer.

דַּר masc. pearl, so called from its brightness. See דָּרַר.

דָּר (Aram.) masc. equiv. to דּוֹר in Hebrew.

דֹּר see דּוֹר.

דָּרָא (not used) equiv. to דּוּר found under דַּרְדַּר to tear to pieces; figur. the heart, to rend the mind with pain.

דֵּרָאוֹן (const. דִּרְאוֹן) m. destruction, pain, grief.

דֵּרָב (not used) to pierce (with a pointed instrument), to plough up (arable land), related to צָרַב, which see.

דָּרְבָן (pl. דָּרְבֹנוֹת) m. goads (a point-

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ed instrument for driving on the cattle).

דָּזָה (not used) equiv. to דָּרַךְ to pace, to tread; from which, מַדְרֵגָה a step, stairs, degree.

דַּנְיֵאל p.n. m. (pearl of knowledge), for which once the contraction דָּנֵל.

דָּרוֹם m. south, meridianal country. The derivation is obscure. Probably the root is דָּרַם, equiv. to Aram. *daras*, to glow, to seeth, to burn.

דָּרוֹר m. the rushing, hovering about; hence—1) wild, roving, bird; 2) freedom, unshackled; מֹר־דְּרוֹר myrrh of freedom, i.e. myrrh flowing by itself. See דָּרַר.

דַּרְיָוֶשׁ p.n. m. (Daros, king Darius.)

דָּרְיָוֶשׁ see דַּרְיָוֶשׁ.

דָּרַךְ (fut. יִדְרֹךְ), equiv. to דָּרַג to pace, to ascend; next, to tread; with בְּ to tread upon; with מִן to tread forth; with עַל to tread forward; sometimes also, to tread to pieces. To tread the bow, i.e. bend the bow; for which also sometimes דָּרַךְ חֵצִים; with יָקַב, גָּרַשׂ, יָזַן, בָּזַר, and זָרַת only, to press. Hiph. הוֹרִיד 1) to cause to tread; with בְּ, to lead; but also with the accus.; to tread the tongue, i.e. to let it run. 2) to overtake, to reach, according to the Aram. use.

דֶּרֶךְ (dual דַּרְכַּיִם, pl. דְּרָכִים, const. דַּרְכֵי) com. walk, way (as action, like עָשָׂה, הָלַךְ דֶּרֶךְ to take a walk, to go a way; next, concrete, the road which one treads upon, e.g. דֶּרֶךְ הַמֶּלֶךְ the king's road, i.e. the high way. To go the way of all flesh, i.e. to die; figur. 1) manner, mode, way, walk of life; 2) path appointed for some one, i.e. fate, destiny.

דַּרְכְּמוֹן (only plur. דַּרְכְּמֹנִים) masc. a drachm, a Persian gold coin.

דָּרַם see under דָּרוֹם, where the verb is already explained.

דַּרְמֶשֶׂק is the complete form for דַּמֶּשֶׂק, which see.

דְּרָע (plur. with suff. דְּרָעוֹתַי) Aram. com. equiv. to the Hebrew זְרוֹעַ arm. See אֶזְרַע.

דַּרְעָ p. n. m. a secondary form of דַּרְדַּע.

דַּרְקוֹן p. n. m. (bearer), from דָּרַק, equiv. to דָּרַע to bear.

דָּרַר (not used) only found in the derivations דַּר and דָּרוֹר. 1) to glimmer, to shine, which root may be traced in הַדְרַר, אַדָּר. From which דַּר. 2) to rove about, like דּוּר and דָּנַר, which words have the same signification. From which דָּרוֹר, which see.

דָּרַשׁ (fut. יִדְרֹשׁ) origin. to tread down, related to דָּרַס Aram.; or, to cut in, to cut through, related to the

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root in חָדַשׁ: hence—1) to penetrate into a matter, to press on somebody, to request, to search (comp. the etymology of חָקַר to study); 2) to seek, to search, to enquire, to ascertain, and generally to concern oneself about something. The construction is manifold: דָּ֫ אֶל to seek out (a place), to enquire after (at somebody's), to enquire of (oracles and idols); דָּ֫ לְ to press on some one with a request; דָּ֫ אֶת to visit; דָּ֫ אַחַר to seek after; דָּ֫ עַל to request, to enquire; מֵעִם to ask through or from some one, etc. Niph. pass. to be sought, searched; or, reflexive, to be entreated. Pi. only inf. דַּרְוֹשׁ for דַּרּוֹשׁ.

דָּשָׁא originally, to be fresh (comp. the root in חָדַשׁ; next, to sprout. Hiph. הִדְשִׁיא to cause to spring forth, vegetate.

דֶּשֶׁא m. grass, green, verdure.

דָּשַׁן to become fat. Pi. to make fat; hence, of sacrifices to be considered acceptable; figur. to anoint. Pu. to become fattened, satiated. Hothp. הִדַּשֵּׁן to become fat, satiated, of the sword. See דֶּשֶׁן.

דָּשֵׁן (pl. דְּשֵׁנִים) adj. m. fat, full of sap, vigorous.

דֶּשֶׁן (with suff. דִּשְׁנִי) m. 1) fatness, nutriment; 2) ashes from the fat of the animals of sacrifices, or from carcases; hence different from אֵפֶר.

דִּשֵּׁן Pi. denom. from דֶּשֶׁן; 1) to turn into ashes, or become ashes; 2) to clear ashes away. The denom. Pi. forms may receive both significations.

דָּת (const. pl. דָּתֵי) fem. law, edict; the etymology is uncertain.

דָּת (def. דָּתָא) Aram. the same.

דְּתָא (def. דִּתְאָה) Aram. m. grass, herb, equiv. to דֶּשֶׁא.

דְּתָבָר (def. plur. דְּתָבְרַיָּא) Aram. m. teacher of the law, judge; formed from דָּת.

דֹּתָן (also דֹּתָיִן) p. n. of a place in Northern Samaria (double well).

דָּתָן p.n. m. (Fontanus).

ה

ה called הֵא *he*, as a numeral 5; but thus ה̄ 5000. As a guttural it interchanges with א, ח, ע, e. g. אֶדֶר—הָדַר, עָנָן—הָנָן, אָבַן—הָבַן, חֶלֶם—הָלַם, אָדֹם—הָדֹם, but while it interchanges with ח and ע, it corresponds also with ג, כ, and י: e. g. מַהֲמֹר, יָדָה—הָדָה, עָנָן—הָנָן, מַכְמֹר—מַגְמֹר, and since like א in the beginning of words it is only as an aspirate, it interchanges with the vowel-letters.

ה֫ enclytic particle, the most fre-

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quent and common to denote direction. Its use is twofold: (*a*) in nouns, and non-personal objects it is mute: e.g. שֹׁמְרֹנָה towards Samaria; הָהָרָה towards the mountain. If the terminating vowel of the noun is quiescent, it vanishes altogether by the addition of this particle, e.g. אַרְצָה, קֶדְמָה, מָוְתָה, בֵּיְתָה, from אֶרֶץ, קֶדֶם, בַּיִת, מָוֶת, sometimes the nominal vowel of the root is abridged, like הָרָה from הַר, or contracted, like שְׁכֶמָה from שְׁכֶם, or loses the accent, like in צוֹעֲרָה, אוֹהֳלָה; it is joined to constructive as well as to absolute nouns; e.g. מִדְבָּרָה from the constructives מִדְבַּר, פַּדַּנָה from פַּדַּן; also to nouns fem. by adding ת: as מַרְוָתָה from מַרְוָה. In nouns terminating ־ֶה this enclytic particle is joined after the dropping of the terminating letter: e.g. מַטָּה downwards, from מַטֵּה declining; מַעְלָה upwards, from מַעֲלֶה rising: (*b*) in verbs to denote the purpose, hence only in the fut. and the imper., and even there in the short forms: e.g. אֹמְרָה (אֹמַר), אֶזְמְרָה (אֲזַמֵּר), תִּבְוֹאָה (third pers.), נִגְלָה (from גָּלַל), and in the imperatives הָבָה, עָרְכָה, שָׂכָה, נְשָׂה, אֲסֻפָּה, הֲבָה, אֱמָרָה, מָלְכָה. Like in the nouns, the ־ָה is not used in roots terminating with a vowel, and only exceptionally occurs in the forms אֲהֻמָּיְרָה (from אֲהֻמָּה = אֲחֻמָּי), נְשִׁשְׁתָּעָה (from נְשִׁשְׁתַּע), צֵאָה (from צֵא).

הַ abbrev. from הַל is closely connected with the noun, and is originally a demonst., but generally used as an article. The original ל, which never appears, is replaced by the *dagesh forte*; e.g. הַמִּדְבָּר, הַנַּעַר, or it entirely vanishes when the first letter has no vowel; e.g. הַכַּבֶּשׂ, הַצְּפַרְדֵּעַ, or when it is a guttural; e.g. הַחַיִל, הָעַיִט, sometimes before gutturals we find הָ or הָ; e.g. הָעָם, הָרְחוֹק, הָאָרֶץ, הָעָפָר, הָהָרִים. הַ interr. pron. introduces a question equiv. to הֲ, whether direct or indirect, whether an affirmative or a negative answer is expected. Preceding gutturals, it sounds הַ; e.g. הַאֶלֶף (or הָ; e.g. הָהָרִים): also before י, like הַיֵּיטֵב, and where the first letter has no vowel, e.g. הַמְשֹׁל. Before א, it has sometimes ־ָ, e.g. הָאַתֶּם.

הָ, הַ, see הַ, הָ.

הָא Aram. interj. behold! origin. demonst.

הֵא interjection, here! i. e. behold! See הָא.

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הֵא (Aram.) the same הֵא כְּדִי see, like as.

הֶאָח (compounded from אָח and הָהּ) interj. ah! ah! exclamation of joy, or triumphant shout.

הָב see יָהַב.

הַבְהַב (pl. only הַבְהָבִים) m. an offering, a burnt offering; comp. אִשֶּׁה. Root הוּב.

הָבַל (fut. יֶהְבַּל) to breathe, to wave (in the Talm. to steam); fig. to be vain; orig. like a transient breath, or also to act vainly, to hope vainly, to pursue idolatry. Hiph. to make vain, to incite to idolatry.

הֶבֶל (const. הֲבֵל after the form זֶרַע, with suff. הֶבְלִי, pl. הֲבָלִים, const. הַבְלֵי) m. 1) breath, but also a vapour; next as a figure of transientness, nothingness, vanity; and in this sense also, idols, and idolatry; 2) adv. vainly, in vain, i. e. the subst. is used as an adv.; 3) p. n. m. (transientness).

הֲבֵל see הֶבֶל.

הָבַן (not used) to be hard, equiv. אָבַן, which see.

הָבְנִי (only pl. הָבְנִים) adj. (from הֹבֶן) stony, hence pl. ebony, so called from its hardness.

הָבַר (rare) to divide, to cut to pieces, especially to divide into parts; hence הֹבֵר שָׁמַיִם, to divide the heavens into certain departments, according to the system of astrologers.

הֵגָא p. n. m.

הָגַג (not used) equiv. to הָגָה, to speak, to pronounce softly, to whisper; next also of the soft language of the heart. The same root is traced in לָ־הַג.

I. הָגָה (fut. יֶהְגֶּה) 1) to murmur, to sound dull; e.g. of the plaintive sound of the harp, of the cooing of the dove, of the sighing of lament, of the whispering sorcerer, of the rolling thunder; 2) to speak, to sing, of audible intelligible sounds; 3) of the soft tones of the heart; to think, to contemplate, especially if it is done with inward vivacity. Poel הֹגָה, but only inf. הֹגוֹ, if this inf. is not to be derived from II. הָגָה or יָגָה. Hiph. only particip. מַהְגִּים, to murmur, to whisper (of a sorcerer).

II. הָגָה (inf. הָגוֹ) equiv. to יָגָה, II. to divide, to separate dross; next, figur. to remove (the violent tempest). Po. (according to some) only inf. הֹגוֹ, to separate.

הֶגֶה masc. murmuring, whispering; hence lament, complaint; next the rolling sound of thunder, inward emotions of the heart, quite like the verb

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הָנוּת f. soliloquy of the heart, thought.

הֵנִי p. n. m.

הָנִיג (with suff. הֲנִיגִי) m. equiv. to הֶגֶה, inward lament, emotion (of the heart).

הִנָּיוֹן (const. הֶנְיוֹן) m. 1) the dull sound, especially the soft motion of the harp; (synom. הֶמְיָה), hence a kind of music, either subsiding tones as a pause, or a particular kind of music; 2) like the verb, meditation, contemplation, thought.

הָנִין adj. m., הֲנִינָה f., suitable, appropriate, fitting. See הָנַן.

הָנַן (not used) equiv. to עָנַן, to surround closely: hence figur. to fit exactly.

הָנַר (not used) to flee, after the Arab.

הָנָר 1) p. n. f., flight, fugitive; 2) p. n. of a district on the Persian Gulf, from which the gent. noun הַנְרִי, pl. הָנְרִים, הַנְרִיאִים (from הַנְרִיִּים) the people of that district. הָנָר Arab. Heg'r, as was formerly called the present province Bahrein.

הַד m. equiv. to הֵידָד, shout of triumph, cry, from הָדַד to sound, which see.

הַדָּבָר (only pl. הַדָּבְרִין) Aram. m. royal council, council of state; probably also a priest appointed over the state papers, after the Persian *Dibir*.

הָדַד (not used) equivalent to הוּד, to raise the voice loudly, to sing, and related to יָדָה. Comp. הָלַל.

הֲדַד p. n. of a Syrian deity, then also a masc. name in general.

הֲדַדְעֶזֶר p. n. masc. (Hadad is the help).

הֲדַדְרִמּוֹן p. n. after the Targum, contraction from הֲדַד [בן] טַבְרִמּוֹן; according to others, the p. n. of a place.

הָדָה to seize, to lay hold of, to stretch out (the hand) for seizing, just as יָדָה is to יָד; comp. hand and *pre-hend-ere*.

הֹדּוּ (for הֹנְדּוּ, הֹנְדוּ) p. n. of a country, India.

הֲדוֹרָם p. n. of an Arabian population, the Aromites, between the Himjarites and the Sachalites.

הִדַּי p. n. m. (the joyful one), shouting with rejoicing, in a parallel passage חוּרַי.

הָדַךְ equiv. to דָּכַךְ to trample upon, with תַּחַת to tread down,

הָדַם (not used) equiv. to אָדַם (under אֲדָמָה), to stamp down, to stamp down with the feet.

הָדֹם (only const. הֲדֹם) m., origin. something that is stamped down; hence הֲדֹם דַּגְלַיִם that which is trodden upon with the feet, i. e, footstool, steps; compare Aram. כִּיבַשׁ stool, from כְּבַשׁ to tread.

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הֲדַם (Peal not used) to cut asunder. Pa. הַדֵּם to cut to pieces.

הַדָּם (only pl. הַדָּמִין) Aram. m. piece, ruin.

הֲדַס (pl. הֲדַסִּים) m. myrtle. The etymology is obscure.

הֲדַסָּה p.n. fem. (myrtle), the former name of Esther.

הָדַף (inf. יֶהְדֹּף) to push away, to push back, to eject.

הָדַר (fut. יֶהְדַּר) origin. to shine; next figur., to be magnificent; transf. to honor, to decorate, to glorify; comp. דָּרַר. Niph. נֶהְדַּר to be honored, glorified. Hith. to shew oneself glorious.

הֲדַר (Aram) the same. Pa. to honor, to glorify.

הָדָר (pl. הֲדָרִים) m. brightness, ornament, highness; hence, of God, majesty, glory.

הֶדֶר (later) masc. ornament. הֶדֶר מַלְכוּת ornament of the empire, equiv. to אֶרֶץ הַצְּבִי land of beauty.

הֲדַר p.n. m. (majesty, glory).

הֲדָרָה (fem. from הָדָר, const. הַדְרַת) fem. the same, especially of the splendour of a feast.

הֲדַרְעֶזֶר p.n. m. (is another reading for הַדַדְעֶ׳).

הָהּ interjec. woe, from which אֲהָהּ arose.

הוֹ see הוֹי.

הוּא (pl. הֵם, הֵמָּה) person. pron. he, and the plur. they, origin. it is a demonst., especially God is so called; with the article הַהוּא it signifies that one, after the noun or pronoun it is either translated "self," or it remains untranslated and strengthens the preceding pron., sometimes it stands for the copula "is"; the pl. הֵם is abbrev. from הוּם, like אַתֶּם from אַתּוּם which is seen in the Aram. That הוּא was originally a gen. com. and is also used for the later הִיא is known by the grammar.

הוּא (Aram.) the same.

הָוָא (imper. הֱוֵא, fut. יְהוּא, contr. from יֶהֱוֵא) equiv. to הָוָה. 1) to thrust down (according to the Arab.), as the most modern explain; but better is the original signification, to wave: hence, הֱוֵא אֶרֶץ wave down upon the earth; 2) to be, originally to breathe, to live.

הֲוָא (also הֲוָה; fut. לֶהֱוֵא=יֶהֱוֵא; pl. לֶהֱוֹן m., לֶהֱוְיָן f.) Aram. to be, like the Heb. הָיָה.

הוּב (not used) to roast, to burn. In the Aram. Pa. הַבְהֵב to roast. See הַבְהַב.

הוּד (not used) 1) equiv. to הָדַד to sound, to sing; hence, to praise, to exalt; 2) like הָלַל to shine; hence, to bloom.

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הוֹד m. 1) shouting, with joy; as, הוֹד קוֹל rejoicing of the voice; 2) brightness, glory, ornament; figur. transf. to bloom, freshness of youth; 3) p.n.m. youthful appearance. Comp. אֲבִיהוּד, אֲחִיהוּד.

הוֹדַוְיָה p.n. m. (fame of God), from הוֹדִוְיָה.

הוֹדַוְיָהוּ p.n. m. (the same).

הוֹדִוְיָה p.n. m. (glory of God).

הוֹדְיָה p.n. m. (majesty of God).

הָוָה (part. הֹוֶה, imper. הֱוֵה) equiv. to הָיָה, origin. to blow, to breathe, aspirate (like נָשַׁם); hence—1) figur. to live, to be, to exist; 2) to desire, to pant for something, *adspirare ad aliquid*, if not in this sense, a secondary form of אָוָה; 3) to breathe the last, expiring; hence, to perish, to die.

הַוָּה (pl. הַוּוֹת) f. 1) desire, lust (from הָוָה 2); 2) perishing, death; hence figur. perishableness.

הַוָּה f. equiv. to הַוָּה 2, destruction.

הוֹתָם p.n. m. (God of the multitude).

הוֹי interj. woe! equiv. to אוֹי exclamation of sadness, threat, and exhortation; once הוֹ occurs for it.

הוּךְ (only fut. יָהֻךְ, inf. מָהֻךְ), Aram. to go; it is not connected with הָלַךְ.

הוֹלֵלָה (only pl. הוֹלֵלוֹת) f. folly, madness. The termination וֹת— appears only to be a secondary form from וּת—, and is, therefore, the sing., just as חַכְמוֹת, עוֹלְלוֹת.

הוֹלֵלוּת f. the same.

הוֹלָם see הָלַם.

הוּם equiv. to הָמַם, הָמָה to roar, to make a noise, to throw things into confusion (by uproar, alarm).—Niph. (fut. יֵהוֹם) to get into confusion, uproar. Hiph. to cause a noise, an uproar; from Kal only the pret. occurs; from Niph. and Hiph. the fut. only.

הוֹמָם p.n. m. (confusion), from which also הֵימָם.

הוּן (Kal not used) 1) equiv. to אוּן 1. to blow, to breathe; hence, like in הָבַל figur. to be vain; in Hiph. הֵהִין to make vain, to act foolishly; 2) equiv. to אוּן 2 and עָנָה to earn, to gain—in this sense it is only a secondary form of אוּן.

הוֹן (pl. הוֹנִים) masc. equiv. to אוֹן wealth, riches; hence value: e.g. בְּלֹא הוֹן without value; or sufficient property, sufficiency in general.

הוּץ (not used) equiv. to חוּץ to cut to pieces, to divide; from which הוּצָן a weapon.

הוֹר (pl. const. הוֹרֵי) m. 1) equiv. to הָר mountain; hence הוֹרֵי עַד (according to some readings) the everlasting mountains; like גִּבְעוֹת עוֹלָם 2) p.n. of two mountains.

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הוֹשַׁעְיָה p.n. m. (knowledge of God).

הוֹשַׁעְנָא p.n. m. (salvation, help).

הוֹשַׁעְיָה p.n. m. (salvation of God).

הוּת (Kal not used) to persecute, to hate. Pi. הוֹתֵת to hate violently, to rush upon somebody in a persecuting spirit; const. with עַל.

הוֹתִיר p.n. m. (the saved one).

הָוָה (rare) to gape, gaping (an intoxicating sleep.)

הִי interj. like הוֹי woe! next also as a subst.

הִיא (pl. הֵן, הֵנָּה) pers. pron. f. she, sometimes also a neuter, it; as manifold in its use as הוּא. The pl. הֵן arises from הוּן.

הֵידָד mas. (shout of joy or victory) from הָדַד which see.

הֵידָה (only pl. הֵידוֹת) f. a choir, a choir of singers. The form is without analogy.

הָיָה (fut. יִהְיֶה, apoc. יְהִי, inf. הֱיֹה, הֱיוֹת, later הֱיֶה) orig. to breathe, but commonly: 1) to be, either signifying to exist, live, or to be located somewhere; or to be, connecting the subject with the predicate. With לְ of the person.: to belong to, to serve for something; with עִם to take one's part; connected with the inf. of another verb, it signifies to be, in order to do something, it must, or one intends to do; 2) to be called into existence, to arise, to become (with לְ or accus.) הָיָה לְאִישׁ to become a man, i.e. to conduct oneself as a man, sometimes to be allotted to a man, to be married; 3) to happen, occur. Niph. נִהְיָה happened, the wish has occurred, i.e. fulfilled; to be done for, e.g. "I was done for (נִהְיֵיתִי) and I became sick" (Dan. 8:27); "the sleep was gone (נֶהְיְתָה) from him." (Dan. 2:1.)

הַיָּה (Keri for הַוָּה) f. destruction, death (from הָיָה equiv. to הָוָה 3.)

הֵיךְ conj. equiv. אֵיךְ how, especially in modern writings.

הֵיכָל (const. חֵיכַל, pl. הֵיכָלוֹת, הֵיכָלִים) com. a palace, a temple, sometimes only the superior part of the temple, a castle; poet. of heaven as being the palace of the world. Root הָכַל.

הֵיכַל (def. הֵיכְלָא) Aram. com. the same, especially royal palace.

הֵילֶל m. splendour; next, bright star, the morning star. Root הָלַל. Another form הֵילֵל belongs to יָלַל and is the imper. of the Hiphil, which see.

הֵם see חוּם.

הֵימָם p. n. m. (destruction).

הֵימָן p.n. m. (faithful one), equiv. to מְהֵימָן particip. of אָמַן.

הִין m. name of a measure for fluids.

The root הוּן or הָנָה is only a secon-

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dary from of אָזָה or אָזַי, which see, and signifies to contain.

חָזַל (not used) to contain, to receive; equiv. to גּוּל, יָכַל; Aram. עָכַל, from which חֵיכָל.

חָזַם only occurs once in the form תַּחְזְמִינִי, which stands for תַּחְזְמִירִי, probably extended from תַּחְזְרִי = תַּחְזִירִי and belongs to נָזַר, which in Hiph., with לְ, signifies to decide upon something.

חַזְמָה f. recognising, distinguishing, e.g. פָּנִים, of the person, partiality in judgment.

הַ 1) demonst. particle, forming the foundation to אַלָּה, and for the article; from which arose הָלְאָ, the verb נָהַלְאָ, and the adv. הָלֹם. The original signification is: there, yonder, far off; 2) the Heb. art. for which see הַ; 3) the interrog. particle, which always changes into הֲ, and once (Deut. 32:6) occurs in its complete form.

הָלְאָ formed from הַ, but only with the ה of motion, הָלְאָה to yonder side, further off, used of place as well as of time. מִשָּׁם וָהָלְאָה, from thence, and further; מֵהָלְאָה לְ, from the other side of. From which the Niph. נֶהֱלָא, to be distant; the particip. of which is נֶהֱלָאָ, distant.

הִלּוּל (only pl. לִים) m. rejoicing, song, feast of joy (of the vintners,, origin. praise.

הָלָז denom. pron. com. this. The complete form is:—

הַלָּזֶה m., הַלָּזוּ f., this; both, however, pointing to something at a distance; comp. from זֶה, זוּ, לְ, הַל, where לְ indicates the distance.

הֲלִיךְ (pl. הֲלִיכִים) m. step, walk, pace.

הֲלִיכָה (formed from הֲלִיךְ) f. 1) walk, march; 2) manner, system; 3) caravan.

הָלַךְ (fut. יְהַלֵּךְ, but יֵלַךְ belongs to יָלַךְ; inf. הָלוֹךְ 1) to go, in the most versatile applications, and also of inanimate objects; e.g. of the spreading of a report, of the stretching of territory, of driving, of a vessel, flowing, streaming, etc.; also of the continuation of action. In this last sense הָלַךְ is connected with the word expressing the action continued: as הוֹלֵךְ וְקוֹטֵל הָלַךְ הָלוֹךְ וְקוֹטֵל, or הָלַךְ הָלוֹךְ וְקָטוֹל, or קָטַל הָלוֹךְ וְקָטוֹל; 2) either to walk, i.e. to live, to follow; with בְּ or the accus., of the way which one walks, or in the sense of going away, disappearing, dying. In the first sense, the place to which one is going is const. with אֶל, לְ, and accus., seldom with עַל; with בְּ it signifies to enter, with accus. it signifies also to

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march through; with בְּ to go with something; with עִם, אֶת, to have intercourse with somebody; הָ׳ אַחֲרֵי, to follow. Niph. נֶהֱלַךְ, to vanish. Pi. הִלֵּךְ, to walk along, *grassari*. Hiph. (only part. מַהְלְכִים) to lead, otherwise, however, only formed from יָלַךְ. Hith. הִתְהַלֵּךְ, to walk by oneself, sauntering (hence מִתְהַלֵּךְ, wanderer); next to live, to conduct oneself, especially of walking before God (a pious life).

הֲלַךְ Aram. the same. Pa. הַלֵּךְ, like הִלֵּךְ. Af. אַהְלַךְ, like Hiph.

הֵלֶךְ masc. 1) walk, procession; 2) concr. a traveller.

הֲלָךְ Aram. m. money to pay for the road, toll.

הָלַל (fut. יָהֹל, inf. הַל, with suff. הִלּוֹ) 1) to shine; hence also fig. to boast. In this sense the part. הוֹלֵל boaster, bragger, a fool, if it does not stand for מְהוֹלֵל, and derived from Poel; 2) to echo, to sound (related to צָלַל). Pi. הִלֵּל to sing, especially praises, to laud, to praise, with accus. or with לְ, בְּ. Pu. pass. to be praised, to be sung; particip. מְהֻלָּל worthy of praise (of God). Poel הוֹלֵל to make a fool of (comp. Kal 1). Poel pass. hence particip. מְהוֹלָל one acting foolishly. Hiph. to diffuse light, i.e. to shine. Hith. to prove oneself worthy of praise, to boast of (בְּ or עִם), a subject. Hith. poel to feign folly, the two principal significations of the root are closely connected, inasmuch as the latter is the figurative idea of the former.

הִלֵּל p. n. m. (the praiseworthy one).

I. הָלַם originally to beat down, next, to strike, to push, to pound, to bruise; figur. to be beaten down by wine, i.e. to be drunk; of the dispersion of an army, etc.

II. הָלַם (not used) equiv. to הָלַם to be hard. From which יַהֲלֹם, which see.

הֹלֶם (הוֹלָם) m. a blow, a push.

הֵלֶם p.n. masc. (*Malleolus*, one that strikes on the anvil).

הֲלֹם (formed from הַל with the termination ־ֹם) adv. of place: hither, עַד הֲ׳ unto, hither, or without sense of motion, here.

הַלְמוּת f. orig. abstract, the striking, but also concrete, a hammer.

הָם p.n. of a place (multitude, wealth, comp. *Turba* in Spain, and *Copia* in Italy).

I. הֵם (after the form שֵׁם, only pl. with suff. הֱמֵהֶם for הֱמֵיהֶם) m. tumult, noise, assembly of people.

II. הֵם (with ה parag. הֵמָּה) pl. from הוּא they, and is used like the sing., sometimes even for the fem. or also for the verb subst.

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הָמָה (fut. יֶהֱמָה, part. f. הוֹמָה and הוֹמִיָּה) to hum, to break forth in sound, e.g. of the growling of the bear, the snarling of the dog, the cooing of the dove, sighing of man, the clang of instruments, the splashing of rain, the rolling of a carriage, the buzzing of a mob, moaning of the heart (from anguish, etc.); הוֹמִיָּה the noisy one, i.e. the street; הוֹמָה שֵׁכָר the intoxicating drink confuses; figur. staggering, to be giddy, to reel.

הֵמָּה see הֵם.

הִמּוֹ see הִמּוֹן.

הָמוֹן (const. הֲמוֹן, with suff. once הֲמָנְכֶם where the ֹ is shortened, pl. הֲמֹנִים) com. 1) noise, tumult, multitude, in the same manifold significations as the verb; 2) p.n. from אָמוֹן which see.

הִמּוֹ (also הִמּוֹ) Aram. person. pron. pl. they, like the Heb. הֵם.

הֲמוֹן p. n. masc. (dominion of Amon).

הֲמוֹן p. n. of a city in the vicinity of גֵּי הֲמוֹן גּוֹג so called in the prophetic vision.

הָמֻן f. the noise of the viol.

הָמַן (not used) to associate, to assemble, the Root may again be traced in נָ־מַל: next, to accumulate.

הֲמֻלָּה (also הֲמוּלָה) fem. multitude, troop; hence קוֹל הֲמֻלָּה noise of a multitude.

הָמַם (in the pret. only once הַמֹּתִי; fut. יָהֹם) to confuse, to set in motion (by fright), i.e. in confusion, or without the secondary idea of confusion, e.g. to set the wheel of a waggon in motion הָמַם גִּלְגַּל עֲגָלָה. Fig. to destroy, to uproot, origin. to rout through confusion.

הָמָן p. n. of a Persian.

הֲמְנִיךְ (according to the Ketib הַמְנוּךְ) Aram. m. bracelet, μανιάκης, but the Greek origin cannot be proved.

הָמַס (not used, and only supposed to be connected with the following הָמָס) to break, to crush.

הָמָס (only pl. הֲמָסִים) m. something broken off, the branches of a tree. The Targ., LXX., etc., have analysed the pl. in הִמָּס יָם.

הָמַר (not used) equivalent to כָּמַר to twist, to plait, from which it is a softened form. Herefrom מַהֲמֹר = מַכְמֹר.

I. הֵן plur. from הִיא, also הֵנָּה and joined with בכ״לם, the original form appears, e.g. בָּהֵן, לָהֶן, כָּהֵן, מֵהֵן, where the connection with ל forms an exception, since לָהֵן differs from לָהֶן so that the former is only a prepos., on account of, therefore, equiv. to לָכֵן.

II. הֵן (with makkaph הֶן־) a demonst.

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particle this, these; hence also, 1) interjec. there! behold! lo! for which, however, the lengthened form הִנֵּה generally occurs; 2) subjunctive particle, if; for which, however, אִם commonly stands; 3) interr. particle, whether.

הֵן (Aram.) like הֵן II. in Hebrew, but only in the signification, 1 & 2.

הֵנָּה 1) the pl. from הִיא they, f. pl. with the article הָהֵנָּה even they, like the shorter form הֵן it is joined with the prepos. בכ״לם; 2) adv. here, hither, hitherto; הֵנָּה—הֵנָּה here—there; הֵנָּה—וָהֵנָּה hither and thither.

הִנֵּה (seldom הִנֶּה) interjec. behold! see there! (pointing), lengthened from הֵן; with suffix it includes the verb subst., e.g. הִנְנִי (pause הִנֵּנִי, הִנֶּנִּי) behold here I am, etc., joined with the participle it generally points to the future tense.

הֲנָחָה (from נוּחַ) f. granting of rest, e.g. remission of a tax.

הִנֹּם p.n.m. to whom formerly belonged the valley on the south-eastern side of Jerusalem, where later children were sacrificed to Moloch; hence גֵּי הִנֹּם, גֵּי בֶן־הִנֹּם, גֵּי בְנֵי הִנֹּם the valley (of the son, of the sons) of Hinnom, whose western portion was subsequently called חֲקַל דְּמָא (field of blood).

הֵנַע n. pl. of a town in Mesopotamia.

הֲנָפָה inf. Hiph. from נוּף, which see.

הָסָה (Kal not used) to rest, to be silent, equiv. to חָשָׁה. Pi. only imp. הַס, הַסּוּ to be quite mute. The imp. is used as an interj. or an adv. Hiph. (fut. apoc. יַהַס) to silence, to appease.

הֲפוּגָה f. origin. fatigue, ceasing, interruption. Root פּוּג.

הָפַךְ (fut. יַהְפֹּךְ) to turn (the hand), to turn round (the neck), to turn back (to flee), to turn a thing into (accus. or לְ) something else; figur. to destroy (a town, a city), to pervert (words), or of a moral perversion, e.g. הָפְכְּכֶם your perversion. Niph. נֶהְפַּךְ to turn oneself, to be turned into (לְ, עַל) something, e.g. "her pains turned upon her" (עָלֶיהָ), 1 Sam. 4:19; to turn against (בְּ) something, to turn into (לְ or accus.) something, i.e. to be destroyed, to turn with his tongue, i.e. to use the tongue skilfully. Hoph. to turn oneself against (עַל) somebody. Hith. to turn itself (of the drawn, glittering sword), to change into, to roll along. The root הָפַךְ is related to אָבַךְ, which see.

הֵפֶךְ m. contrary, opposite, origin. turned round.

הֶפֶךְ m. the same.

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הֹפֶךְ connected with הָפְכְּכֶם is an inf. from הָפַךְ.

הֲפֵכָה fem. upsetting, destruction, devastation, the same as מַהְפֵּכָה.

הַפַּכְפֵּךְ (a redoubled form from הָפַךְ) adj. masc. very crooked, perverse, equiv. to עֲקַלְקַל.

הַצָּלָה f. deliverance. Root נָצַל.

הָצַן (not used) supposed to be connected with הֹצֶן; according to some, to be entrenched, or equivalent to צָנַן to shield, from which צִנָּה.

הֹצֶן m. weapon, from הוּץ, equiv. to חוּץ (to cut to pieces); this termination ־ֶן is also found in אֹזֶן, אֹפֶן, בֹּשֶׁן, הֹסֶן and others.

הַר (with the article הָהָר, with ה of motion הָרָה, with the article added thereto הָהָרָה, with suffix, however, הַרְרִי, הֲרָרִי; pl. הָרִים, const. הָרֵי, but also הַרְרֵי; with suff. הָרָיו, but also הֲרָרֶיהָ) masc. mountain, mountainous region, sometimes used for Zion, Sinai, etc., הַר is often joined with proper nouns.

הָרָא mountainous country, p.n. for *Media Magna*, great Media, Arian, hence in a parallel passage, 2 Kings 17:6, it is expressed by מָדַי, but especially the mountainous district of Media.

הַרְאֵל m. equiv. to אַרְאֵל, אֲרִיאֵל, burnt offering altar, from אָרָא, to burn.

הָרַג (fut. יַהֲרֹג) to slay, to murder, to kill, to destroy; of men, of beasts, and plants, with the accus, and לְ; with בְּ, to slay among others. Niph. and Pu. pass. The original signification is to overwhelm, and is related to the root נִרַג in Aram.

הֶרֶג m. murder, strangling.

הֲרֵגָה f. slaying, strangling, slaughtering; hence, גֵּיא הַהֲ׳ valley of slaying, צֹאן הַהֲ׳ sheep for slaughter.

הָרָה (part. הוֹרָה, plur. הוֹרִים) 1) to conceive, to be pregnant, origin. equivalent to the Aram. בְּטַן, and therefore connected with הַר hill; הוֹרִים parents; 2) figur. to conceive in mind, to brood (mischief). Pual (הֹרָה, infin. הֹרוֹ) to become pregnant.

הָרֶה (origin. part.) adj. m. הָרָה f. (const הֲרַת, but the pl. הָרוֹת and הָרִיּוֹת; comp. בּוֹכִיָּה, פּוֹרִיָּה for בּוֹכָה, פּוֹרָה), to be with child: the m., as a matter of course, does not occur.

הַרְהֵר (the Pa. form) Aram., to perceive, to hear, to conceive, in mind.

הַרְהֹר (Aram.) m. perception, thought; pl. of the cogitations in a dream.

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הֵרוֹן from הֵרָיוֹן which see.

הָרִיָּה from הָרָה which see.

הֵרָיוֹן masc. conception, pregnancy, with suff. once הֵרוֹנֵךְ for הֵרְיוֹנֵךְ.

הֲרִיסָהּ f. pulling down; concr. ruin. Root הָרַס.

הֲרִיסוּת f. destruction.

הָרַם (not used) to raise oneself, equiv. to אָרַם and רוּם.

הֹרָם p.n. m. (the exalted one).

הָרָם p.n. m (the same).

הַרְמוֹן p.n. masc. abbrev. in popular language from הֲדַדְרִמּוֹן. According to some it is a p.n. for Armenia, as the Targum renders it.

הָרָן p. n. m. (an inhabitant of mountains).

הָרַס (fut. יֶהֱרֹס) to pull down (cities, walls, posts), to pull out (teeth), figur. to destroy, to do something violently. Niph. pass. Pi. is only a stronger form of Kal, to destroy something from the foundation.

הֶרֶס m. destruction, but in one passage הֶרֶס is rendered sun, or הֶרֶס is to be taken as a softened form from חֶרֶס.

הָרַר (not used) to raise oneself, to be exalted, from which הַר.

הֲרָרִי (also הָרָרִי) adj. m. (from הַר, inhabitant of a mountain).

הָשֵׁם p.n. m. (the brilliant one, equiv. to חָשֵׁם), in a parallel passage יָשֵׁן (equiv. to חָשֵׁן).

הַשְׁמָעוּת (inf. Hiph.) f. announcement, proclamation. Root שָׁמַע.

הָשְׁמָעָה p. n. m. (announcement).

הִתּוּךְ (inf. Hiph.) m. melting.

הֲתָךְ (Persian) p. n. m.

הָתַל (a secondary verb formed from the Hiph. of תָּלַל), only Pi. הִתֵּל, (fut. יְהַתֵּל) to mock, to scorn, to despise). Root תָּלַל II.

הָתֹל (pl. only הֲתֻלִּים) m. mocking, scorning.

הָתַת see הוּת.

ו

ו *vav* (וָו), signifies hook; the shape of the letter is taken from the signification of the word. As a numeral it signifies 6. As a consonant ו interchanges with all labials; e.g. אָבַל—אָוַל, גַּף—גַּו, as a vowel, with א, ה, י. Where ו appears in the root, the beginning, middle, and end, must be distinguished: 1st, in the beginning of the root the ו is omitted, and replaced by a י. The language has, however, made a distinction between those roots originally commencing with ו and those originally commencing with י, and the following roots may be placed under ו, since they only appear with ו at the beginning: וָאַל I. (only נוֹאַל) וָאַל II. (הוֹאִיל) וָנָה (הוֹנָה), וָדָה (הוֹדָה),

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(הוֹעִיל) וָעַל, (נוֹלַד) וָלַד, (נוֹכַח) וָכַח where the *yod* substitute never occurs. 2) in the middle of the roots, the ו only appears as a consonant, חָוַר, אָוֶל, but the ע״ו are according to historical and analytical inquiry, generally but monosyllabic roots, with ָ intermediate vowel, which the conjugation and the analogy confirm. 3) At the end of roots, where the ו has always the power of a consonant.

וְ (but וּ before sheva and a labial, וָ, if the accent immediately follows it), conj.: and, to connect words and sentences; sometimes as an expletive: and indeed; sometimes contrasting: and yet; it is altogether of very manifold significations, according to its position before causal, consequent, and objective sentences.

וַ (with dagesh following) is the copulative ו of the fut., in the pret. it is וָ, the action is thereby placed in a certain contingency; this ו, therefore, does not change the tense, but further develops it; hence, the unfitness of the name ו conversive.

וָזָן p.n. of a district having two rivers in Arabia, not far from Gabla.

וָהֵב p.n. of a place in the territory of Moab.

וָו (pl. וָוִים) m. nail, hook.

וַיְזָתָא p.n. m. (the pure one).

וָלָד (and also יָלָד) m. descendant, progeny.

וַנְיָה p.n. m. (tameness).

וָפְסִי p.n. m.

וַשְׁנִי p.n. m.

וַשְׁתִּי p.n. f. (the beautiful one).

ז

ז Zain (זַיִן) signifies weapon, and takes its shape from the signification of the name of the letter. As a numeral it signifies 7. It interchanges with the dentals: שֶׁה–זֶה; דְּבַל–זָבָל; טָבַח–זָבַח; זָהַר; צָהַר, הָהַר–זָהַר; צָהַב–זָהַב; זְלָלַל; דָּבַר–זָבַר; סוּר–זוּר; טָהַר–זָנַב; צָמַם–זָמַם; תִּלְתֵּל, סַלְסֵל–זָעַק; דָּעַךְ–זָעַךְ; צָנַח–זָנַח; סָנַף–צָעַר–זָעַר; צָעַק–זָאַב (not used) equiv. to זָעַף to be furious, grim, from which זְאֵב.

זְאֵב (pl. זְאֵבִים, const. זְאֵבֵי) masc. 1) a wolf. The form is a participle equiv. to זָאַב. 2) p.n. m.

זֹאת dem. pron. f. this one, or this, neut. The form arose from זוֹא= זָא, Aram. דָּא, with the addition of ת, and appears once lengthened in זֹאתָה. Respecting its manifold applications, comp. זֶה.

זָבַב (not used) to be dispersed, scat-

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tered, hovering about. From which זְבוּב.

זָבַב (rare) to present, to give.

זֶבֶד m. gift.

זָבָד p.n. m. (the giver, donor).

זַבְדִּי p.n. m. (donor).

זְבַדְיֵאל p.n. masc. (the present from God).

זַבְדָיָה p.n. m. (the same).

זִבְדְיָהוּ p.n. m. (the same).

זְבוּב (pl. const. זְבוּבֵי) m. origin. a little swarming insect, especially the fly, the gad-fly: זְ מָוֶת mortal fly; בַּעַל זְבוּב the Baal who kills flies, i.e. a deity protecting from vermin.

זָבוּד p.n. masc. (the presented, the given one).

זָבוּד p.n. m. (the giver).

זְבוּדָה p.n. fem. (the gift), in Ketib זְבִידָה (the same).

זְבוּל (with ה mobile, זְבוּלָה) masc. 1) surrounded place, habitation, dwelling. In the Talmud, זְבִיל veiling. 2) p.n. m. (the weak one), originally, wrapped, like עָטוּף

זָבַח (fut. יִזְבַּח) to slaughter, σφαγ, to sacrifice to some one (לְ or לִפְנֵי). Piel זִבַּח to sacrifice frequently.

זֶבַח (pl. זְבָחִים, זְבָחוֹת) m. 1) offering of sacrifice, every offering which is slaughtered; next, offering (sin, trespass, or thank offering), feast for offering, e.g. זְ חַיָּמִים annual feast of offering; next, feast (of that which is slaughtered), meal in general; 2) p.n. m. (offering, offerer).

זַבַּי p.n. m. (one roving about).

זְבִידָה see זְבוּדָה.

זְבִינָא p.n. m. (one that is bought).

זָבַל (fut. יִזְבֹּל) 1) (not used) to roll, to heap together, equiv. to דָּבַל; hence, modern Heb. זֶבֶל hill (of dung); 2) to encircle, encompass; figur. conjugal cohabitation.

זְבֻלוּן (also זְבוּלֹן, זְבוּלוֹן) p.n. m. (the presented one). Gent. זְבֻלֹנִי.

זְבַן (Aram.) to purchase, to acquire, to gain; זְ עִדָּנָא to gain time.

זָג m. skin of the grape, husk, from זוּג to enclose.

זָד (origin. a particip. form, pl. זֵדִים) m. haughty, barefaced, presumptuous, one. Root זוּד.

זָדוֹן (const. זְדוֹן) masc. presumption, haughtiness, from

זֶה 1) demonst. pronoun masc., this one, this, always pointing to the present, and seldom connected with a fem. noun. It generally follows the noun (הַיּוֹם הַזֶּה), but if it precedes the noun, it includes the verb subst., e.g. זֶה הַיּוֹם this is the day. It often stands alone, זֶה—זֶה, this, that; זֶה אֶל זֶה, one to another; מִי זֶה, who (is) this

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one; 2) relat. pronoun, he who, that which, e.g. the place which (זֶה) thou hast founded; but this signification of זֶה is confined to the poetic books of scripture; 3) as a demonst. particle, here, there, e.g. מִזֶּה, from hence; זֶה הַיָּם, this (is) the sea; זֶה וּמִזֶּה, from hence and thence, but also of time, now, at present, e.g. עַתָּה זֶה, just now; זֶה כַּמָּה שָׁנִים, now so many years since, and in these significations it often strengthens the interrog. particles, e.g. מַה־זֶּה, why then; לָמָּה זֶה, wherefore then; 4) connected with prepositions in demonst. relations, e.g. בַּזֶּה, here, then; כָּזֶה, as such; כָּזֹה וְכָזֶה, so and so, this as well as that: the manifold significations of זֹאת are similar to those of זֶה.

זֹה (the original and usual form of the fem. equiv. to זֹא in זֹאת), pron. demonst., this one, only used in modern writings, but always in connection כָּזֹה וְכָזֶה.

זָה (only 1 Sam. 17:34) a secondary form from שֶׂה, a lamb.

זָהַב (not used) equiv. to צָהַב, to shine, to glitter, especially of the yellow colour.

זָהָב (const. after vav וּזָהָב) m. gold, glitter of gold, transf. to the gold shekel if preceded by numbers.

זָהַם (Kal not used) to be dirty, unclean; related to טָמֵא. Piel, To make loathsome, disgusting.

זֵהֵם p.n.m. (loathsomeness, concrete: unclean one).

זָהַר (Kal not used) equiv. to צָהַר, סָהַר, טָהַר, to shine, to illumine, from which Hiph. הִזְהִיר, to diffuse light (of the skies), but often in a morally metaphorical sense, to enlighten, to illustrate, to instruct (with double accus.), to clear up, to warn against (מִן) something. Niph. to be cleared up in (בְּ) something; to be warned of (מִן) something.

זְהַר (Aram.) the same part. pass. זְהִיר, cautious, warned, watchful.

זֹהַר m. brightness (of the sky).

זִו (also זִיו) m. splendour, blossom: hence name of the month of blossoms; complete זִיו נִצָּנַיָּא in Aram. The root is זָו (ע״ו) related to זָהַב to shine, to glitter.

זוֹ only a secondary form from זֹה.

זוּ demonst. pron. comm. stands also for זֶה and זֹאת.

זוּב (fut. יָזוּב) equiv. זוּף to flow (of the monthly courses of women, or of the discharge by man), overflowing (of blood, milk), dissolving, i.e. languishing, pining.

זוֹב m. the flowing, whether of the monthly courses of women, or of the discharge from man.

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זוג (not used) to enclose, from זָג husk.

זוד origin. to seethe (comp. נָזִיד); hence figur. the rising (of passion), to be presumptuous against (אֶל, עַל) somebody. Hiph. הֵזִיד (fut. יָזִיד) to boil, to prepare (e.g. נָזִיד pottage), figur. to act presumptuously, wickedly against (עַל) somebody.

זוד (Aram.) the same. Af. inf. הֲזָדָה, like the Hiph. in Heb.

זָוָה (not used) equiv. to זָו to glitter, to sparkle, from which זָוִית and מֶזֶו which see; but in זִיו the root is not זָוָה, but זָו. See זִו.

I. **זוז** (not used) to produce in fulness, plentifully, especially of the productions of the field. (The form זוז is doubled from זוּ, also for זוזוּ). From which זִיז.

II. **זוז** (not used) to be prominent, origin. to shine, to excel; hence to be conspicuous. Comp. נָסַס, נֵס, פִּנָּה, קֶרֶן. (The form is redoubled from זָו, From which מְזוּזָה. Aram. זִיז).

III. **זוז** (not used) to move to and fro (redoubled from זָא, equiv. to זָע). From which זִיז.

זוזים p.n. of the ancestry of Amon. (probably the prominent ones, giants).

זוֹחֵת p.n. m. (removing, remover), from זוּחַ.

זָוִית (only pl. זָוִיּוֹת) f. corner (which is prominent), from זָוָה, like פִּנָּה, from פָּנָה in the same sense, corner stone.

זול equiv. to זָלַל, to throw—to squander away, related to אָזַל, which see. Hiph. הִזִּיל (Aram. form for הֵזִיל) to throw away, to despise, e.g. מְכַבְּדִים, those that honour one.

זוּלָה f. removal, but only const. זוּלַת; and with suff. as a prep. and conj., besides, otherwise; except.

I. **זון** (Kal not used) to nourish, to maintain. Hoph. הוּזַן to be nourished, to become strong. See אָזַן.

זון (Aram.) the same. Hithpa. אִתְּזִין pass.

II. **זון** (not used) to sharpen, to point, Related to שָׁנַן.

זוֹנָה f. 1) harlot, whore, part. f. from זָנָה. 2) weapon, orig. that which is pointed, from זון II. only 1 Kings 22:38.

I. **זוּעַ** (fut. יָזוּעַ) to move, figur. to tremble. Pi. reduplicate זִעְזַע to make tremble, to shake.

II. **זוּעַ** (not used) to drip, perspire, equiv. to יָזַע, from which זֵעָה.

זוּעַ (part. pl. זָאעִין in the Keri, זָעִין in the Ketib) Aram. like זוּעַ I. in Hebrew.

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זְוָעָה f. unstableness, shaking, fright, the Keri has always זַעֲוָה.

זוּף (not used) 1) equiv. to זוּב to melt, to flow; 2) according to the Aram. to borrow; from which זֶפֶת, זִיף.

I. זוּר to be estranged, to turn away (from God, or relatives), hence the particip. זָר stranger, foreigner; figur. heathen, barbarian, sinner, etc., inasmuch as the alienation was considered an evil: רוּחִי זָרָה לְאִשְׁתִּי "my breath is strange to my wife," (Job 19:17) i.e. disagreeable; related to סוּר. Niph. only Isa. 1:6, to estrange oneself from God. Hophal, to become estranged. part. מוּזָר.

II. זוּר (fut. יָזוּר, apoc. וַיָּזַר) 1) to tie fast, to gird; זֹרוּ Isa. see זָרָה. זוּרָה part. pass. for זוּרָה. From which זַר, זַרְזִיר, and מָזוֹר; 2) to press together (בֵּיצָה an egg), to squeeze (גִּזָּה) by pressing together; related to צָרַר.

זוּת (not used) to be agreeable, lovely, especially of lovely fragrance. From which זַיִת.

זָחַח (Kal not used) to move; hence Niph. (fut. יִזַּח) to move oneself away. The root is also in נָ־סַג.

זָחַל to crawl (of serpents); figur. to sneak, to be afraid. Comp. דָּחַל.

זֹחֶלֶת (אֶבֶן) p.n. of a place near Jerusalem (stone of terror).

זִיד see זוּד.

זֵדוֹן (after the form עֵירֹם, from עוּר) adj. m., tossing (of the waves), swelling with pride.

זִיו (Aram.) m. splendour, serenity (origin. brightness of the countenance). See זִו.

זִיז m. 1) fulness, plenty, superfluity, from זוּז I., only Isa. 66:2, fulness of glory, it stands parallel with שֹׁד breast. It is possible, however, that זִיז is here only a softer form for צִיץ; 2) according to Kimchi and Abulwalid) animal, game, from זוּז III.

זִיזָא p.n. m. (the shining one, the brilliant one).

זִיזָה p.n. m. (splendour, ornament).

זִינָא p.n. m. the same.

זִיעַ p.n. (the terrified one).

זִיף 1) (melting-place) p. n. of a district in the territory of Judah; gent. זִיפִי; 2) p.n. m. (like שָׁאוּל the one lent).

זִיקוֹת see זֵק, from which it is the pl.

זַיִת (pl. זֵיתִים, from זוּת, after the form בַּיִת from בּוּת) m. olive-oil, complete זַיִת שָׁמֶן, שֶׁמֶן זַיִת; also, olive-tree, complete עֵץ הַזַּיִת; especially the fruit; hence, דָּרַךְ זַ׳ to press olives. The root is זוּת and not זָהָה.

זֵיתָם p. n. m. equiv. to זֵיתָן).

זֵיתָן p.n. m. (planter of olives).

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זַךְ (pause זָךְ) adj. m. זַכָּה f. purified, figur. also in a moral sense.

זְכָא (not used) Aram. purified; hence figur. to be morally pure.

זָכָה (fut. יִזְכֶּה) equiv. to זָכָא, זָכַךְ, זָקַק to be purified; hence morally, to be pure, pious. Piel זִכָּה to cleanse (the heart). Hith. הִזַּכָּה to cleanse oneself.

זָכוּ (const. זְכוּת, def. זְכוּתָא) Aram. f. cleanliness; moral purity.

זְכוּכִית f. origin. that which is purified, transparent; especially, crystal, glass. Root זָכַךְ.

זָכוּר masculine, equivalent to זָכָר male.

זַכּוּר p.n. m. (man).

זַכַּי p.n. m. (pure, innocent, pious one).

זָכַךְ (3 pl. pret. זַכּוּ) to sieve; hence, figur. (intrans.) to be pure, clean, pious. Compare זָכָה. Hiphil, to cleanse, to wash clean.

זָכַר (fut. יִזְכֹּר) origin. to penetrate (comp. זָכָר); hence, to impress, to remember (with accus. or לְ, בְּ), to retain in, or to recall to, the memory. Niph. to be considered (of somebody, or of some subject), to be mentioned to (אֶל) somebody. Hiph. to call to memory, to mention, especially, in favor; hence, to praise, to bring an offering of remembrance or of thanks, to record annals, etc.). Sometimes like Kal. Comp. דָּקַר.

זָכָר m. origin. the male-kind (that which penetrates, comp. נְקֵבָה); next, the male (of man and beast), from which denom. Niph. נִזְכַּר to be born a male.

זֵכֶר (sometimes זֶכֶר) masc. memory, remembrance, memorial, name, mark of distinction; figur. fame.

זֶכֶר p.n. m. (glory, the famous one).

זִכָּרוֹן (const. זִכְרוֹן, pl. זִכְרֹנִים, ־נוֹת) m. equiv. to זֵכֶר; hence, אֶבֶן זִ׳ stone of remembrance; מִנְחַת זִכָּרוֹן offering of remembrance; but also figur. noting down something for memory, remark; סֵפֶר זִכָּרוֹן the book of memory; also, day, feast, sentence of memory, etc.

זִכְרִי p.n. m. (the celebrated one).

זְכַרְיָה p.n. m. (fame of God).

זְכַרְיָהוּ p.n. m. (the same).

זָלַג (not used) to drop, to flow in drops; from which perhaps מַזְלֵג.

זֻלּוּת fem., baseness, vileness, only Ps. 12:9, "when the vilest of men are exalted." Root זָלַל.

זַלְזַל (only pl. זַלְזִלִּים) m. equiv. to סַלְסַל, תַּלְתַּל, bough, branch, especially of the vine. Root זָלַל.

זָלַל (part. זוֹלֵל) origin. to move to and fro, especially of the shaking of branches (compare דָּלַל) from which זַלְזַל; hence figur. to strew

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about, to squander; זוֹלֵל spendthrift; זוֹלֵל בָּשָׂר squanderer of the body, i. e. profligate. Squandering being considered bad, an evil, זָלַל signifies also to be bad, base. Niph. נִזַּל to be strewed about.

זְלָעָפָה (pl. זְלָעָפוֹת, constr. זַלְעֲפוֹת); glow, heat, e. g. of the wind (simoom), of famine. The root appears to be formed from זָעַף and לָעַף.

זָלַף (not used) to drip, to fall in drops; related to דָּלַף.

זֵלֶף p.n. f. (juice of myrrh, fragrance).

זִמָּה f. 1) spinning of deceit; hence, an abominable deed, vice; next, shame, for whoredom; 2) spinning of thoughts, plan, design. Root זָמַם I.; 3) p.n. m. concoction.

זְמָה f. thinking, thought, only plur. זְמוֹתַי for תַּי—, according to others it is the inf. of Pi. almost in the same sense, or the 3 pers. pret. for זִמְּתִי.

זְמוֹרָה (pl. but with suff. זְמוֹרֵיהֶם) f. the shaking branch, bough.

זַמְזֻמִּים (only pl. זַמְזֻמִּים) p.n. of a race of giants (swarm).

זֶמֶר (const. זְמַר) m. after the form בָּצִיר, אָבִיב, אָסִיף tune of the feast (song) of vintage, or harvest; next, triumphal songs generally.

זְמִירָה (only pl. זְמִירוֹת) fem. 1) song, song of praise, triumphal song; 2) p.n. masc. vintage, cutting of grapes.

I. זָמַם (1 pers. pret. זָמַמְתִּי and זָמוֹתִי; fut. יִזֹּם; pl. יִזְמוּ for יִזְמְמוּ) origin. equiv. to צָמַם to bind, to plait, to spin; hence, to spin plans, to devise good or evil. Pi. (inf. זַמּוֹת according to some, like שַׁמּוֹת, חַנּוֹת the same.

II. זָמַם (not used) to roar, to bawl. From which זְמוֹם.

זָמֵם m. equiv. to זָפֵה plain.

זָמַן (Kal not used), to number, to measure; hence Piel, to arrange, determine something. Pu. pass. (מְזֻמָּנִים) appointed times. Related to מָנָה.

זְמַן of a modern date (pl. זְמַנִּים) m. time, fixed, appointed time.

זְמַן (Aram.) like זְמַן in Heb. Hith. הִזְדַּמֵּן to make mutual appointment; but only in Keri, the Ketib has af. הַזְמַן in the same sense.

זִמְנָא (def. זִמְנָא, pl. זִמְנִין) Aram. equiv. to מוֹעֵד time, period, but like מוֹעֵד also of a holy period, or time, festival. The plur. is used as an adv., times, e.g. three times.

I. זָמַר (fut. יְזֹמַר) to prune (the vine), but also, cutting off in general, e.g. trimming the light; hence מְזַמְּרֹת (related to זָמֹר). Niph. pass. from Kal, to be pruned.

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II. זָמַר (Kal not used) to clatter, to tune; hence Pi. to sing (with the voice), to tune (by string-instruments).

זְמָר (def. זְמָרָא) Aram. m. the tuning of instruments, playing.

זַמָּר (plur. זַמָּרִין) masc. a player on stringed instruments, a singer.

זֶמֶר m. name of a gazelle, the wild goat, or the giraffe.

זִמְרָה (const. זִמְרַת) f. song, sound (of the harp), figur. praise; i.e. the best part (of the country).

זְמֹרָה see זְמוֹרָה.

זְמִרָה see זְמִירָה.

זִמְרִי p. n. m. (vintner), but this form is also patron. from זִמְרָן.

זִמְרָן p. n. m. (the celebrated one).

זִמְרָת f. equiv. to זִמְרָה song, fame, praise.

זַן (pl. זְנִים) m. form; next, kind, manner, way. Root זון.

זַן (Aram.) the same.

זָנַב (not used) equiv. to סָנַף (in סְנַפִּיר) wagging, moving to and fro.

זָנָב (pl. זְנָבוֹת, const. זַנְבוֹת), m. a tail; next, anything that drags behind.

זִנֵּב (Pi. denom. from זָנָב) to remove, destroy that which drags behind.

זָנָה (fut. apoc. יִזֶן) whoring, also committing adultery, with the accus. אֶל, בְּ of the person with whom it is carried on; with אַחֲרֵי to follow some one with the object of whoredom; with מִן, מֵאַחֲרֵי, מִתַּחַת, מֵעַל, to desert the person whom one followed in whoredom; Particip. זוֹנָה (or אִשָּׁה זוֹנָה) a harlot. Figur. apostatising from God, of intercourse with idolatrous nations. Pual זוּנָה pass. Hiph. הִזְנָה (fut. apoc. יֶזֶן) to cause, to seduce to, profligacy.

זָנוֹחַ (marshy ground), p. n. two places in the territory of Judah.

זְנוּנִים (from זְנוּ equiv. to זְנוּת) m. plur. whoredom; figur. apostasy (from God), intercourse with idolaters.

זְנוּת (pl. זְנוּתִים) f. the same.

זָנַח (fut. יִזְנַח) 1) trans. to push away, to desert, to reject (טוֹב, עֵגֶל, מִזְבֵּחַ) with accus. זָנַח מִן to forsake some one; 2) (not used) to remove; hence, to decrease, to dry up (of the water) related to צָנַח (see אַזְנָח). Hiph. הִזְנִיחַ to reject, to banish from (מִן) something. The Hiph. הֶאֱזְנִיחַ, see under אַזְנָח.

זָנַן belongs to זַן see זון.

זָנַק (Kal not used) to hasten away. Pi. זִנֵּק to spring forth, with מִן of the place.

זֵעָה f. perspiration, from זוּעַ.

זַעֲוָה f. Keri, equiv. to זְוָעָה Ketib, shaking, fright. Root זוּעַ.

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זַעֲוָן p. n. m. (the affrighted one).

זָעֵי m. a little, a trifle, but also as an adv. small, little.

זְעֵיר (Aram.) adj. m. זְעֵירָה f. small, little, formed from זְעֵיר.

זָעַךְ equiv. to דָּעַךְ to quench, to extinguish; figur. to vanish. Niph. to vanish.

זָעַם (fut. יִזְעַם, יִזְעָם imper. זְעָמָה for וְזַעֲמָה) to snort, to foam; figur. to be wroth, especially when the anger indicates punishment, with the accus. or עַל; hence, also to denounce, to curse. Niph. to be wroth, to be vexed; פָּנִים נִזְעָמִים angry countenance.

זַעַם (with suff. זַעְמִי) m. anger, especially the anger of God, punishment; anger of the tongue, i. e. chastising language.

זָעַף (fut. יִזְעַף) to seethe, to snort, to foam; i.e. to be wroth, const. with עַל and עִם; or look sad, to appear sad or melancholy, origin. to be violently moved.

זָעֵף adj. m. angry, snorting.

זַעַף m. anger, the foaming (of the sea).

זָעַק (fut. יִזְעַק, inf. זְעֹק, זָעֵק) equiv. to צָעַק, which appears later, to cry (from pain); to call, with אֶל upon some one; also with לְ and accus.; the object for which one cries, with עַל, לְ and מִלִּפְנֵי Niph. to be called together, to assemble. Hiph. to cry, to call (with the accus.) to assemble together, to assemble.

זָעָק (pl. זְעִיקִי in the Targ.) Aram. the same.

זַעַק m. lament, outcry, like זְעָקָה.

זְעָקָה f. equiv. to צְעָקָה cry, lament, tremulous cry.

זָעַר (not used) equiv. to the old form צָעַר, origin. to compress; hence, to be little, small, to be straitened. Aram. זְעַר.

זְפָרוֹן (sweet of odour) p. n. of a northern border town in Palestine, which in the Targum is rendered קרן זכותא.

זֶפֶת (from זוּף, like נֹפֶת from נוּף; קֹדֶשׁ from קוּשׁ; נֹחַת from נוּחַ) f. pitch.

זִק (only pl. זִקִּים) m. 1) flame, spark, especially the flaming arrow, from זָקַק I. 2) fetter, bond, from זָקַק 2.

זָקָן (const. זְקַן) m. chin, beard. The root is זָקַן to sprout, to germinate, perhaps connected in its root with זִקְנָה.

זָקַן (fut. יִזְקַן) grey, white hair, to be old, but only used of man. Hiph. הִזְקִין (like הִלְבִּין) to have grey hair, to be white; also of inanimate nature.

זָקֵן (const. זְקַן, plur. זְקֵנִים) m. age, hoary-man; hence also elder, signifying some one distinguished.

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זֹקֶן m. hoary age.

זִקְנָה f. the same.

זְקֻנִים m. pl. the same, בֶּ׳ זְ a son got in old age.

זָקַף equiv. to שָׂגַב and תָּקַף to fasten, to support; next, to raise (the humble one).

זְקַף (Aram.) the same, to hang up; origin. to raise a piece of wood.

זָקַק (fut. יָזֹק) 1) equiv. to זָכַךְ to sieve, to purify; next also in a moral sense, to cleanse: 2) to burn, to flame, to glow, related to צָחַח, from which זֵק: 3) to bind, to tie; fig. (Talm.) to compel. Pi. זִקֵּק to refine (gold). Pu. pass. to be purified (of metals or wine.)

זָר (part. from זוּר) m. a stranger; see זוּר I.

זֵר m. that which encompasses an object; hence clasp (of a table), border, from זוּר II.

זָרָא f. equiv. to זָרָה (from זָר) strange, bad, disgusting; hence הָיָה לְזָרָא becoming loathsome.

זָרַב equiv. to צָרַב, שָׂרַף to glow, to burn. Pual זֹרַב to dry up (of rivers).

זְרֻבָּבֶל p. n. m. (scattered to Babel, equiv. to זְרוּעַ־בָּבֶל).

זֶרֶד p.n. of a valley and river, now called Wadi El-ahsa.

I. זָרָה to strew, to scatter about; hence, winnowing. Niph. to be scattered about. Pi. to scatter about (a people), to winnow. Pu. pass. the part. זֹרֶה is for מְזֹרָה.

II. זָרָה only Pi. in Ps. 139:3, equiv. to זוּר to encompass, to encircle, to hedge in (אֹרַח), i.e. to watch closely.

זְרוֹעַ see זְרֹעַ.

זֵרוֹעַ see זֵרֹעַ.

זַרְזִיף (from זָרַף) masc. a shower of rain, the form is contracted from זַרְזְרִיף.

זַרְזִיר (from זוּר equiv. to אָזַר) masc. girded (of the loins); hence, name of the war-horse, or, probably, of a warrior in general. See זוּר II.

זָרַח (fut. יִזְרַח to shine forth, e. g. of the morning sun, of the light, or of the majesty of God, transf. to the sprouting of plants, of the coming forth of the child (from the mother's womb), of the break-out of leprosy.

זָרַח m. 1) shining forth, the rising of the sun; 2) p. n. masc. rising; patron. זַרְחִי.

זְרַחְיָה p. n. masc. (arisen through God).

זָרִים (after the form עָתִיק, נָעִים) m. shower of rain, equiv. to זָרָם but only in Isa. 1:7.

זָרַם equiv. to זָרַף, זָרַב to flow, to carry away by a flood, to flow away, e.g. Ps. 90:5, "thou carriest

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them away as with a flood." Pu. to stream forth.

זֶרֶם m. shower of rain, flood (water, hail, etc.); זֶרֶם קִיר flood against the wall.

זִרְמָה f. flow of semen, of the stallion.

I. זָרַע (fut. יִזְרַע) equiv. to זָרָה I. to strew, to scatter about; hence, to sow (also for plants), to spread the seed (with double accus.) to fertilize; next, figur. to sow, i. e. spread justice, meekness, vanity, happiness. Niph. pass. from Kal, to be sown, fertilize. Pu. the same. Hiph. to beget (by sowing, fertilizing), to produce seed, i. e. to have offspring (of a woman).

II. זָרַע (not used) to carry, to bear. Aram. דְּרַע, from which זְרֹעַ.

זֶרַע (const. once זֶרַע) m. 1) concr. seed of trees, of corn, and of men; but also that which arises from the seed, like plants, corn, fruit; and of man, children, descendants, family in general, generation, tribe; 2) abstr. the sowing, planting; hence also, the seed-time.

זֶרַע (Aram.) the same.

זְרֹעַ (also זְרוֹעַ; pl. ־עִים, ־עוֹת) com. the limb adapted for lifting and carrying of burdens, the arm; hence, also power, strength, might, e. g. זְ בָשָׂר human might; זְ יָד strength of the hand; דִּכָּא, גָּדַע, שִׁבֵּר זְ׳ to destroy the power, power and strength are used either in a good sense, for help, support, or for violence.

זֵרֹעַ (pl. זֵרֹעִים; but also זֵרוּעַ, plur. זֵרוּעִים) m. that which is sown, vegetable.

זֵרָעֹן (only pl. זֵרְעֹנִים) m. vegetable, and the food prepared therefrom.

זָרַף (not used) equiv. to זָרַב (זָרַם) to flow, to stream; from which זַרְזִיף.

זָרַק (fut. יִזְרֹק) to sprinkle, to moisten; hence, to sprinkle water or blood, but it is also used of dry things, to strew, and figur. of the increase of grey hair (שֵׂיבָה). Pu. pass.

זָרַד (only Po. זוֹרֵד) equiv. to זָרָה, זָרַע to scatter about; hence Pa. זוֹרֵד to throw out (phlegm), also, to sneeze. In Latin and Greek, *sternuo*, *πταρνύω*, proceed from the same idea.

זֶרֶשׁ (Persian) p.n. f. (origin. golden) Zendic, *zairish* from *zair*.

זֶרֶת fem. the little finger, contracted from זְעֶרֶת; see זָעַר.

זַתּוּא p.n. m. (a sprout, from זָתָא = דָּשָׁא).

זֵתָם (equiv. to זֵיתָם) p.n. m. (olive-planter).

זֵתַר (Persian) p.n. m. (offerer) Zendic *zaôtar*.

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ח

ח cheth (חֵית=חַיִת) signifies, hedge, wall, so called on account of its position and shape. ח is the eighth letter, and as a numeral signifies 8. It interchanges with ג, כ, ק; e.g. חָבָא with כָּפָה; חָפַר with גָּבַל and כָּבַל; חָבַל with כָּבַר; חָרַד with כָּפַשׁ; חָבַשׁ with גָּדַר; but as a guttural ח often interchanges with א, ה, and ע: e.g. חָנַן with עָפַר; חוּשׁ with עוּשׁ, etc.

חֹב (with suff. חָבְיִ) m. concealed, hidden place, bosom, lap; Aram. hence also עָטָף.

חָבָא (Kal, not used) to conceal, to hide; related to חָפָה and כָּפָה. Niph. (in the inf. נָחְבָּה and הֵחָבָה ה stands for א), to hide, secrete oneself. Pu. the same. Hiph. הֶחְבִּיא (3 pret. f. has הֶחְבִּיאָתָה for הֶחְבִּיאָה to conceal, to secrete. Hoph. pass. Hith. like Niph.

חָבַב (only part. חוֹבֵב) equivalent to חָבָא, origin. to cover, to shelter (hence חֹב bosom), transf. to love, origin. to protect.

חוֹבָב p. n. m. (the beloved one) the second name of Jethro.

חָבָה equiv. to חָבָא, but found only in the imper. חֲבִי (equiv. to חַבֵּה) and in חָבְיוֹן.

חֲבוּלָה (Aram.) f. hurt (in a moral sense) fault. See חֲבַל.

חָבוֹר p. n. of a stream in Assyria (Arab. *chabur*), the mouth of which is Yakuti in the Tigris, and distinct from גְּבָר in Mesopotamia, which discharges itself in the Euphrates. As an Assyrian province, the Talmud takes it for the whole territory of Adiabene (הַדְרָיֵב). See גְּבָר.

חֲבוּרָה f. a stripe, only Isa. 53:5.

חַבּוּרָה f. the same; see חָבַר.

חָבַט (fut. יַחְבֹּט) to strike; transf. to knock off, fruit; to beat out grain from the ears, also of the striking of water against something. Niph. pass.

חֲבַיָה p.n. m. (protection from God).

חָבְיוֹן m. cover, veil, from חָבְרֵ= חָבָא.

חָבִית (but only pl. חֲבִתִּים for חֲבִיתִים) m. a pan which is deepened out and encloses the contents. Compare in modern Heb. חָבִית cask, from חָבָה.

I. חָבַל (fut. יַחְבֹּל, יַחְבֹּל) 1) to bind, related to חֶבֶל, גָּבַל, hence חֹבֶל sail, cord (see חָבָל); 2) figur. to pledge. In this signification חָבַל is constr. with double accus. 3) to act perversely, comp. עָקַשׁ, עָקַל, עָוַת. Pi. to wince (from pain), hence to travail: comp. חוּל.

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II. חָבַל equiv. to חָבַר to wound, to hurt. Niph. to hurt, wound oneself. Pi. to destroy, to ruin. Pu. pass.

חֲבַל (only Pa. חַבֵּל) Aram. equiv. to Heb. חִבֵּל under חָבַל II. to hurt, to destroy, to annihilate. Hithp. pass.

חַבְלֵי (pl. חֲבָלִים, const. חֶבְלֵי) m. pain, pang, throes (of a woman in labor); next, pain generally. בָּא חֶבֶל לְ some one being attacked with pain; שִׁלַּח חֲבָלִים to cast out pain (Job 39:3), i.e. to bear young with pain; according to others, to be delivered from pain.

חֶבֶל (with suff. חַבְלִי, pl. חֲבָלִים, const. חַבְלֵי and חֶבְלֵי) com. 1) band, cord, from חָבַל to bind; next, measuring line, or that which is measured with a line: hence, portion of inheritance; next, territory, land, and district generally. 2) snare. 3) band, troop, clique. All significations proceeding from the original sense, to bind. See חָבַל I.

חֲבַל (def. חֲבָלָא) Aram. m. wound, hurt, injury.

חֹבֶל m. pledge, הֵשִׁיב חֹ׳ to return the pledge, חָבַל חֹ׳ to take in a pledge.

חֹבֶל m. according to some a denom. from חֶבֶל (cord), i.e. ship's sails; probably however, חֹבֶל, חֹבֵל, תַּחְבֻּלָה descend from חָבַל in the sense of יָבַל to lead, hence חֹבֶל rudder, helm.

חֹבֵל m. steersman, pilot, man at the helm, captain, from חָבַל to lead. See חֹבֶל.

חֲבֻלָה f. equiv. to חֲבֹל pledge.

חָבַץ (not used) equiv. to חָמַץ to be sharp, e.g. of the smell; hence, to smell strong; of colour, hence, to be of a light dazzling colour.

חֲבַצֶּלֶת f. a light coloured or strong smelling flower, about the name of which the biblical interpreters disagree. As to the form, it originates from חֲבַצֶּל, a masc. form changed into a fem. one, by the termin. ־ת. In חֲבַצֶּל the dimin. form ־ל is affixed to the root חָבַץ.

חֲבַצִּנְיָה p. n. m. (Divine assembly, from חָבַץ after the Aram. to assemble; comp. קְמוּאֵל).

חָבַק (inf. חֲבֹק) equiv. to אָבַק II., to clasp, embrace (a child). Pi. the same, to embrace closely. חִבֵּק יָדַיִם to fold the hands (of the sluggard), but only with a subst.

חֹבֶק m. the folding (of hands).

חֲבַקּוּק (a double form, from חָבָק) p. n. m. folder of the hands.

I. חָבַר to be joined, fraternised, e.g. of the union of nations, of the

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joining of two subjects; transf. to spell-bind by sorcery. Pi. to join (two subjects); with עִם to enter into a covenant with some one. Pu. חֻבַּר pass., e.g. of a city with which the neighbouring towns are united: הַיְחָבְרְךָ (Ps. 94:20) "Shall — have fellowship with thee?" which stands for הַיְחֻבְּרֶךָ. Hiph. to act prudently, which signification also חָבַר has. Hithp. to unite oneself.

II. חָבַר (Kal, not used) to cut in. Hiph. הֶחְבִּיר to make an incision, fig. to penetrate, to hurt by speaking (בְּמִלִּים).

חָבֵר (contracted from חָבִיר) adj. m. חָבֵרָה (c. חֲבֶרֶת) f. joined, fraternized; also a subst. associate, colleague, friend.

חֲבֵר (Aram.) m. the same.

חֶבֶר (pl. חֲבָרִים m. 1) association, union; e.g. כֹּהֲנִים, of priests; 2) the spell of sorcery; 3) p.n.m. (for which also occurs חֵבֶר) a sorcerer; patr. חֶבְרִי.

חַבָּר m. (pl.) associates in business, who negotiate on something (כָּרָה עַל), or who dig pits (comp. Job 6:27) to ensnare something; perhaps from חָבַר II., to cut, to pierce, and יִכְרוּ עָלָיו חַבָּרִים "shall the piercers (who conquer the leviathan) pierce him?" (Job 41:6, author. version, "shall thy companions make a banquet of him?"

חַבְרָא (Aram.) f. female associate, female companion, equiv. to חֲבֵרָה in Heb.

חֲבַרְבֻּרָה (pl. ־רוֹת) f. stripes (of a leopard) from חָבַר II.

חֶבְרָה f. association, society, company.

חֶבְרוֹן (court) p.n. of an ancient city in the territory of Judah, now called by the Arabs El-Khalil.

חֹבֶרֶת f. juncture, place of joining.

חֲבֶרֶת see חֲבֵרָה under חָבֵר.

חָבַשׁ (fut. יַחֲבֹשׁ and יֶחְבַּשׁ) to bind, to tie round (the root is related to לָ־בַשׁ) with a turban (פְּאֵר, מִגְבָּעָה), and like all these kinds of verbs with double accusative; but seldom with לְ of the person (Jonah 2:6) and בְּ of the object (Ezekiel 16:10 and Job 40:13). Transf. to bind, equiv. to hold fast, to rule (syn. עָצַר), to bind up, equiv. to saddle; to bind round, equiv. to heal, etc. Pi. 1) to bind up, to heal; 2) to prevent (the streams נְהָרוֹת from running). Pu. to be bound up (of a wound).

חָבַת (not used) equiv. to כָּפַת to enclose, to conceal, related to חָפָה, equiv. to כָּפָה, חָפָה, from which the root is only extended. Comp. Talm. כּוּפְתָא basket.

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חָג (const. חַג, pl. חַגִּים) m. celebration of the feast (by circuits) feast, generally, or festival-offerings. עָשָׂה ח׳. חָגַג to celebrate a festival, especially the feast of Tabernacles. Root חָגַג.

חָגָּא (for חֻגָּה from חָגַג) f. fear, terror, trembling, from חָגַג to totter, to reel.

חָגַב (not used) to pluck off, to cut off (like גָּזַם) related to עֲקַף in the rabbinical; or the root is only an extension from גָּב, above, from which גּוֹב.

חָגָב (pl. חֲגָבִים) masc. 1) locust, like גָּזָם so called from "nibbling." The Samaritan name חַרְגַּבָּה is the same with the ר interpolated; 2) p.n. m.

חֲגָבָה p.n. m.

חָגַג to make a circuit (comp. חוּג) to proceed in a circuit; hence, in a good sense, to dance; in a bad sense, to reel (of a drunkard), fig. to go in procession, or on a pilgrimage.

חֲגָה (not used) equiv. to חָקָה, to cut in, syn. with נָקַר, כָּרַץ, נָקַק.

חָגָו (after the form סְתָו, קְצָו, מְדָו; pl. const. חַגְוֵי) m. cleft of a rock, gulf, equiv. to נִקְרַת הַצּוּר, נְקִיק סֶלַע and others; next, refuge, since these cliffs served as a place of refuge. Root חָגָה.

חָגוֹר (const. pl. חֲגוֹרֵי) adj. m. (after the form קָדוֹשׁ) to be girded, with the accus. of the object.

חֲגוֹר (after the form שְׁחוֹר, חֲלוֹם) m. girdle; it is the masc. of:—

חֲגוֹרָה f. girdle. See חָגַר.

חַגַּי p.n. m. (festive one, *festivus*).

חַגִּי p.n. m. (the same).

חַגִּיָּה p.n. m. (feast of God).

חַגִּית p.n. f. (the festive one).

חָגַל (not used) to hop, to spring, after the Arabic.

חָגְלָה p.n. f. partridge.

חָגַר (fut. יַחְגֹּר) to gird round with double accus. of the limb and the garment, seldom with בְּ of the garment. Transf. to gird oneself with victory, joy, &c.

I. חַד (only once in Heb.) Aram. a numeral adj. m. חֲדָא (חֲדָה) f. one answering to the Hebrew אֶחָד and אַחַת. The masc. חַד before cardinal numbers multiplies, e. g. חַד שִׁבְעָה sevenfold, the fem. חֲדָה following as a gen. is a substitute for the ordinal number. חֲדָה is also used as an adverb.

II. חַד adj. masc. חַדָּה f. sharp (of a sword). עֵין חַדָּה p.n. of a place; see עַיִן.

חָדַד (fut. יַחַד for יֵחַד after the form יֵצַר, יֵקַל, יֵמַר to be sharp, pointed (related to גָּדַד, קָדַד) transf. to be rash, vehement. Hiph. (fut. יְחַד

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for יַחַד) to sharpen, to point (iron), transf. to sharpen the sight. Hoph. pass.

חֲרַד p.n. m. (sharpsighted one).

חָרָה (fut. apoc. יִחַר) to rejoice, to be cheerful. Pi. to cheer, to gladden. The original signification is, to shine, related to חָזָה, and next, to be bright, adding the idea of joyfulness.

חַדּוּד m. sting, thorn, point; from חָרַד.

חָדְוָה f. joy, cheerfulness, from חָדָה. In Aram. the same.

חָדֵי (only in the pl. חָדַיִן, with suff. חָדוֹהִי) Aram. m. breast, equiv. to חָזֶה in the Heb.

חָדִיד point, top of a mountain, p.n. of a mountainous city of the Benjaminites.

חָדַל (also חָדֵל; fut. יַחְדַּל) to cease, to vanish, to abate; hence in the Targum בְּטַל to desist from something; with מִן to forsake. Hiph. to forsake.

חָדֵל (const. חֲדַל) adj. masc. 1) forsaken, joyless; 2) omitting.

חָדֶל (pause חָדָל) m. place of desertion, rest; figur. grave. Compare רוּמְיָה.

חַדְלַי p.n. masc. lazy one, or resting one.

חָדַס (not used) to pierce, to cut in, related to חָתַךְ; but the root is חָדַק, which is found again in סָדַק and גָּדַק.

חַדָּק m. pointed pricking thorn, from חָדַק, comp. קוֹץ.

חָדָק m. the same.

חִדֶּקֶל (from an origin. form חִדֵּק with ־ל termination) p.n. of the river Tigris (origin. the rapid stream.)

חָדַר equivalent to גָּדַר to enclose, to hedge in, comp. גָּתַר; next, to encircle (of a sword).

חָדָר (const. חֲדַר with ה mobile חַדְרָה, pause חָדָר; plur. חֲדָרִים) masc. room, chamber, so called from enclosing. חָדָר is used of a sleeping-room, bridal-chamber, provision-room, chamber of the heart, etc.; the chambers of the south, i.e. the planetary position of the southerly winds.

חַדְרָךְ p.n. of a town not far from Damascus.

חָדַשׁ (Kal not used) to be fresh, new, young (the root is found again in רָשָׁא). Piel, to renew, to erect anew (ruins of altars, cities), fig. to renew life, the spirit, etc. Hithp. to renew one's youth.

חֹדֶשׁ (pl. חֳדָשִׁים) com. 1) the new moon, time of the new moon, which was celebrated; next, month in general, ח' יָמִים a month of time, ח' בֶּן a month old: 2) p.n. f. born on the new moon.

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חָדָשׁ adj. m., חֲדָשָׁה f. new, young, fresh, and thus in the most various significations: חָדָשׁ something new; חֲדָשׁוֹת news.

חֲדָשָׁה (the newly built one) p. n. of a city of Judah.

חָדְשִׁי p. n. of a city beyond the Jordan.

חֲדַת (Aram.) equiv. to חָדַשׁ in Heb.

חַדַּת (Aram.) adj. m. equiv. to Heb. חָדָשׁ.

חָוָא (in Pi. rare) Aram. to say, to relate; origin. to pronounce; hence, Pa. חַוֵּא to denote, to announce, with the accus. and לְ of the pers.: Af. to denote, to signify, like Pa. with לְ and acc. Instead of א at the end a ה occurs sometimes in the biblical Aram. as usual.

חוב (Kal, not used) to owe, either a debt of money or goods, or a moral debt. Pi. חַיֵּב to burden one with a debt, to make one indebted.

חוֹב m. a debt, debt of money, חֲבוֹלַת ח׳ a pledge for a debt.

חוֹבָה (formed like a lap) p. n. of a place.

חוג equiv. to עוג to encircle, to encompass.

חוג m. circle, arch, especially of the heavenly arch, or of the circle of the earth.

חוד (fut. יָחוּד) to be tied up, intricate, the root is related to אָנַד, אָחַד, עָקַד; hence, to deliver intricate speeches, riddles. According to others, the origin. signif. is to be sharp, pointed, related to חַד; hence, to make sharp, pointed speeches.

I. חָוָה (not used) equiv. to חָיָה to live, to be, to exist; comp. the relationship between חָיָה and הָוָה.

II. חָוָה (only Pi. חִוָּה, comp. the Aram. חָוָא) to say, to relate. Pi. to denote, signify, announce, proclaim.

III. חָוָה (not used) to bend, to curve (comp. Aram. חִוְיָא serpent); hence to enclose, to encircle.

חַוָּה fem. 1) life, from חָוָה I.; hence, p. n. of the first woman, producing life; 2) round tent, circle of a tent, village of tents, from חָוָה III.

חוז (not used) equiv. to חָזָה to look forward, especially of the longing look; hence, מָחוֹז prospect.

חוח (not used) to cut in, to inscribe, related to חָקָה, חָנָה.

חוֹחַ (pl. חוֹחִים, חֲוָחִים) m. 1) pointed hooks, comp. חָח; 2) thorn, brier.

חוט (not used in Heb.) Aram. to bind, to tie, to hoop. Af. of the re-erecting of a wall pulled down.

חוּט masc. thread, cord, from חוט to bind.

חִוִּי (inhabitant of a village) p.n. of a tribe.

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חֲוִילָה p. n. of a district: 1) on the Persian Gulf, being the eastern border of the Ishmaelites; 2) in Southern Arabia, on the Abyssinian coast; 3) stands for India and Arabia.

חוג (fut. יָחוּג, apoc. יָחֵל, יָחֹל, יְחַל) equiv. to גּוּל, to turn, to make a a circuit, like אוּל; hence, 1) to dance; 2) to wince, from pain and anguish, especially of the throes of a woman in labor (comp. גּוּל); next, to tremble, const. with עַל; 3) to roll along, of a storm, of the destructive sword, etc.; 4) to be strong, firm (comp. קָוָה, קָשָׁר). Hiph. הֵחִיל (fut. יָחִיל) to cause to tremble. Hoph. הוּחַל to be born. Po. חוֹלֵל the intensive of Kal in all significations. Pu. חוֹלַל pass. Hithp. I. הִתְחוֹלֵל 1) to wince from pain; 2) the rolling of a tempest; 3) to wait, hope. Hithp. II. הִתְחַלְחֵל to be affrighted.

חוּל district, department: 1) p. n. of an Aram. country on the borders of the Jordan; 2) name of a bird, accord. to tradition, phœnix, called in the Talmud אוּרְשִׁינָא. Others read it in the biblical passage, חוֹל sand.

חוֹל m. sand, from חוּל to heap up, to accumulate, equiv. to גָּלָל.

חוּם (not used) to heat through, to burn black; related to חָמַם (comp. בָּמַר, Aram. אָמַם).

חוּם adj. m. burnt black, dark coloured.

חוֹמָה (dual חוֹמָתַיִם, pl. חוֹמוֹת) f. a wall round about the town, from חָמָה I. to encircle, to enclose.

חוּס (fut. יָחוּס) to cover, to shelter, to protect: חָס is related to עָטָה; hence, to spare, to protect some one by countenancing, therefore const. with עַל.

חוֹף see חֹף.

חוּפָם p. n. m. (the protected one) patron. חוּפָמִי.

חוּץ (not used) to separate, to divide (comp. חוֹצֵץ, to separate, in the Talmud), equiv. to חָצָה, to divide.

חוּץ (pl. חוּצוֹת) m. 1) partition wall, equiv. to חֵיץ, transf., to outside; hence, pl. חוּצוֹת, fields, commons, deserts, heaths; 2) adv. without, with ה mobile חוּצָה, outwards; מִחוּץ, from without, outside; מִחוּץ לְ, outward; אֶל מִחוּץ לְ, outward of; חוּץ מִן, except.

חוּק (not used) to conceal, to enclose, to encompass.

חוֹק Ketib for חֵיק, see חֵיק.

חָוַר (fut. יֶחֱוַר) to become white, grey; hence, to turn pale (of the colour of the face), related to עָפַר, to be grey, in עֲפָרֶת.

I. חוּר (not used) the same, from חָוַר.

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II. חור (not used) equiv. to עור, כור, to dig, to excavate. It is not connected with חור from חָוַר.

חוּר (pl. חוּרִים) m. 1) white linen, related to בּוּץ and שֵׁשׁ; from חור I.; 2) cave, hole, cave in a dungeon, from חור II.; 3) p.n.m. (noble one, free man) from חור=חָרַר.

חוֹר m. hole, cavity (of the eye, the window, the mountain), from חור II.

חִוָּר adj. m. (Aram.) white. See חָוַר.

חוֹרַי see חֹרַי.

חוֹרִי see חֹרִי.

חוּרִי p.n. m. (linen weaver.)

חוּרַי p.n. m. (noble one, freeman.)

חוֹרִים see חֹרִים.

חוּרָם p.n. m. (one of noble extraction).

חוּרָם אָבִי p.n. m. (one of noble ancestry); for which also חוּרָם אָבִיו.

חַוְרָן (district of caves) p.n. of an Aram. landscape, Hauran.

חוּשׁ (fut. יָחוּשׁ, 3 pers. f. תַּחַשׁ for תָּחַשׁ) 1) to flee, to hasten away, equiv. to גּוּז, עוּז, עוּשׁ; next, to hasten generally. Past pass. חֻשִׁים, the swift one; 2) of the inward motion. The passage in Eccles. 2:25, וּמִי יָחוּשׁ, "or who can hasten thereunto," from חוּשׁ I. Hiph. to hasten, to forward, to flee (sometimes similar to Kal).

חוּשָׁה p.n. m. (haste) part. חוּשָׁתִי.

חוּשַׁי p.n. m. (swift one).

חוּשִׁים p.n. m. (swiftness).

חוּשָׁם p.n. m. (swift one).

חוּת see חָתַת.

חוֹתָם m. 1) originally that which is sealed; next, seal-ring; 2) p.n.m. one that seals.

חֲזָאֵל (vision of God) p.n. of the king of Syria; hence, בֵּית חֲ׳, Damascus.

I. חָזָה (fut. יֶחֱזֶה, apoc. יֵחַז) to see, to behold, to see in the mind; next, to look generally, with בְּ, to select, to see into the matter, to experience; transf. to visit, with one's presence, i.e. to inspect; next to get sight of, to find, etc.

II. חָזָה (not used) equiv. to חָצָה, to point, to cut.

חֲזָה (Aram.) equiv. to חָזָה I.

חָזֶה (const. חֲזֵה, pl. חָזוֹת) m. the prominent part of the body, breast (of cattle), from חָזָה, to be prominent, to appear.

חֹזֶה m. 1) part. from חָזָה, a seer, a prophet; 2) covenant, from חָזָה II. Comp. בְּרִית from בָּרָה.

חֲזוֹ p.n. m. (exhibition, exhibitor).

חֲזוּ (=חֲזוּ, def. חֶזְוָא, const. pl. חֶזְוֵי) Aram. f. vision, appearance, form.

חָזוֹן (const. חֲזוֹן) m. vision, revelation; next, also, subject of revelation.

חָזוֹת (a secondary form from חָזוּת, const. חֲזוֹת) f. revelation.

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חֲזוֹת (Aram.), f. look, sight.

חָזוּת f. 1) vision (prophetic), revelation; 2) point, e.g. קֶרֶן חָזוּת pointed horn, from חָזָה II.=חָזַז, according to others, considerableness, dignity, from חָזָה I.

חָזַז (not used) to point, according to some related to חָזָה II. חָצַץ, to cut in, to bore.

חֲזִיאֵל p.n. m. (vision of God).

חֲזָיָה p.n. m. (the same).

חֲזִיזָא p.n. m. (vision).

חִזָּיוֹן (const. חִזְיוֹן, pl. חִזְיוֹנוֹת) m. prophetic vision, revelation, prediction.

חִזָּיז (c. חִזְיוֹ, pl. חִזְיִים) m. that which is pointed, arrow, wedge; transf. to thunder bolt.

חֲזִיר m. swine, boar, so called from its strength; also *aper*, from strength (see חָזַר). חֲזִיר מִיַּעַר boar of the forest, wild boar.

חֲזִיר p.n. m. (powerful, strong one).

חָזַק fut. יֶחֱזַק to fasten, to support, to maintain; also intrans. to keep fast to, with בְּ, to persevere (לְ) in doing something. Next, to be strong, courageous, to prevail (with עַל to press on (עַל or acc.) some one. Pi. 1) to gird fast, אַבְנֵט with a girdle, מָתְנַיִם the loins, (with double acc.) to fasten, (גָּדֵר, בָּרִיחַ) (to rebuild a ruin); חִזֵּק לֵב to harden the heart; חִזֵּק פָּנִים to make bold, audacious; חִזֵּק יָד, זְרוֹעַ to strengthen the hand (to encourage); חִזֵּק בְּיָד to support; חִזֵּק דֶּבֶר רָע to strengthen the bad cause. Hiph. to hold fast (עַל, בְּ, לְ) to something; to seize something (with בְּ acc.), e.g. שָׂמָה, צָרָה, רָטָם, חַיִל; to exercise power, dominion (מַלְכוּת), to conquer; to afford strength, to support, as manifold as the Kal. Hithpael הִתְחַזֵּק to strengthen, encourage oneself; to show oneself strong before (לִפְנֵי) some one; but also in the original signification, to unite with some one, with עִם and בְּ.

חָזָק (pl. חֲזָקִים, const. חִזְקֵי) adj. m. חֲזָקָה, fem. strong, violent (of a storm, war, disease), hard (of the forehead, i.e. barefaced), hardened (i.e. of the heart, stubborn), audacious (מֵצַח, פָּנִים), etc.

חָזֻק (an old particip. form) adj. m. strong, violent.

חֹזֶק (only with suff. חָזְקִי) m. might, strength, help, protection.

חֹזֶק (with suff. חָזְקִי) m. strength (of the hand), power, boldness.

חֲזָקָה fem. strength (of the wealthy), invigorating; בְּחֲזָקַת הַיָּד by the strength of the hand of God.

חֲזָקָה f. 1) erection, fortification; 2) power, strength, hardness, violence.

חִזְקִי p.n. m. (strong one).

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חִזְקִיָּה p.n. m. (the strength of God).

חִזְקִיָּהוּ p.n. m. (the same).

חָזַר (not used) equiv. to חָשַׁר to be robust, strong (physically); related to אָזַר.

חַח (with suff. חֲחִי, pl. חֲחִים for חָחִים) m. 1) hook, harpoon drawn through the nostrils of animals to lead them thereby; 2) buckle, lace (female ornament). The root is חוּחַ, which see.

חָחִי (only pl. הָחִיִּים) adj. m. from חָח, pointed; next, subst. that which is pointed, hook.

חָטָא (fut. יֶחֱטָא) originally, to take away, to diminish, related to the roots פָּחַת and חָתָה; hence, חָטָא מִן הַקֹּדֶשׁ he has taken away from the holy; 1) to miss, to fail (contr. to תָּמַם to be perfect); 2) to miss the aim (God), contr. to מָצָא to find; hence, 3) to fail in a moral sense; to miss the aim, the precept; next, to sin against (לְ) some one, (בְּ, עַל accus.) somebody, or something. Pi. חִטֵּא denom. from חֵטְא, which see. Hiph. to miss the target (of the archer); 2) to seduce to sin; to declare as sinful (before the tribunal). Hithp. to miss oneself, to lose oneself (unable to restrain oneself in terror). In another signification it is a denom. from חֵטְא which see.

חֵטְא (contracted from חֵטָא; with suff. חֶטְאִי, plur. חֲטָאִים, const. חַטְאֵי) m. fault, sin, trespass; 2) punishment, or expiation of sin. Comp. אָשָׁם guilt and punishment of guilt; from which חִטֵּא denom. 1) to expiate, to remove חֵטְא (the sin); comp. סִקֵּל to clear the stones away (from סֶקֶל stone); 2) to bring a sin-offering, or to remove the sin by an offering. Hithp. הִתְחַטֵּא to cleanse oneself from sin.

חַטָּא (pl. חַטָּאִים) adj. m. חַטָּאָה fem. 1) sinner (male or female), sinful; 2) the penitent one. This double signification is also found in חֵטְא, חֲטָאָה.

חֲטָאָה f. 1) sin, trespass; 2) expiation of sin, offering. It is the fem. of חֵטְא.

חַטָּאָה fem. equiv. to חֲטָאָה sin and expiation of sin, punishment, sin-offering.

חַטָּאָה (Aram.) the same. The Ketib has חַטָּיָה.

חַטָּאת (once חַטָּרת, const. חַטַּאַרת, with suff. חַטַּאתִי, חַטַּאתְכֶם, pl. חַטָּאוֹת) f. the same; מֵי ח water of the sin-offering.

חָטַב (fut. יַחְטֹב) 1) equiv. to חָצַב, חָצַב, to hew, to cut (wood), to fell. 2) to make stripes, to make a thing of checquered colors; hence חָטוּב

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striped, chequered. The idea of making stripes proceeds from that of cutting in. Pu. pass. equiv. to be hewed out.

חִטָּה (primitive, pl. חִטִּים, חִטִּין) fem. wheat, חֵלֶב ח׳ fat, marrow of the wheat. The plural is used of wheat in the grain.

חַטּוּשׁ p.n. m. (assembled one).

חָטַט (not used) to dig, to search, to explore, like חָקַר.

חֲטֵי (with suff. חֲטָיָךְ) Aram. masc., equiv. to חַטָּאָה, חַטָּיָה.

חַטָּיָה see חַטָּאָה.

חֲטִיטָא p.n. m. (the searcher).

חַטִּיל p.n. m. (the trembling one).

חֲטִיפָא p.n. m. (the spoiled one).

חָטַל (not used) to totter, to tremble, perhaps related to חָשַׁל, so that חַטִּיל signifies the weak one.

חָטַם (fut. יֶחֱטֹם) to close the anger (אַף) against (לְ) some one, only Isa. 48:9, where וּתְהִלָּתִי is to be rendered as וּלְמַעַן תְּ׳.

חָטַף (fut. יַחֲטֹף) to snatch away, to rob, to despoil.

חָטַר (not used) to support; like שָׁבַט, perhaps connected with גָּדַר.

חֹטֶר m. stave, stock, staff, like שֵׁבֶט, staff, so called from supporting.

חָטַשׁ (not used) to assemble (after the Arab.), perhaps equivalent to כָּתַשׁ to disperse, to scatter (the enemy); from which חַטּוּשׁ.

חַטָּת see חַטָּאת.

חַי (const. חֵי, comp. מֵי, דֵּי, גֵּי, from מַי, דַּי, גַּי, only Levit. 25:36, חַי stands in the absolute; pl. חַיִּים) 1) adj. m., חַיָּה (const. חַיַּת, poet. חַיְתוֹ, pl. חַיּוֹת) f. living, alive, חַיִּים the living; 2) subst. living, alive; חַיִּים the living ones; also חַיָּה living, alive; e.g. הַצִּפּוֹר הַחַיָּה, צִפֳּרִים חַיּוֹת, the living bird, living birds, but generally a subst. living thing, espec. beast, coll. beasts, for which also sometimes the pl. חַיּוֹת, and then only it is distinguished from בְּהֵמָה cattle; 3) abst. life, as also the sing. חַי and חַיָּה, more frequently however, חַיִּים and חַיִּין. The idea of life, is transf. to sustenance, refreshening, quickening, happiness, etc. Also in sig. I. strong, vigorous, fresh, raw, etc. חַיַּת יָד renewal of strength; מִלָּא חַיָּה to fulfil the wants of life.

חַי (def. חַיָּא, pl. חַיִּין) Aram. adj. m. living, alive; pl. life.

חִיאֵל p.n. m. (life of God).

חִידָה f. entangled, intricate speech; hence, riddle, poetry; next, equiv. to מָשָׁל proverb, axiom, metaphor, oracle, riddle. The root is חוּד, which see.

חָיָה (for which once occurs חַי, 3 pers. f., once חָיָה) equiv. to חָוָה to live, to be, to exist, related to הָיָה:

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next, to live well, to be strong, joyful, youth-like, to recover from (מִן) sickness, to live by something; e g. by the profession of warrior (עַל חֶרֶב). Pi. חִיָּה to give life, to revive, to maintain, to call into life; fig. to rebuild a falling town. Hiph. almost like Pi. to call into life.

חֲיָה (imper. חֲיִי) Aram. the same. Af. אַחֵא (for אַחְיֵא, part. מַחֵא), to preserve alive.

חָיָה adj. m. חָיָה (pl. חָיוֹת) f. vigorous, healthy.

חַיָּה only a secondary form of חַוָּה (which see), round tent, circle of a tent; hence, camp.

חֵיוָא (def. חֵיוְתָא, חֵוְתָא, const. חֵיוַת, pl. חֵיוָן) Aram. f. beast, equiv. to חַיָּה. חֵיוַת בָּרָא beast of the field.

חַיּוּת f. life. אַלְמְנוּת חַ׳ widowhood during the life of the husband, i.e. absence of the husband.

חָיַי see חָיָה.

חִיל see חוּל.

חַיִל (const. חֵיל, only occurs twice for the absolute, 2 Kings 18:17, and Isa. 36:2; pl. חֲיָלִים, with suff. חֵילֵיהֶם) m. 1) power, strength, valor; next, like כֹּחַ in reference to the physical power. עָשָׂה חַיִל to exercise valor: 2) strength, power, transf. to wealth, property, where עָשָׂה חַיִל signifies to acquire property: 3) power, strength of an army; hence, warrior; 4) valor, virtue; hence, אִישׁ חַיִל a virtuous man, אֵשֶׁת חַיִל a virtuous woman. All these significations are derived from חוּל IV.

חַיִל (const. חֵיל, with suff. חֵילֵה) Aram. the same.

חֵיל see חֵל.

חִיל m. trembling, from חוּל II., especially of the throes of a woman in labor.

חִילָה f. the same.

חֵילָה f. equiv. to חֵל, moat, rampart, or ditch round a rampart.

חֵילָם (also חֵלְאָם) p.n. of a city not far from the Euphrates (place of wealth).

חִילֵן p. n. of a city of priests in the territory of Judah.

חִין (extended from חֵן) m. beauty, grace; see חָנָן and חֵן.

חַיִץ m. wall, partition, equiv. to חוּץ. From which is formed:—

חִיצוֹן (after the form תִּיכוֹן) adj. m. חִיצוֹנָה f. the outer one, e.g. the outside building, etc. לַחִיצוֹן from without.

חֵיק (seldom חֵק) m. bosom, lap, from חוּק. שָׁכַב בְּחֵיק to lie at the bosom; אֵשֶׁת חֵ׳ wife, i.e. she who rests on thy bosom; שִׁלֵּם אֶל חֵ׳ to pay in the bosom, i.e. to recompense, likewise הֵשִׁיב אֶל חֵ׳. Lap of the garment, i.e. pocket;

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lap of the carriage, i.e. a folding in the same; lap of the altar, i.e. deepening for containing the fire.

חִירָה p. n. m. dignity, nobility.

חִירָם (also חִירוֹם) p.n. m. the same.

חִישׁ swiftness, haste; next, adv. swift, hasty: see חוּשׁ.

חֵךְ (after the form צֵל, תֵּל; with suff. חִכִּי) m. palate, comp. מַלְמַחִים; next, mouth, as organ of speech and taste: see חָכַךְ.

חָכָה (part. חֹכֶה) to depend on; hence, to trust in, related to בָּטַח, in the original sense. Pi. to trust confidently, to hope (with accus. and לְ), to wait for. Inf. חַכֵּי (for חַכּוֹת) is like הֱיֵה for חֱיוֹת (Ezek. 21:15), רְאֵה (Job 10:15), for רְאוֹת. The root is connected with חָכַךְ.

חַכָּה f. angle, fishing-hook, from חָכַךְ, to catch; מָשַׁךְ בְּחַכָּה, to draw up by the fishing hook.

חֲכִילָה (beauty) p.n. of a hill in the desert of Sif.

חַכִּים (Aram.) adj. wise, prudent one, especially Magicians, after the form of אַלִּים, זַקִּיף, etc.

חָכַךְ (not used), to seize, to catch according to Aram., related to לָכַד, from which חֵךְ.

חָכַל (not used) to paint the face, especially of the red rouge. The root is transposed from בָּחַל.

חַכְלִיָּה p.n. m. ornament of God.

חַכְלִיל (const. חַכְלִילִי) m. painting, colouring, especially of the eyes; hence, in the Targum, סְמָא.

חַכְלֻלוּת f. painting, colouring.

חָכַם (fut. יֶחְכַּם) origin. to know; next, to be wise, to gain wisdom. Pi. to make wise, to instruct. Pu. to become wise, shrewd (of sorcerers). Hiph. to make wise, discreet, to give instruction. Hithp. to boast of wisdom, to conduct oneself cunningly toward (לְ) some one.

חָכָם (const. חֲכַם, pl. חֲכָמִים) adj. m. חָכָמָה (pl. חֲכָמוֹת) f. wise, sensible, experienced, understanding; but generally as a subst., a wise, prudent, experienced one, etc. Among the branches of prudence and experience (חָכְמָה) is also (like in the verb), cunning and shrewdness inseparable from the sense of wisdom.

חָכְמָה f. wisdom, understanding, experience; modern Hebrew, also knowledge.

חָכְמָה (def. חָכְמְתָא) Aram. f. the same.

חָכְמוֹת or חַכְמוֹת (secondary form from חָכְמוּת) f. wisdom.

חֵל (seldom חֵיל) m. wall, rampart, moat round a rampart or a town, from חוּל.

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חֹל (after the form חֹק) m. that which is profane, not sacred, unfettered, accessible to every one, whilst that which is holy is not accessible to all. The root is חָלַל, loose, free, unfettered, loosened, i. e. not sacred.

חָלָא (not used) to be covered with dirt, to rust, to be covered with rust; חָלָא, to be sick; see under חָלָה.

חֶלְאָה (after the form חֶמְאָה) f. covering of dirt, rust.

חֲלָאִים see חֲלִי.

חָלַב (not used) 1) to draw toward something, to be attached to; related to לָב, and the roots in רָלַף, אָלַף, etc.; 2) to be white, related to עָלַב, but not connected with signif. I.

חָלָב (with suff. חֲלָבִי) m. milk, quite different from חֶמְאָה, so called from its whiteness, and not from its fatness.

חֵלֶב (only const. חֵלֶב) m. the same.

חֵלֶב (const. חֵלֶב, with suff. חֶלְבּוֹ, pl. חֲלָבִים, const. חֶלְבֵי) m. 1) fatness, fat, stoutness; fig. the best, excellence, the heart; 2) p. n. (stout one).

חֶלְבָּה (fertility, fatness) p. n. of a city in the teritory of Asher.

חֶלְבּוֹן (the same) p. n. of a city in Syria, Aleppo.

חֶלְבְּנָה f. galbanum, perhaps so called from the place, Aleppo.

חָלַד (not used) 1) to hide, to conceal, like עָלַם; next, to cover with rust, like חָלָא, 2) to dig, excavate, from which חֹלֶד.

חֲלָד p. n. m. concealment.

חָלָד (with suff. חָלְדִי) m. the dark, covered, unlimited time; hence, 1) futurity; 2) world, worldliness. Similar in etymology and signif. to עוֹלָם.

חֹלֶד m. mole, from חָלַד II.; comp. חֲפַרְפָּר, which signifies the same animal, from חָפַר.

חָלָה (fut. יַחֲלָא, apoc. יַחַל, inf. חֲלוֹת) to suffer, to be oppressed, to be weak; hence, to be sick, with the acc. of the limb from which one suffers; with עַל to grieve at something; 2) to adorn, to embellish, perhaps related to כָּלַל; 3) to flatter, to show tenderness toward some one. The connection of these three significations cannot be traced. Niph. to become ill, weak, to grieve at (עַל) something; מַכָּה נֶחֱלֵית, a morbid wound. Pi. to flatter, to implore, humbly to demand something; 2) to make sick, to weaken. Pu. pass. to become weak. Hiph. to cause illness or grief. Hoph. pass. Hithp. to fret oneself, to feign sickness.

חֲלֹדִי p. n. m. (the covered one, stout one).

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חֲלָדָה p. n. f. weasel, mole.

חַלָּה (const. חַלַּת, pl. חַלּוֹת) f. cake, from its round shape, like עֻגָּה. The root is חָלַל to round.

חֲלוֹם (pl. חֲלֹמוֹת), m. dream; figur. folly. Root חָלַם.

חַלּוֹן (pl. חַלּוֹנִים, חַלּוֹנוֹת) cons. a window, origin. hole, opening, from חָלַל to bore, to excavate.

חֹלוֹן (place teeming with caves); secondary form from חֵילֹן) p. n. of a city in Moab, and of one in Judah.

חַלּוֹנִי m. window-work; the form is origin. an adjective one.

חֲלוֹף m. forsaking, vanishing, perishing, from חָלַף to pass away, to vanish.

חֲלוּשָׁה f. defeat, being conquered; see חָלַשׁ.

חֲלַח p. n. of an Assyrian country, to which the ten tribes were sent into exile; in the Talmud called חלוון.

חַלְחוּל p. n. a town in the territory of Judah (earthquakes).

חַלְחָלָה f. terror, trembling, anguish, redoubled form from חוּל; comp. Hithp. II. of חוּל.

חָלַם (Kal not used) to pull off (equiv. to חָלַץ) to uncover, figur. to do something absolutely, i. e. plainly, uncovered. Hiphil, to explain something exactly, specially, absolutely. In modern Hebrew this form is very common (לחלוטין).

חֶלְיִ (plur. חֲלָאִים; comp. עָבְיִ, plur. עֲבָאִים; פְּתִי pl. פְּתָאִים) masc. 1) ornament, decoration, from חָלָה II.; 2) (ornament) p. n. of a city in the territory of Asher.

חֳלִי (pause חֹלִי, with suff. חָלְיִי, plur. חֳלָיִים) masc. sickness, grief, pain, dejection, evil, and as manifold in signification as the verb; חֳלִי רָע an evil disease, חֳלִי לְאֵין מַרְפֵּא an incurable disease.

חֲלִיָּה f. ornament, decoration.

חֲלִיל (plur. חֲלִלִים) m. 1) flute, from חָלַל to make hollow; compare נְחִילָה and אֲבוּב in the modern Heb., also נָחַל and אָבַב to hollow out; denom. חָלַל, which see. 2) that which is unfettered, not sacred, profane; next also, that which is defiled; hence with ה mobile, חָלִילָה as an exclamation: "far be it from me" (i.e. it would be a profanation), connected with the dat. of the person and מִן with infin. following; or מִן follows in reference to him, from whom it be far; e.g. מֵהוֹ in reference to God, or אִם follows with the future. See חָלַל II.

חֲלִיפָה f. 1) change (of garments); hence חֲלִיפוֹת בְּגָדִים change of suits, i. e. different suits; sometimes בְּגָדִים is omitted; 2) interchange of friendship, mutual truce;

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3) change (of a military post), figur. of being relieved from difficulties; 4) the plur. חֲלִיפוֹת as adv. changing. See חָלַף 1.

חֲלִיצָה f. clothing, equipping, arming, garment; from חָלַץ I. to clothe.

חָלַךְ (not used) equivalent to הָלַךְ to walk, to travel. The ה changed into ח.

חֵלֶךְ (with ה of motion חֵלְכָה, like קֵדְמָה in pause חֵלֶכָה m. equiv. to הֵלֶךְ wandering, next concr., wanderer, traveller, and like הֵלֶךְ transferred to, a poor, unhappy one.

חֵלְכֵּי (for חֶלְכֵּי, formed from חֵלֶךְ, plur. חֵלְכָּאִים) adj. masc., which changed into a noun, has the same signification as חֵלֶךְ.

I. חָלַל to bore, to hollow out; comp. חוּל and the derivatives חָלִיל, חַלּוֹן and מְחִלָּה; transf. to pierce, to wound, to hurt, to murder, or in a spiritual sense, e.g לִבִּי חָלַל my heart is wounded. Pi. parallel with הָרַג to slay, to kill. Po. חוֹלֵל to kill (the dragon). Pu. חֻלַּל to be pierced (by the sword). Poal חוֹלַל to be wounded, slain.

II. חָלַל (Kal not used) to become loose (that which was fettered), to be free (that which was restricted, prohibited, inaccessible to us as holy); transf. to be unfettered, free, loosened, accessible, profane, for that which is holy is bound (אָסוּר) for us, whilst the profane is loose (מֻתָּר); next, generally, to be profane. Pi. to loosen (a tie), to redeem (the otherwise holy vineyard); to expose, e.g. a daughter to prostitution; a plantation, i.e to loosen it from the bands of holiness; fig. to profane (a priest, the temple, the sabbath, the name of God), to defile (יָצוּעַ the conjugal bed); חִלֵּל לָאָרֶץ to defile deeply, to disgrace; comp. חֹל, חָלָל, חָלִיל. Hiph. (fut. יַחֵל, אַחֵל) to absolve (from a pledge), to defile (the sacred name). Niph. נִחַל (like נָחַל) fut. יֵחַל, infin. הֵחַל pass. from Pi. to be defiled. Pu. the same.

III. חָלַל (Kal not used) to begin, origin. to open; compare Aram. שְׁרָא to begin, and to absolve. Hiph. הֵחֵל (fut. יָחֵל apoc. יָחֶל, rare יָחַל, as from חוּל) to begin, with inf. following. וַיָּחֵלּוּ Hos. 8:10 stands for וַיּוֹחִילוּ "they shall wait for (Author. Vers. "sorrow for") מִמַּשָּׂא the burden;" תֵּחֵל Lev. 21:9 is like תָּחֵל. Hoph. הוּחַל to be commenced; from which תְּחִלָּה beginning.

IV. חָלַל to make a circuit, to move in a circuit (comp. חוּל); hence, to tremble, to bear (children), to

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roll along, like חוּל; from which חַלָּה.

V. חָלַל denom. from חָלִיל (flute); hence part. חוֹלֵל player on the flute. Po. חוֹלֵל the same; hence מְחוֹלְלוֹת female players on the flute. Pi. the same, מְחַלֵּל he who plays on the חָלִיל flute.

חָלָל (const. חֲלַל, pl. חֲלָלִים) m. 1) subst. one that is pierced, wounded, slain (either by hunger or by the sword); 2) adj. m. חֲלָלָה f. defiled, unclean; next, subst. the one who is defiled, dishonoured.

חָלַם (fut. יֶחֱלַם) 1) to be strong, firm, (comp. אָתַן, אָמַן); hence, figur. to be healthy, vigorous, cheerful; 2) to be dumb, to be fettered, fig. to sleep, to dream, to be inactive (comp. אָלַם). The contr. is הֵקִיץ. Hiph. to cause to dream, to make healthy, strong.

חֵלֶם (def. חֶלְמָא, pl. חֶלְמִין) Aram. m. a dream, a vision in a dream.

חֵלֶם p. n. m. (strong one).

חַלְמוּת f. white of an egg (from חָלַם=חָלַב), or the purslain according to the Syriac.

חַלְמִישׁ (const. חַלְמִישׁ) m. hard stone, rock, formed from חֶלֶם with the termination יִשׁ—.

I. חָלַף (fut. יַחֲלֹף) 1) to withdraw, pass away, slide away (comp. שָׁלַף, אָלַף, סָלַף), e.g. of a flower that withers, of a ship that moves along, of a storm that passeth by: 2) to put aside, e.g. the law; to polish iron (by drawing it through the fire); also, to change, of plants, to grow, sprout again (of renewed courage). Pi. to change (garments), to pull off (a garment, to change it). Hiph. to change the wages (see Kal), to renew strength (כֹּחַ), youth, etc.

II. חָלַף (not used) equiv. to גָּלַב to cut off, to shave off, from מַחֲלָף, which see.

חָלַף (not used) equiv. to פָּלַב to plait (the hair), from which מַחֲלָפָת.

חֲלַף (Aram.) to pass away.

חֵלֶף m. 1) change, as an adv. instead; comp. Aram. חֲלַף, and in Talmud and modern Hebrew תְּמוּרָה: 2) p. n. of a town in the territory of Naphtali.

חָלַץ (fut. יַחֲלֹץ) 1) to cover, to clothe (comp. חָלַד Aram. חֲלַץ), from which חֲלִיצָה cover, garment, and מַחֲלָצָה; transf. to arm, equip, gird: hence, חֲלוּץ armed, חֲלָצַיִם the loins; 2) denom. from חֲלִיצָה to take off the arms. Pi. to remove (stones), to deliver (from danger), to take the arms (from the enemy). Niph. to be delivered (from danger); also, to equip oneself. Hiph. to equip others, to arm.

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חָלָץ (only dual חֲלָצַיִם) f. the loins, comp. מָתְנַיִם according to a similar etymology, to gird the loins, to equip; to proceed from the loins, i.e. to be begotten.

חֵלֶץ (or חָלָץ) p.n. m. (armed one, strong one).

חָלַק (fut. יַחֲלֹק) 1) to be smooth, polished, related to לָקַק, לָקַף, יָלַק, from which, 2) to pluck off, cut off (comp. יָלַק); next, to tear off, cut off, to split, to divide. Niph. to be divided, separated (from a whole), to be distributed (either by lot or not). Pi. to divide (booty, inheritance). Pu. pass. Hiph. 1) causative from Kal, to make smooth, to polish (a work of art), words, to smooth the tongue, i.e. to flatter; 2) to distribute, to receive a portion. Hithp. to divide among themselves.

חָלָק adj. m. חֲלָקָה (pl. חֲלָקוֹת) f. 1) physically: smooth, bald, of a man without hair, of a mountain without foliage: 2) fig. flattering, deceitful, smooth; the pl. חֲלָקוֹת is also used in an abstr. sense: 3) p. n. of a mountain (bald mountain).

חֵלֶק (with suff. חֶלְקִי, pl. חֲלָקִים, const. חֶלְקֵי, once חַלְקֵי) m. 1) smoothness, baldness (of a valley, without foliage), fig. flattery: 2) part, portion, booty; next also, that which is allotted, property hence also, acre, land which is allotted to one as property: 3) lot (proceeding from signif. 2, if not taken from the idea of smoothness, or smooth stone, by which the lots were cast, comp. גּוֹרָל): 4) p. n. m., patr. חֶלְקִי.

חֲלָק (with suff. חֲלָקֵהּ) Aram. m. part, portion, equiv. to the Heb. חֵלֶק.

חַלָּק (const. pl. חַלְּקֵי) adj. m., smooth. of stones: חֲלֻקֵּי אֲבָנִים smooth, stones, origin. the smooth among the stones.

חֲלַקָּה (only pl. חֲלַקּוֹת) f. flattery, hypocrisy. The form is derived from חָלָק, like קְטַנָּה from קָטָן.

חֶלְקָה (pl. חֲלָקוֹת) f. 1) smoothness (of the neck), baldness (of the rock), flattery (smoothness of the tongue, lips); hence, plur. חֲלָקוֹת flattery, similar to the plural of חֲלָקָה: 2) piece of land, acre, field, origin. that which is allotted; hence, more frequent with the addition שָׂדֶה.

חֲלֻקָּה f. division, distribution.

חֶלְקַי p.n. m. (the allotted one).

חִלְקִיָּה p.n. m. (portion from God).

חִלְקִיָּהוּ p.n. m. (the same).

חֲלַקְלַק (after the form הֲפַכְפַּךְ, עֲקַלְקַל, יְרַקְרַק) adj. m. חֲלַקְלַקָּה (pl. —קּוֹת) f. smooth, slippery (of localities), smoothness (of the tongue), flat-

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tery. The form is redoubled from חָלַק.

חֶלְקַת (plough-field) p.n. of a city in the territory of Asher.

חֶלְקַת הַצֻּרִים (baldness of the rocks) p.n. of a place.

חָלַשׁ (fut. יֶחֱלַשׁ and יֶחְלַשׁ) 1) to thrust down, to overwhelm, to conquer; with עַל, to triumph over some one; fut. יַחְלֹשׁ, 2) intr. (יֶחֱלַשׁ) to stretch down, to encamp, equiv. to נָלַשׁ; hence, to be weak, sickly.

חַלָּשׁ m. one stretched down, weak, from חָלַשׁ II.

I. חָם (with suff. חָמִי, חֲמָיִךְ) m. father-in-law, from חָמַם III., to be united, related by marriage.

II. חָם 1) p.n. m. (black one); 2) p.n. of a whole district (southern country); 3) p.n. of Egypt, used by the natives (country of the blacks). Root חָמַם.

חַם (pl. חַמִּים) adj. m. hot, warm, from חָמַם. The fem. of which is חַמָּה, which see.

חֹם (with suff. חֻמּוֹ) m. glow, heat, warmth; orig. inf. of חָמַם, hence often translated as the inf.

חָמָא (not used) probably a transposition from מָחָא, to be fat; orig. to anoint. Comp. מָשַׁח, and Aram. מְשִׁיחָא, oil. See מָחָא.

חֲמָאָה see חֶמְאָה.

חֲמָא (Aram.) f. glow, anger, from חֲמָא; in Heb. חֵמָה is used for it, from חָמַם.

חֶמְאָה (after the form חֶלְבָּה, חֶלְאָה) f. fat milk (see חֶמְאָה). That it signifies a fluid, is evident from the passage נַהֲרֵי חֶמְאָה; and that it signifies fat milk, is evident from מַחֲמַאַת.

חָמַד (fut. יַחְמֹד and יֶחְמַד) 1) to strive, to seek after, to desire; with acc. 2) to take pleasure in something; fut. יַחְמֹד: חֶמֶד, that which is desired, beloved; fig. idol. Niph. to be lovely, agreeable, desirable. Pi. to desire vehemently; according to others, to be delighted.

חֶמְדָּה m. desirableness, delight, precious thing.

חֶמְדָּה fem. 1) desire, wish; נִבְלָא דְ, without being desired; 2) delight, preciousness; 3) object of desire in a good sense, but also in a bad sense, lust; hence, חֶמְדַּת נָשִׁים (lust of women), name of a female deity, *Anaitis*.

חֲמוּדוֹת (rare חֲמֻדוֹת) f. pl. preciousness, loveliness, delightfulness, desirableness.

חֲמוּדָן p.n. m. (lovely one).

I. חָמָה (not used) to enclose, encompass, hedge in, like גָּדַר. Probably the root of חוֹמָה is חוּם

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but the root of חֲמָת is חָמָה.

II. חָמָה (not used) equiv. to חָמַם, to be warm, to glow.

III. חָמָה (not used) to join, to connect oneself by marriage; related to גַּם, עַם, etc., from which חָם and חָמוֹת.

חַמָּה f. a glow, warmth, poetically for the sun, otherwise שֶׁמֶשׁ; orign. fem. of חַם.

חֵמָה (once חֵמָא) f. glow, wrath, fig. poison, on account of its burning in the body.

חֵמָה Job 29:6, contracted from חֶמְאָה, see חֶמְאָה.

חֲמוּאֵל p.n. m. (joined to God).

חֲמוּטַל p.n. f. (combining freshness of life).

חָמוּל p.n. m. (one who is spared).

חַמּוֹן (seat of a tower) p. n. of a city in the territory of Asher, and another in the territory of Naphtali, for which also חֲמָת.

חָמוֹץ (after the form קָדוֹשׁ) m. perpetrator of violence, robber, and אַשְׁרוּ preceding it (Isaiah 1:17) signifies, lead on the right path.

חַמּוּק after the form אַלּוּף, שַׁבּוּל) m. encompassing, enclosing, i. e. girdle. See חָמַק.

חֲמוֹר (pl. חֲמוֹרִים) m. 1) he ass, from חָמַר, to be red, on account of the reddish colour of the skin of the ass in the south; 2) burden of an ass, heap, comp. חֹמֶר; 3) p.n. (ass, comp. *Asellus, Asinius*, in Latin).

חֲמוֹרָה, f. burden of an ass, heap, like חֲמוֹר II., and חֹמֶר, only used to play upon the words.

חָמוֹת (after the form חָזוֹת) f. from חָם, mother-in-law. Root חָמָה III., to join, to connect oneself by marriage.

חָמַט (not used) to coil, to lie on the ground; according to the Aram. of the Targum, for כָּרַע.

חֹמֶט m. a species of lizard.

חֻמְטָה (fortress) p.n. of a city in the territory of Judah.

חָמִיץ adj. m. salt, hence ח׳ בְּלִיל, salt provender, i.e. salt herb, like מַלּוּחַ.

חֲמִישִׁי (seldom חֲמִשִּׁי) adj. m. ־שִׁית (pl. ־שִׁיּוֹת) f. formed from חָמֵשׁ, the fifth; subst., fifth part.

I. חָמַל (fut. יַחְמוֹל, inf. חֻמְלָה) to be benign, tender-hearted, ἁμαλός, *molle*, to be compassionate on (עַל) some one, to have forbearance with (אֶל) some one, of things to spare (with אֶל, עַל).

II. חָמַל (not used) only a secondary form from עָמַל, orig. to bear.

חֶמְלָה f. sparing, compassion; from חָמַל I.

חָמַם (1 pers. חַמּוֹתִי, inf. חֹם, const. חֲמָם, fut. יָחֹם, apoc. יָחָם, and the intrans. form יָחַם, יָחֹם, compare יָצַר, יָרַד) to be warm, hot, to

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glow; figur. of the heat of passion, anger and lust; אֵין נֶחְלָת לְחַמָּם there is no coal to warm one (חַמָּם inf.); but לְחֹם Hag. 1:6 is trans. Niph. to glow (of the breast, passion) with בְּ, to which belong several forms of the like יֵחַם, future. Pi. חִמֵּם to warm, to brood, to hatch (eggs). Hithp. to warm oneself; comp. חום and חָמָה.

חַמָּן (only plur. חַמָּנִים) m. pillar of the sun, dedicated to the "God of the sun," בַּעַל חַמָּן.

חָמַס (יַחְמֹס) origin. 1) to be sharp, related to חָמֵץ; transf. to be bold, violent; transf. to perpetrate violence, to violate (נֶפֶשׁ the life, תּוֹרָה the law), חָמַס מְזִמּוֹת to sharpen plans against (עַל) some one; 2) to rob, to thrust down, e. g. בָּקָר, שֹׁד. Niph. to be robbed, spoiled, i. e. to be stripped.

חָמָס (with suff. חֲמָסִי, pl. חֲמָסִים) m. 1) violence, robbery; 2) property gotten by violence and robbery. 3) audaciousness, e. g. עֵד חָמָס audacious, lying witness.

חָמֵץ (fut. יֶחְמַץ, inf. חָמְצָה) equiv. to חָמַס originally, to be sharp of taste, countenance and mind; hence, 1) to be sour, tough, salt, from which חֹמֶץ, חָמִיץ; 2) of a sharp colour, i. e. scarlet, חָמוּץ בְּגָדִים scarlet garments or purple; 3) to be of a violent temper, to perpetrate violence. Hiphil, to make sour, to produce fermentation. Hithp. to turn bitter.

חָמֵץ (contracted from חָמִיץ) masc. leaven, sorrel (syn. שְׂאֹר).

חֹמֶץ masc. vinegar, of wine or any other drink.

חָמַק origin. to enclose, encompass, equiv. to סָבַב, as is evident from חֲמוּקִים; hence, like סָבַב to turn (in order to depart). Hithp. to turn oneself, to rove about.

חָמַר (fut. יֶחְמַר) equiv. to גָּמַר to glow, to burn, from which (like in חום transf. to colour): 1) to be of a burning red colour, to be ruddy, from which חֲמוֹר, חֲמוּר, חֲמַר and חֹמֶר; 2) to glow, transf. to seethe, foam, ferment in consequence of heat. Pu. חֻמְרָכָר 1) to ferment, to foam (of inward motion), to glow, to burn (of the face).

חֲמוֹר see חֲמוּר.

חֵמָר (after the form נֵכָר, עֵנָב) m. a species of gum (or pitch), perhaps so called from its red-like colour; from which חָמַר denom. to smear with gum.

חֶמֶר m. fermented drink, wine, see חֹמֶר 2.

חֲמַר (def. חֲמָרָא) Aram. m.

חֹמֶר (pl. חֳמָרִים) masc. 1) a kind of earth, potter's earth, so called from

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its red-like colour; root חָמַר 1; 2) the foaming, roaring (of the sea), from חָמַר 2; 3) denomin. from חֲמוֹר the burden of an ass; hence, heap in general, transf. to measure of a certain lot, measure of dry things.

חַמְרָן p. n. m. (the red one).

חָמַשׁ (not used) equiv. to חָמַץ, חָמַס to be strong, bold, courageous; from which חֹמֶשׁ and the denom. חָמַשׁ are derived therefrom.

חֹמֶשׁ masc. loin, body, as the seat of strength (compare חָלָץ, מֹתֶן of similar extraction); from which:—

חָמַשׁ denom. to gird the loins, to arm generally; hence, part. pass. חָמוּשׁ armed (parallel with חָלוּץ) as the Targum also renders it זְרַז.

חָמֵשׁ (const. חֲמֵשׁ, pl. חֲמִשִּׁים, with suff. חֲמִשָּׁיו (cardinal number, m. חֲמִשָּׁה, const. חֲמֵשֶׁת) f. five, the plur. fifty; שַׂר חֲמִשִּׁים captain over fifty.

חִמֵּשׁ Pi. denom. from חָמֵשׁ, to give the fifth part for a levy.

חֹמֶשׁ m. the fifth, a tax of the fifth part, like the present tithe.

חֲמִשִּׁי see חֲמִישִׁי.

חָמַת (not used) according to some, to become rank, decomposed, but this does not agree with the noun; more correctly it is, therefore, to contain, to comprise; equiv. to חָבַת (from which חָבֵת and מַחֲבַת), i. e. to be deepened out for receiving something, from which:—

חֵמֶת (const. חֵמַת after another reading also חֲמַת Hos. 7:4, Job 21:20) fem. bottle (of leather) so called from its hollowness to receive something; רוּקַב, as the Targum renders it, has a similar etymology, for רָקַב is related to קְבַב, נָקַב. That this derivation is the only correct one, is evidenced by its use in the Talmud for bag pipe, flask of the shepherd, on account of the hollowness.

חֲמָת (burgh, fortress) p. n. of a city in Syria on the Orontes, Hamat, later Epiphania, next also, to signify the whole district: complete ח׳ צוֹבָה, ח׳ רַבָּה.

חֵן (with suff. חִנִּי) m. 1) inclination, favor, grace; נָשָׂא, מָצָא ח׳ to find, favor, grace; נָתַן ח׳ to procure favor; 2) loveliness, grace, e.g. יַעֲלַת ח׳, a pleasant roe; אֶבֶן ח׳ precious stone; רוּחַ חֵן a gracious spirit; 3) p.n m. (grace, beauty).

חֵנָדָד p.n. m. (grace of Hadad).

חָנָה (fut. יַחֲנֶה, apoc. יִחַן) to incline, to bend (synon. with פָּנָה and related to כָּנַע); hence, to encamp, with עַל, to be hostile against somebody; with לְ, to encamp round something to protect it; to

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dwell: חֲנוֹת הַיּוֹם equiv. to גְּנוֹת הַיּוֹם which see.

חַנָּה (pl. חַנּוֹת) f. 1) grace, mercy, pl. חַנּוֹת Ps. 77:10, if it is not the inf. from חָנַן: 2) object of compassion, picture of distress, Job 19:17, וַחֲנוֹתִי "and I am a picture of distress:" the pronom. suff. is often used so: 3) p.n. f. grace, beauty.

חָנוֹךְ 1) p.n. m. (initiated one), patron, חֲנֹכִי; 2) p.n. of a city.

חָנוֹן p.n. m. (the presented one).

חַנּוּן adj. m. gracious, merciful, after the form רַחוּם.

חָנוּת (pl. חֲנֻיּוֹת) f. place of residence, tent, hut; later also warehouse for the sale of goods, or prison, from חָנָה.

חָנַח erroneously considered by some as belonging to חוּחַ which see.

חָנַט (fut. יַחֲנֹט) 1) to preserve, and to season things generally (unripe figs): 2) to embalm with spice.

חִנְטָא (for חִטָּא, where the dagesh is analysed by the insertion of נ) Aram. f. equiv. to חִטָּה Heb. wheat.

חֲנָטִים m. pl. abstract, embalming, mummifying.

חַנִּיאֵל p.n. m. (grace of God).

חָנִיךְ (pl. חֲנִיכִים) m. the initiated one, i.e. experienced one: see חָנַךְ.

חֲנִינָה f. grace, mercy, from חָנַן.

חֲנִית (pl. חֲנִיתִים and חֲנִיתוֹת) f. spear, lance. The root is חָנָה equiv. to קָנָן (קוּן), to point.

חָנַךְ (fut. יַחֲנֹךְ) denom. from חֵךְ originally to pass something through the throat, to give the palate something to taste; hence, 1) fig. to instruct, to teach, to instil: 2) to initiate, which idea is taken from 1.

חֲנֻכָּה f. 1) dedication, ἐγκαίνια (of a house, an altar, or a wall): 2) the offering of dedication.

חֲנֻכְּתָא (Aram) f. the same.

חִנָּם (from חֵן formed with the suff. ־ָם; comp. יוֹמָם, רֵיקָם) adv. gratuitously (חֵן), i.e. without recompense or reward; hence next, in vain, for nothing, for which also שָׁוְא חִנָּם stands; also, without cause, guiltless: דְּמֵי ד׳ innocent blood.

חָנַם (not used) to be hard, firm, related to קָנַם and גָּנַם, where the same signification is found.

חַנְמְאֵל p.n. m. (equiv. to חַנַנְאֵל, grace of God).

חַנָּמֶל (in pause חָנְמָל) masc. origin. stone; next however, hail-stone which breaks the sycamore trees, formed from חָנַם, with the well known termination ־ֶל. Root חָנַם. Kimchi also says כֵּן מְפוֹרְשֵׁי הַבָּרָד.

חָנַן (fut. trans. יְחֹן, intr. יֵחָנֵן; with suff. from יְחֹן: יְחָנֵנִי, יְחָנְנוּ; inf.

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חֲנַן and חַנּוֹת) origin. equiv. to חָנָה to incline; next morally, to incline favourably, to be gracious. Niph. נֵחַן (comp. נֵאַר) to be worthy of compassion (2 pers. pret. נֵחַנְתִּי). Pi. חִנֵּן to make lovely (the voice), comp. חֵן, חַנָּה. Pi. 1) to have mercy, with the accus. 2) to implore (comp. Hith.), with the accus. Hoph. הֻחַן to be compassionated. Hith. to implore for mercy, with לִפְנֵי. Possibly the sense to implore proceeds from the original idea, to incline, like the Aram. צְלָא.

חֲנַן (inf. מִחַן) Aram. the same. Hith. אִתְחַנֵּן to implore, to pray.

חָנָן p.n. m. (the gracious one).

חֲנַנְאֵל p.n. m. (grace of God), see חֲנַמְאֵל.

חֲנָנִי p.n. m. (the merciful one).

חֲנַנְיָה p.n. m. (equiv. to חֲנַנְאֵל).

חָנֵס p.n. of a town in central Egypt, so called by the Greeks.

חָנַף (fut. יֶחֱנַף) origin. to cover, to conceal; hence, transf. to flatter, (comp. מָעַל, בָּגַד); next generally, to lie, to defile, to dishonour, comp. צָנַף. Hiph. to flatter, to defile, to disgrace, to lead to hypocrisy, to pollute.

חָנֵף adj. masc. (origin. part.), but next a substantive, a flatterer, a sinner.

חֹנֶף masc. hypocrisy, dissimulation wickedness.

חֲנֻפָּה f. hypocrisy, next wickedness in general.

חָנַק (Kal not used) to be tight, oppressed, ἄνχω, *ango*, in Aram. שְׁנַק, but it is not connected with עָנַק. Niph. to strangle oneself. Pi. to strangle, to draw tight.

חַנָּתוֹן (graceful one) p.n. of a city in the territory of Zebulun.

I. חָסַד (Kal not used) orig. to be intimate (with some one), to be friendly, sociable (related to סוּד, סוֹד); hence, Hith. to show oneself friendly, kind: from which חֶסֶד, חָסִיד, חֲסִידָה.

II. חָסַד (only Pi.) equiv. to חֲשַׁד to molest, asperse, disgrace, and is not connected with חָסַד I.

חֶסֶד (pl. חֲסָדִים) m. 1) favour, kindness, love, friendship; next, mercy, benevolence, transf. to piety; 2) shame, molestation, dishonour; 3) p.n. m.

חֲסַדְיָה p.n. masculine, (goodness of God).

חָסָה (3 pers. pl. also חָסָיוּ, fut. יֶחֱסֶה, pl. יֶחֱסָיוּן, יֶחְסֶה) to seek refuge, protection; const. with בְּ or accus., or without any case. The usual forms are בְּצֵל, תַּחַת כָּנָף, בְּסֵתֶר כָּנָף, חָ׳ בְּצֵל כָּנָף.

חֹסָה p.n. m. (refuge in God).

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חָסוֹן adj. m. strong, mighty, wealthy. See חָסַן.

חָסוּת f. refuge, protection, security.

חָסִיד (pl. חֲסִידִים) 1) adj. m. kind, pious, lovely, gracious; perhaps חֲסִידָה, Job 39:13, is a fem. form of this adj. pious, benevolent; 2) subst. the kind, pious one, sometimes אִישׁ חָ׳; hence pl. חֲסִידֵי ה׳, the pious of God, i.e. his pious adorers.

חֲסִידָה f. the kind, affectionate bird; name of the stork, on account of her affectionate treatment of the young.

חָסִיל m. origin. one that nibbles off; hence, the name of a species of locust. The form is extended from חֶסֶל, like פְּלִים from פֶּלֶם.

חָסִין (const. חֲסִין) m. mighty, strong one, from חָסַן.

חֲסִיר (Aram.) adj. m. defective, equiv. to חָסֵר in Heb.

חָסַל (fut. יַחְסֹל) to nibble, eat off, origin. to tear off, related to גָּזַל, אָצַל, גָּ־צַל, and others.

חָסַם (fut. יַחְסֹם) equiv. to חָתַם, חָתַם, to close, to shut (the mouth of the threshing ox), to hinder (the passer by) from going on.

חָסַן (not used) to be strong, mighty, transf. to be wealthy, rich.

חָסַן (Aram.) the same. Only Af. הַחְסַן, to possess.

חֹסֶן (def. חָסְנָא) m. might, strength.

חֹסֶן m. possession, strength, might, treasure; ח׳ יְשׁוּעוֹת, richness in salvation, i.e. abundance of salvation. From which denom. Niph. to be treasured up.

חָסַף (Kal not used) to peel off; comp. קָצַף, from which Pi. חִסְפֵּס (shortened from the double form חִסְפְּסַס). Part. pass. מְחֻסְפָּס, to be pealed, scaled.

חֶסֶף (def. חַסְפָּא) Aram. m. sherd, origin. the peel of anything; next, generally a piece, fragment.

חָסֵר (fut. יֶחְסַר, but the pl. יַחְסְרוּ) equiv. to גָּזַר, to cut off; hence, next, to be wanting, deficient; next, to suffer want. Comp. בָּצַר, פָּחַת, and גָּרַע. Pi. to cut off, to diminish. Hiph. to cause want, also to be deficient, wanting.

חָסֵר (const. חֲסַר after the form זְקַן) adj. m. wanting, deficient, e. g. לֶחֶם, לֵב, bread, understanding.

חֶסֶר m. deficiency, want, need, necessity.

חֹסֶר m. (the same).

חַסְרָה p.n. m. (deficiency).

חִסָּרוֹן m. want, fault.

חַף (after the form קַל) adj. m. polished, rubbed off, from חָפַף; hence, Targ. שְׁוִיג, washed off; generally, however, in a moral sense, pure, innocent.

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חָפָא (Kal not used) equiv. to חָפָה, חָבָה, to cover, to veil, to conceal, from which the Pi. חִפָּא, to cover (עַל) something; ח׳ דְּבָרִים עַל, to speak secretly against some one.

חָפָה equiv. to חָפָא, to cover, to veil, to wrap up (רֹאשׁ, פָּנִים) as an indication of mourning. Pi. to cover over, to wrap up (to overlay with gold or wood) wainscoating. Niph. pass. from Pi. חֻפָּה, is not a Pu. but a noun.

חֻפָּה f. 1) cover, canopy, from חָפַף; 2) p.n. cover, shelter.

חָפַז (fut. יַחְפֹּז) 1) to tremble, related to פָּזַז; 2) to move hastily, to flee. Niph. נֶחְפַּז, to hasten away in fear.

חִפָּזוֹן m. haste, swiftness, flight.

חֻפִּים p.n. m. cover, protection.

חֹפֶן (dual חָפְנַיִם) m. hollow of the hand, also fist; dual, the palms of the hand; what can be taken in the hollow of the hand; hence מְלֹא חֹפֶן, handful; מִלֵּא ח׳, to fill a hand. The Root חֹפֶן with the ־ָן terminating, like in אֹפֶן, אֹזֶן, בֹּשֶׁן.

חָפְנִי p.n. m. (the protected one).

I. חָפַף (comp. רָחַף) to cover; hence, with עַל, like כִּסָּה and חָפָה, to protect, to shelter; from which חף not from חָפַף II.

II. חָפַף (not used) to rub off, to clean; comp. שָׁחַף, יָחַף, סָחַף, from which חַף.

חָפֵץ (fut. יֶחְפַּץ) origin. to long, to desire; hence, to take pleasure in something with בְּ; to love something, with accus., to desire.

חָפַץ (fut. יַחְפֹּץ) only a secondary form from חָפַז, to move to and fro, i.e. the tail (Job 40:17).

חָפֵץ (pl. חֲפֵצִים, const. חֲפֵצֵי) adj. m. חֲפֵצָה, f. desiring, willing, longing.

חֵפֶץ (with suff. חֶפְצִי, pl. חֲפָצִים, with suff. חֶפְצֵיהֶם) m. 1) desire, longing, wish; hence, 2) that for which one desires, precious thing, e.g. אֶרֶץ ח׳, precious land; אֶבֶן ח׳, precious stone; 3) desirableness, loveliness, e.g. acceptable words; דִּבְרֵי חֵפֶץ; 4) object for which one strives, i.e. affair, subject, matter; next, generally like דָּבָר and עִנְיָן.

חֶפְצִי־בָהּ p.n. f. (my desire is in her).

חָפַר (fut. יַחְפֹּר) 1) to cut in, to dig (a well, a pit), hence also to penetrate, e.g. of the hoofs of the bold horse that penetrate the earth; 2) to dig for something, i.e. to explore, to search. Comp. חָקַר, חָבַר II.

חָפֵר (fut. יֶחְפַּר, pl. יַחְפְּרוּ) to become red from shame, different from בּוּשׁ, which signifies to become pale from shame but both as

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changing the natural colour as an indication of shame. Hiph. to blush with shame, but also to act shamefully; comp. הִבְאִישׁ equiv. to הוֹבִישׁ from בּוֹשׁ, to cause (בּוּשָׁה) disgrace. Related to כָּפַר II.

חֵפֶר 1) p.n.m. (shaming) patron. חֶפְרִי; 2) (well) p.n. of several cities.

חֲפָרַיִם (double well) p.n. of a city in the territory of Issachar.

חָפְרַע p.n.m. (priest of the sun).

חֲפַרְפֶּרֶת (pl. חֲפַרְפֵּרוֹת) f. an animal that digs up the ground, the exact name of which has not been specified by the commentators.

חָפַשׁ (Kal not used) equiv. to פּוּשׁ, 1) unfettered, to be free; hence, to be stretched out, as indicating freedom; figur. to be free, to move freely; 2) to be stretched down, fig. to be sick. Pu. חֻפַּשׁ, to be liberated, to be freed.

חָפַשׂ (fut. יַחְפֹּשׂ, pl. יַחְפְּשׂוּ origin. to dig; hence, next, to search, to dive into, almost like חָפַר and חָקַר. Niph. to be searched. Pi. to search for some one; figur. to investigate, morally. Pu. to be searched; hence, חֵפֶשׂ מְחֻפָּשׂ, the investigation which has been made, i.e. searching enquiry; to be sought (from concealment). Hith. to conceal oneself; hence, figur. to make oneself unknown by disguise.

חֵפֶשׂ m. search, inquiry.

חֹפֶשׁ (with suff. חָפְשִׁי) extension, stretching out (of bolsters and mattresses); hence, cover, bolster, generally, perhaps also freedom; 2) couch, e.g. בַּמֵּתִים חָפְשִׁי, my couch, or resting place, is among the dead.

חֻפְשָׁה (from חֹפֶשׁ) f. liberty, freedom.

חָפְשׁוּת f. sickliness, illness, origin. sick bed.

חָפְשִׁי (from חֹפֶשׁ) adj. m. (pl. חָפְשִׁים) to be free, whether in contrast to slavery, imprisonment, or to being tributary, burdened with taxes.

חָפְשִׁית f. the same, like חָפְשׁוּת.

חֵץ (with suff. חִצִּי, pl. חִצִּים) m. 1) an arrow, from חָצַץ, to point, to cut out; hence, בַּעֲלֵי חִצִּים, shooters of arrows, archers; יָרָה חֵץ, to shoot off an arrow; חָמַל אֶל חֵץ, to spare an arrow. Applied to God, חֵץ signifies lightning, next punishment; 2) a shaft, only a secondary form from עֵץ, like in the Keri; אָנוּשׁ חִצִּי, destructive, i.e. poisoned, is my arrow, from which denom. חִצֵּץ, to shoot off arrows, hence particip. מְחַצֵּץ, archer.

I. חָצַב (fut. יַחְצֹב) equiv. to קָצַב

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חָטַב, to hew, to hew out (of stone or wood), to dig out (קָבַר, אָבָן), to spread flames, figur. to destroy, to kill. Niph. to be hewn out on a rock (for a remembrance). Pu. to be hewn out (of a stone), i.e. to originate. Hiph. to destroy, to fell.

II. חָצַב (not used) equiv. to חָשַׁב, to tie, to bind (comp. חֵשֶׁב) from which חַרְצֹב for חַצֹּב.

חָצָה (fut. יֶחֱצֶה, apoc. יַחַץ) 1) to cut off, to cleave, to part, comp. גָּזָה, קָצָה; hence, 2) to divide in two parts, to halve; חָצָה עַד צַוָּאר (of a river), to divide up to the neck (man), i.e. to reach up to the neck. Niph. to divide oneself in parts.

חֲצוֹצְרָה (־רוֹת) f. trumpet, from חָצֵר, to sound; from which the denom. חִצֵּר, חִצְרֵר; Po. חֲצֹצֵר, Hiph. הֶחְצִיר, to trumpet.

חָצוֹר (a court) p.n. of a place in Palestine, and a district in Arabia.

חָצוֹת (const. חֲצוֹת) f. middle (of two parts), e.g. in the middle of the night.

חֲצִי (pause חֵצִי, with suff. חֶצְיִי) m. 1) the middle, equiv. to חָצוֹת, where something separates into two parts; 2) half.

חֵצִי m. equiv. to חֵץ, an arrow.

חֲצִי הַמְּנֻחוֹת p.n. m. (middle of the resting places), patronymic חֲצִי הַמְּנֻחֹתִי.

I. חָצִיר (only a lengthened Arabic form from חָצֵר) m. an enclosed place, dwelling, court.

II. חָצִיר (const. חֲצִיר) m. grass, leek, from חָצַר to vegetate, to bloom.

חֹצֶן (with suff. חָצְנִי) m. origin. an incision, an inlet, from חוּץ equiv. to חוּז (in מָחוֹז) to cut; hence, figur. bosom, lap. חָצַן is not to be adopted as the root.

חֵצֶן (with suff. חִצְנוֹ) m. the same.

חֲצַף (Aram.) equiv. to קָצַף Heb. to rage; hence, affix הַחֲצֵף to press violently, to rage.

חָצַץ equiv. to גָּזַז to cut, to divide; hence, fig. to be divided in hosts, particip. חֹצֵץ. Perhaps a noun in the sense of a line, row. Pi. only particip. מְחַצְּצִים they that divide (the spoil); if this word is not a denom. from חָצַץ. Pu. to be shortened, e.g. the number of the month.

חָצָץ (pl. with suffix חֲצָצֶיךָ) m. 1) small particles, figur. small stone, gravel: 2) lightning, orig. an arrow; next, from 2 denom. Pi. חִצֵּץ to shoot arrows, if it is not formed directly from חֵץ.

חַצְצֹן־תָּמָר (also חַצְצֹ׳) p. n. of a city in the territory of Judah (row of palms).

חֲצֹצֵר see חֲצוֹצְרָה.

חֲצֹצְרָה see חֲצוֹצְרָה

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חָצַר (not used) to hedge in, to inclose; related to עָצַר: from which חָצֵר and חָצִיר I.

חָצֵר (not used) to cry, to scream, it signifies also, like צָלַל and הָלַל, to bloom, to vegetate.

חָצֵר (const. חֲצַר, pl. חֲצֵרִים, חֲצֵרוֹת) com. an enclosed place, court, village, locality, and all that is enclosed as a place of abode, moveable tents are also called so if they are placed like a court. The geographical compounds are חֲצַר אַדָּר (court of magnificence), חֲ׳ גַּדָּה (court of happiness), חֲ׳ סוּסָה (court of horses), חֲ׳ סוּסִים (the same), חֲ׳ עֵינוֹן (court of fountain), חֲ׳ עֵינָן (the same), חֲ׳ שׁוּעָל (court of foxes), חֲ׳ תִּיכוֹן (middle court).

חֶצְרוֹן p. n. m. (the blooming one, from חָצֵר).

חֲצֵרוֹת (courts) p. n. of a place.

חֶצְרַי (Keri חַצְרוֹ) p. n. m. (the blooming one).

חֲצֵרִים p. n. of a place.

חֲצַרְמָוֶת (court of death) p. n. of a province in Arabia, Hadramaut.

חֵק see חֵיק.

חֹק (before makkaph חָק־, with suff. חֻקִּי, חָקְךָ, pl. חֻקִּים) m. 1) origin. that which is inscribed, hence that which is appointed (לָחֶם) measured, fixed, allotted, the appointed time, the fixed aim; 2) law (of God), revelation, divine sentence, edict, the law engraven or appointed. Root חָקַק.

חֵק (not חֵקֶק; pl. const. but חִקְקֵי, with the dagesh analysed; the same as צִלְלֵי is from צֵל, עַמְמֵי from עַם) m. conclusion, decree.

חָקָה (Kal not used) equiv. to חָקַק to engrave. Pu. to be inscribed on (עַל) the wall, or painting on something. Hith. to make appointments upon (עַל) something, to draw the boundaries of anything, e. g. to limit the boundaries of the soles of the foot (שָׁרְשֵׁי רֶגֶל).

חֻקָּה (pl. חֻקּוֹת) f. a law, a precept, equiv. to חֹק.

חֲקוּפָא p. n. m. (the bent one) from חָקַף to bend, to coil.

חָקַק (inf. with suff. חֻקּוֹ, חוּקוֹ, imper. with suff. חֻקָּה) to engrave (on a rock), to inscribe ("decree unrighteous decrees"), to fix (laws), to draw ("a compass over the depths"), to draw upon (עַל) something, e. g. a town, but especially to inscribe in (עַל) a book. חֹקֵק a law-giver, a leader. Po. חֹקֵק. Part. מְחֹקֵק, fut. יְחֹקֵק, to engrave, to inscribe (laws), to rule, to lead; hence, מְחֹקֵק a law-giver, a leader, equiv. to שֵׁבֶט staff, the leader

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Pu. pass. hence מְחֻקָּק that which is inscribed, the law. Hoph. הֻחַק like Pu. to be inscribed בְּסֵפֶר.

חֻקֹּק (a ditch) p.n. of a city.

חָקַר (fut. יַחְקֹר) orig. to dig; hence, to inquire, to search (with accus. of the person.). The root is related to בָּ־קַר, דָּ־קַר, etc. Niph. to be searched, searchable. Pi. to explore, to fathom.

חֵקֶר (pl. const. חִקְרֵי) m. 1) search, inquiry, fathoming, e.g. of the heart: 2) that which is searched, i.e. the innermost, the secret of of a thing, e.g. חֵ׳ אֱלוֹהַּ, חֵקֶר תְּהוֹם, and others.

חֹר see חוֹר.

חֻר see חוּר.

חָרָא (or חָרָה, not used) to purge, especially the bowels; hence in the Talm. חֲרָא to sweep away. The derivs. are only in Ketib.

חֶרֶא (pl. חֲרָאִים, const. חַרְאֵי) masc. refuse, dung, from חָרָא.

חָרַב (Kal not used) equiv. to חָרַף to cut, to be sharp, comp. חוּרַף (Aram), a knife; hence, Niph. to combat. Hoph. like Niph.

חָרֵב (fut. יֶחֱרַב) 1) to dry, to wither, related to זָ־רַב, צָ־רַב; hence, to be desolate, destroyed; 2) to be amazed, to stare; comp. שָׁמַם and שָׁעַר. Niph. to become desolate, devastated. Pu. to be dried up. Hiph. to dry up (the sea), next, to devastate (אֶרֶץ, חוּצוֹת, עָרִים).

חָרֵב adj. masc. חֲרֵבָה (plur. with the article הַחֲרֵבוֹת for הַחֲ־) f. dried up. figur. devastated.

חֲרַב (Aram.) only Hoph. to be destroyed, like חָרֵב in Heb.

חֶרֶב (with suff. חַרְבִּי, plur. חֲרָבוֹת, const. חַרְבוֹת) fem. 1) edge, next, the sword, חָרַג, בַּחֶ׳, הִכָּה to slay by the sword; נָפַל, מֵת בַּחֶרֶב to fall by the sword, transf. to other instruments similar to a sword. Root חָרֵב; 2) dearth, from חָרֵב, which see.

חֹרֵב (deserted hill), p.n. of a height on the mountain Sinai.

חֹרֶב m. dearth, transf. to desolation

חָרְבָּה (from חֹרֶב, pl. חֳרָבוֹת, const. חָרְבוֹת) f. desolation, hence, ruins, desolated places, from חָרֵב.

חָרֳבָה fem. dryness, dry land, from חָרֵב.

חֵרָבוֹן (const. חַרְבוֹן, plur. const חַרְבוֹנֵי) m. dryness, heat.

חַרְבּוֹנָא (Persian) p.n. m. (driver of an ass).

חָרַג (fut. pl. יַחְרְגוּ) to tremble; hence, to flee with trembling.

חַרְגֹּל (from חָרַג; formed with the termination ־ֹל) m. a kind of hopping locust.

חָרַד (fut. יֶחֱרַד) 1) to tremble, to be frightened at (לְ) something,

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for something to be uneasy; 2) to hasten away from (מִן) a place, to hasten toward (לְקִרְאַת) some one. Related to רָגַז, רָעַשׁ. Hiph. to terrify.

חָרֵד (pl. חֲרֵדִים) adj. masc. anxious, frightened for (עַל) something; pious.

חֲרָדָה (const. חֲרָדַת, pl חֲרָדוֹת) fem. 1) fright, fear, anxiety; 2) (place of terror) p.n. of a place.

חָרָה (fut. יִחֲרֶה) to glow, to burn, namely, of the kindling of wrath, e.g. חָרָה לוֹ his wrath was kindled, more frequently with אַף and the person with whom one is angry, const with אֶל or עַל and בְּ, sometimes מִ. חָרָה בְּעֵינֵי מִ Niph. does not occur. for the form נֶחֱרִים are derived from חָרַר which see. Hiph. 1) הֶחֱרָה (fut. apoc. יַחַר) to cause the anger to be kindled, with עַל; to do something with ardour, zeal. Hiph. 2) הֶתֱחָרָה the ה is changed into ת; hence particip. מִתְחָרֶה, fut. תִּתְחָרֶה to dispute, to vie with (בְּ, אֶת) somebody. Hith. הִתְחָרָה, fut. apoc. יִתְחַר) to enrage oneself against (בְּ) some one. Comp. חָרַר.

חֲרוֹד (place of terror; fountain of terror) p.n. of a place and a fountain; complete עֵין חֲ; gent. חֲרוֹדִי.

חָרוּז (only pl. חֲרוּזִים) m. a string (of coral or pearls), origin. that which is strung, from חָרַז to string.

חָרוּל (pl. חֲרָלִים) masc. thorn, thorn-bush. Root חָרַר, וּל is the termination.

חָרוֹן (const. חֲרוֹן, pl. חֲרֹנִים) m. glow, glowing of anger; hence, generally, complete חֲרוֹן אַף; especially the anger of God.

חָרוּץ (without pl.) m. 1) ditch of a fortress, from חָרַץ 1, equiv. to חָרַת to cut in; 2) legal decision, punishment by law, from חָרַץ 2, to decide; hence עֵמֶק הֶחָרוּץ valley of judgment; 3) gold, a poetical expression, from חָרַץ to glitter, related to חָרַם.

חָרוּץ (pl. חֲרוּצִים) adj. m. (for חַרְחוּץ) 1) robust, active, diligent, from חָרַץ 3; 2) to be pointed, sharp, e.g. מוֹרַג חָ pointed threshing-roller, abridged also חָרוּץ alone, (Isaiah 28:27) transf. to pointed stone; 3) p.n. m. the diligent one.

חֲרוּצָה (only pl. חֲרוּצוֹת) f. a pointed, sharp, threshing, cart-wheel, equiv. to חָרוּץ.

חָרַז (not used) to string, to string together (on a cord), from which חָרוּז, which see.

חַרְחֻם p.n. m. (the shining one), from redoubled form of חָרַם.

חָרוֹד (from חָרַד) masc. 1) kindling; 2) p.n. m. (noble, free one).

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חָרַט (not used) equiv. to חָרַת, גָּרַט to hollow, deepen out, or engrave.

חֶרֶט m. a pencil, a chisel with which things are cut or engraved; figur. style.

חַרְטֹם (formed from חֶרֶט, with the termination ־ֹם, like קַרְדֹּם from קֶרֶד: plur. חַרְטֻמִּים like קַרְדֻּמִּים) m. he that understands to draw with the pencil, hiereoglyphist; hence also, signifying a class of priests.

חַרְטֹם (pl. חַרְטֻמִּין, def. ־טֻמַּיָּא) Aram. m. the same.

חֳרִי masculine, glow of anger, always joined with אַף, from חָרָה which see.

חֹרִי (from חֹר after the form חֹק, with adj. termination ־ִי) adj. m. but already as a subst. that which is dried, baked, compare Aram. חֲרָרָא, חֲרִירָא; hence, cake. The root is חָרַר not חוּר.

חֹרִי as a p.n. see חוֹרִי.

חֹרֵי (in pause חֹרָי) adj. mas. but already as a subst. *byssus*, linen, fine linen, from חָרַר which has also the signification of חָוַר.

חֶרְיוֹן (from חָרָה=חָרָא, after the form עֶלְיוֹן, אֶבְיוֹן; pl. חֶרְיוֹנִים) masc. refuse, dung, only in the Ketib.

חָרִיט (pl. חֲרִיטִים) masc. origin. that which is deepened out to contain something, a pocket.

חֹרִים m. pl. 1) holes; 2) the noble ones.

חָרִיף p.n. m. (harvest-time); patron. חֲרִיפִי, Keri חֲרוּפִי.

חָרִיץ (pl. const. חֲרִיצֵי) m. 1) something that is cut off, a piece; חֲ׳ הֶחָלָב a slice of cheese: 2) equiv. to חָרוּץ 2, point, or that which is pointed.

חָרִישׁ m. 1) the ploughing; 2) like קָצִיר, אָבִיב, אָסִיף, time of ploughing. Root חָרַשׁ.

חֲרִישִׁי adj. m., but only חֲרִישִׁית f. is used, to be taciturn, quiet. Root חָרֵשׁ.

חָרַךְ (not used) 1) equiv. to כָּרַךְ to enclose, to enclose together; 2) to seize, to lay hold of, like אָחַז proceeding from the idea of grasping.

חֲרַךְ (Pual not used) Aram. to singe, to burn; hence, Hith. to singe oneself, to be singed.

חָרָךְ (only pl. חֲרַכִּים, comp. קְטַנִּים, גְּמַלִּים, עֲצַבִּים from עָצָב, etc.) m. window-lattice: comp. אֲרֻבָּה.

חָרַל a root erroneously adopted as belonging to חָרוּל, which see.

I. חָרַם (Kal not used) to be lonely, forsaken; hence, like אָשַׁם, to be desolate; from which Hiph. to separate, to select for God, i.e. to consecrate, or desolate; next, to tame. Hoph. pass. from Hiph.

II. חָרַם to cut off, to shorten; hence

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particip. pass. חָרוּם especially used flatness of the nose.

חֵרֶם (devoted city) p.n. of a place in the territory of Naphtali.

חָרֵם p.n. m. (the flat-nosed one).

חֵרֶם (once חָרֶם, with suff. חֶרְמִי, pl. חֲרָמִים) m. 1) origin. taming; next, a net by which something is tamed, also to decoy generally; 2) desolation, desertion, a ban; sometimes the subject which is devoted, consecrated.

חָרְמָה (ridge of a mountain) p.n. of a Canaanite royal town, formerly צְפַת.

חָרְמוֹן (ridge of a mountain) p.n. of a mountain of Anti-Lebanon. It is called חָרְמֹנִים on account of the many ridges on the mount.

חֶרְמֵשׁ (for חָרְמִישׁ after the form חַלְמִישׁ, עַגְבִישׁ, where יִשׁ- is the termination) masc. sickle, from חָרַם, to cut off.

חֹרֶן 1) p.n. m. (the noble one); 2) heath, p.n. of a town in Mesopotamia, Karrhæ.

חֹרַנַיִם (double cave) p.n. of a Moabite city; gent. חֹרֹנִי.

חַרְנָפֶר p.n. m. (the snoring one).

חָרַם (not used) to break to pieces; comp. רָצַץ, רָסַס; next, to rub, to scrape.

חָרַם (not used) to glitter, to shine, related to חָרַר which see; from which חֶרֶם 2, and perhaps also חַרְסוּת.

חֶרֶם masc. 1) scurvy, from חָרַם to scratch, to rub; 2) with ה mobile חַרָּמָה sun, origin. glitter, light, from חָרַם to glitter.

חַרְסוּת f. pottery; according to others the rising of the sun; from חֶרֶם or חָרַם.

חַרְסִית only in the Ketib for חַרְסוּת.

חָרַע (not used) to be cunning, subtle, from which תַּחְרֻעַ.

חָרַף (fut. יֶחֱרַף) 1) origin. to pluck; hence figur. to mock, to scorn, to blaspheme, comp. אָכַל, כָּרַת: 2) intrans. to be plucked off, to be bare, naked, disgraced. Pi. חֵרֵף (fut. יְחָרֵף) 1) to blaspheme, with לְ and accus.: 2) to lay bare, to expose, e.g. נֶפֶשׁ the life. Niph. to be delivered up (of a woman to a husband). With this root חָרֵף, עָרֵף and טָרֵף.

חָרֵף p.n. m. (one who has reached the autumn of life).

חֹרֶף (with suff. חָרְפִּי) m. 1) time for plucking off the fruit, harvest: 2) figur. the autumnal age of man. From which denom. חָרַף to stay somewhere during the autumn (חֹרֶף), comp. קוּץ to spend the summer somewhere (קַיִץ).

חֶרְפָּה f. 1) shame, disgrace, which rests upon some one, scorn, transf.

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to the secret parts of the body, from חָרַף 2: 2) object of blasphemy, disgrace, scorn, also pl. חֲרָפוֹת.

חָרַץ (fut. יַחֲרֹץ) 1) to cut in, hence to wound, related to חָרַת, to engrave; 2) figur. to decide, to fix (a sentence), to conclude; comp. גָּזַר; 3) to point (comp. חָרוּץ), hence of the moving (pointing) of the tongue by a dog; 4) to arm, to gird; hence, to be active. In this last sense, חָרַץ is a secondary form of חָלַץ, which see. Comp. the Aram. חֲרַץ, loin, Heb. חֶלְצַיִם. Niph. to be decided, resolved.

חֲרַץ (def. חֲרַצָּא, with suff. חֲרָצֵיהּ, Aram. m. loin, equiv. to the Heb. חֶלְצַיִם, from חָרַץ, to arm, to gird; comp. חָרַץ 4.

חָרַץ (not used) equiv. to חָרַם, glittering, dazzling, of the gold colour; from which חָרוּץ.

חַרְצֻבָּה (from חָצַב, with analysed dagesh by the insertion of ר; pl. חַרְצֻבּוֹת, m. band, knot, transf. to torment, pain, like חֶבֶל. Root חָצַב 2.

חַרְצַן (only pl. חַרְצַנִּים) m. according to tradition, grape-stone; according to others, unripe, sour grapes, from חָרַץ, equiv. to חֹמֶץ.

חָרַק (fut. יַחֲרֹק) to gnash (the teeth), with the accus. or בְּ of שִׁנַּיִם.

חָרַר (3 pers. f. חָרָה, fut. יֶחַר, after the form יִפֹּל) 1) to glow, to burn, to be devoured by flame; related to חָרָה, from which: 2) only in derivatives, to be purified, cleansed, spotless; hence, free, noble, distinguished. Niph. נָחַר (like נָמַם, נָסַב), also נִחַר; (another Niph. form, e.g. נִחַל, נִחַת, hence pl. נֶחֱרוּ, pause נֶחָרוּ), to be burnt, to be dried up, to excite oneself against בְּ some one. Pi. חִרְחֵר, to kindle (חָ רִיב dispute); from which also חָרוּל.

חָרָר (only pl. חֲרָרִים) m. land parched by the sun. Comp. צִיָּה.

חֶרֶשׁ (pl. חֲרָשִׁים) m. 1) earthen, a vessel made of clay, hence כְּלִי חֶ׳ earthen vessel, without indicating fragility; יוֹצֵר חָ׳ potter; 2) sherds of an earthen vessel. Root חָרַשׁ, related probably to אֶרֶץ, hence אֶרֶץ lime-earth, in contrast to אֲדָמָה mould.

חָרַשׁ (fut. יַחֲרֹשׁ) equiv. to חָרַץ, 1) to cut in (wood, metal, or stone); hence, transf. to plough; 2) to plough, in a figur. sense, i.e. to devise good or evil. Niph. to be ploughed, שָׂדֶה a field. Hiph. to devise against some one (עַל), the same signification also occurs in Kal, const. with עַל.

חָרַשׁ (fut. יֶחֱרַשׁ) 1) to be silent, to speak in a whisper, next to be

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inactive; in Targum, to bewitch, of the whispering language of the sorcerers; 2) to be deaf, e.g. אָזְנֵיהֶם תֶּחֱרַשְׁנָה, their ears are silent, i.e. deaf. Hiph. to be silent to (לְ) something, before אֶל, מִן somebody; to pass in silence (with accus.), to be submissive, also to silence. Hith. הִתְחָרֵשׁ, to conduct oneself silently.

חָרָשׁ (const. חָרַשׁ, pl. חֳרָשִׁים, const. חָרָשֵׁי) m. artificer, one who cuts in wood, stone, or metal; hence, אֶבֶן, עֵצִים, בַּרְזֶל, figur. one who devises, plans, something, e.g. מַשְׁחִית destruction.

חֶרֶשׁ (pl. חֲרָשִׁים) m. art, artifice, masonry, carpentry; hence, גֵּי חֲרָשִׁים, valley of carpentry; 2) figur. art of sorcery, from חָרַשׁ, also חֲכַם חֲרָשִׁים, equiv. to נְבוֹן לַחַשׁ, hence, secresy. As an adv., חֶרֶשׁ stands for בְּחֶ׳, secretly, quietly; 3) p.n. m. working man.

חֹרֵשׁ see חָרַשׁ.

חֵרֵשׁ (pl. חֵרְשִׁים) m. (the deaf one), origin. root חָרַשׁ.

חֹרֶשׁ (with ה of motion, חֹרְשָׁה, pl. חֳרָשִׁים) m. a grove, a bush, a small forest. The deriv. is obscure.

חַרְשָׁא p.n. m. (worker).

חֲרֹשֶׁת f. 1) artificial work, or work in wood and stone; 2) (carpentry), p.n. of a place.

חֲרֹשֶׁת p.n., see קִיר.

חֶרֶת p.n. of a forest, probably equiv. to חֹרֶשׁ.

חָרַת to engrave on (עַל) a tablet, hence, equiv. to חָרַשׁ.

חָשַׁב (fut. יַחְשֹׁב before makkaph יַחְשָׁב־) equiv. to חָצַב II., to knit, to tie, to bind (comp. חֵשֶׁב, girdle), hence figur. to think, to plan, like in זָמַם, חָ׳ מַחֲשָׁבוֹת, to devise plans against (עַל, אֶל) some one; חָ׳ רָעָה to devise evil, with לְ, for some one; next, to count, to consider, to reckon, with לְ or accus. of the person.; חֹשֵׁב weaver, from the primitive signification. Niph. to be considered like (בְּ, עִם, לְ) something, to be counted to (לְ, עַל) something. Pi. to calculate. Hith. to count oneself among (בְּ) some one.

חֲשַׁב (part. pass. חֲשִׁיב, Aram. the same, to deem, to reckon.

חֹשֶׁב m. girdle, from חָשַׁב to bind.

חַשְׁבַּדָּנָה p.n. m.

חֲשֻׁבָה p.n. m. (understanding).

חֶשְׁבּוֹן m. 1) combination, reckoning, invention; 2) p.n. of the capital of the Amorites.

חִשָּׁבוֹן (only pl. חִשְׁבֹּנוֹת) m. 1) cunning, invention, art; 2) instruments of war.

חֲשַׁבְיָה p.n. m. (esteemed by God).

חֲשַׁבְיָהוּ p.n. m. (the same).

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חֲשַׁבְנָה p. n. masc. (probably from חֲשַׁבְיָה).

חֲשַׁבְנְיָה p.n. m. (the same).

חָשָׁה (fut. יֶחֱשֶׁה to be silent, to rest (comp. חָרֵשׁ) hence, to be mute, dumb. Hiph. הֶחֱשָׁה to observe silence; but also causative, to silence some one (לְ); comp. חָסָה.

חַשּׁוּב p. n. m. (thinker, calculator).

חֲשׁוֹךְ (def. חֲשׁוֹכָא) Aram. masc. darkness.

חֲשׁוּפָא p.n. m. (uncovered, naked one).

חֲשׁוּקִים see חָשֻׁק.

חֲשַׁח (Aram.) to be necessary, useful, wanted; an abridged form from חַשְׁחַשׁ.

חַשְׁחוּת (const. ־חוּת) Aram. f. want, requirement.

חֲשֵׁיכָה see חֲשֵׁכָה.

חֻשִׁים p.n. m. (swiftness, the swift one). See חוּשָׁם.

חָשֹׁף see חָשֹׁף.

חָשַׁךְ (fut. יֶחְשַׁךְ) to be or to become obscure, dark, e. g. of the eyes (עֵינַיִם, הָרֹאוֹת) of the sun, the day, the stars, the earth (which is covered by locusts). Hiph. to darken; figur. to darken a counsel, to diffuse darkness.

חָשַׂךְ (fut. יַחְשֹׂךְ to withhold from (מִן) some one; hence, to deny, to deny oneself something; figur. to save, origin. to withhold from (מִן) danger; to spare, to save. Niph. to be spared, saved.

חָשֹׁךְ (only plur. חֲשֻׁכִּים) adj. masc. obscure (of position), i. e. to be low.

חֹשֶׁךְ (with suff. חָשְׁכִּי) m. darkness, obscurity; hence figur. of hell, a dungeon, a subterranean treasure; next, calamity, destruction, darkness of death, mournfulness; transf. to darkness of spirit, like in most modern languages.

חֹשֶׁכָה (from חֹשֶׁךְ) f. the same.

חֲשֵׁכָה (once חֲשֵׁיכָה; const. חֶשְׁכַּת. pl. חֲשֵׁכִים) f. darkness, obscurity.

חָשַׁל (Kal not used) a softer form of כָּשַׁל; hence, to be weak, staggering, lean, thin; the verb חָלַשׁ is only a transposition of חָשַׁל, the latter being the original. Niph. to be weakened, fatigued.

חֲשַׁל (Aram.) to cause to decay, to destroy.

חָשַׁם (not used), equiv. to כָּתַם to glitter; Aram. חֲשַׁם to be noble, distinguished.

חָשֻׁם p. n. m. (noble, distinguished, rich, one).

חֶשְׁמוֹן (riches), p.n. of a city in the territory of Judah.

חַשְׁמוֹנָה (the same) p.n.

חַשְׁמַל (formed from חֶשֶׁם with the diminutive termination ־ַל, like in חֲנָמַל, גַּרְמַל; with ה of motion

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חַשְׁמַלָה, pl. in the Talm. (חַשְׁמַלַיִם) glittering metal, quartz; later, illustrious being, an angel. Root חָשַׁם.

חַשְׁמַן (from חָשַׁם, formed with the termination ן־, compare אַשְׁמַן, חַרְצַן; plur. חַשְׁמַנִּים) m. noble, distinguished one, origin. shining one.

חָשַׁן (not used) equiv. to חָשַׁם to shine; hence, to be adorned, beautified.

חֹשֶׁן m. decoration, so called from its brilliancy, especially the brilliant breast-plate of the high-priest.

חָשַׂף (fut. יַחְשֹׂף) equiv. to חָסַף; 1) to peel off (of a tree); hence, to uncover, to expose; 2) to take away, to withdraw (water).

חֶשֶׂף (pl. const. חִשְׁפֵּי) masc. something separated, divided, division, herds (of goats).

חָשַׁק to attach (related to the root in נָשַׁק to kiss, and עָנַק); hence, generally, to attach oneself to something (from love); next, to have a desire; origin. an attachment. Pi. to attach, connect something. Pu. the pass. of Piel.

חֵשֶׁק (with suff. חִשְׁקִי) masc. desire, pleasure.

חֶשֶׁק (pl. חֲשׁוּקִים or חֲשֻׁקִים) m. that which is attached; hence, the fillets connecting the pillars of the temple.

חִשּׁוּק (pl. חִשֻּׁקִים) m. spoke, which connects the nave with the circle.

חָשַׁר (not used) equiv. to קָשַׁר to bind, to tie up, to collect: from which—

חִשּׁוּר (pl. יִדִּים) m. nave of the wheel that joins all the spokes.

חֲשָׁרָה (const. חֲשַׁרַת) f. close connexion (of the clouds) thick clouds.

חָשַׁשׁ (not used) equiv. to קָשַׁשׁ (connected with קַשׁ), to be hard, dry, sapless.

חֲשָׁשׁ m. straw, stubble. See קַשׁ. The form חֲשָׁשׁ is analysed from קַשׁ=חַשׁ.

חַת (after the form עַם in pause חָת; the analysed form is חַתַת; with suff. (חִתְּכֶם) m. fear, terror.

חַת (pl. חַתִּים) adj. m. terrified, affrighted.

חֵת p.n. (fright). From which חִתִּי, which see.

חָתָה (fut. יַחְתֶּה) to seize, lay hold of, e.g. fire from (מִן) the hearth); hence, חָתָה עַל to take and lay upon something.

חִתָּה (after the form סִבָּה) f. fright, fear. Root חַתַת.

חִתּוּל m. bandage of a wound.

חַתְחַתִּים (pl. חַתְחַתִּים) m. fright, terror. Root חַתַת.

חִתִּי (pl. חִתִּים) patron. from חֵת,

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name of a tribe dwelling in the vicinity of Hebron.

חִתִּית f. terror, only a secondary form from חִתָּה.

חָתַךְ (Kal not used) to cut, to part, equiv. to גָּזַר, and like it, transf. to decide, appoint. Niph. to be appointed, determined, decreed on (עַל) some one.

חָתַל (Kal not used) to fold, to bind. Pu. and Hoph. to be folded.

חֲתֻלָּה f. covering.

חֶתְלוֹן covered place, haunt, p.n. of a city in Syria.

חָתַם (fut. יַחְתֹּם) equiv. to חָטַם, to close up, hence חָ׳ בְּעַד, equiv. to סָגַר בְּעַד, to enclose something; transf. to seal up, sometimes with בּ, of that which is sealed up, or with which it is sealed; figur. to do something under seal, secretly, or to accomplish, fulfil (by seal). Niph. to be sealed up. Pi. to close up, enclose. Hiph. to shut up, to prevent.

חֲתַם Aram. the same, to seal.

חוֹתָם m. seal, seal-ring. See חוֹתָם.

חֹתֵם after the form שֹׁרֵק) m. perfection, completion. Root חָתַם.

חֹתֶמֶת f. seal-ring, signet.

חָתַן 1) to join in marriage, hence, חוֹתֵן, father-in-law, i.e. father of the wife; חֹתֶנֶת, mother-in-law. Hith. to intermarry, const. with אֵת, בְּ, לְ; 2) (not used) to circumcise, i.e. to fulfil the covenant of God by circumcision.

חָתָן (const. חֲתַן, with suff. חֲתָנוֹ, pl. חֲתָנִים m. bridegroom; חֲתַן דָּמִים, a husband of blood, signifies the newly circumcised child. See חָתַן II.

חֲתֻנָּה f. espousing, marriage, origin. connection, union.

חֶתֶף masc. spoil, robbery, concrete, robber.

חָתַף (fut. יַחְתֹּף) to rob, to snatch away, related to חָטַף, קָטַף.

חָתַר (fut. יַחְתֹּר) to break through (a wall), to break into (a house); (with accus.), to break through the waves, to row. The root is found again in בָּ־תַר, פָּ־תַר.

חָתַת (part. חַת, pl. חַתִּים, see adj.; fut. יֵחַת, pause יֵחָת, אֵחַת, with ה, אֵחַתָּה, to fear, to tremble, but always intrans. Pi. חִתֵּת, to frighten, to terrify, but also to be in fear, terror. Hiph. הֵחַת (fut. יַחֵת); for הַחִתֹּתִי occurs also (הַחְתַּתִּי), to terrify, to frighten, to humble. The form יְחִתֵּן, Hab. 2:17, is supposed to stand for יְחִתֵּן, so that the ן is a suffix.

חֲתַת see חַת.

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ט

ט is the ninth letter of the alphabet, hence, as a numeral, it signifies 9. The signification of the name seems to be a serpent, in reference to the shape. This consonant interchanges 1) with the other letters sounding *t*, e.g. טָבַל II. and דָּבַל; טָבַר and תָּבַר; טְוָא and דְּוָא; טוּר and דּוּר; טָעָה and תָּעָה; 2) with the dentals, especially ז, צ, and ש; e.g. טָבַח and זָבַח; טָבַל and שָׁבַל; טָבַע and צָבַע; טָעַן and צָעַן; נָטַר and נָצַר; טָפַח and צָפַח; טָהַר and זָהַר, צָהַר.

טָא (Kal not used) to drive, to push away (related to סָא), from which סְאטֵא, and זָע, from which זְעַזַע, herefrom טְאטֵא to sweep away, reduplicated from the simple form טָא.

טְאֵב Aram. equiv. to טוּב, Heb. origin. to shine, next to be joyful over (עַל) something

טְאטֵא see טָא.

טָב adj. (Aram.) good, right, agreeable.

טָבְאֵל p.n. m. (approved of God).

טָבוּל (pl. טְבוּלִים) m. turban, a tie, from טָבַל II., to tie, wind round.

טַבּוּר height, mountain, from טָבַר, to be hilly, high; hence, טַבּוּר הָאָרֶץ, height of the earth. See טָבַר.

טָבַח equiv. to זָבַח 1) to slaughter (cattle), especially for no holy purpose, but only for eating. For the former, זָבַח is used; 2) to kill (man).

טֶבַח (with suff. טִבְחָהּ) masc. 1) the slaughtering (of cattle and of man); figur. a meal prepared from that which is slaughtered; 2) p.n. m.

טַבָּח m. 1) cook, origin. a slaughterer of cattle; 2) executioner.

טַבָּח (Aram.) the same, like טַבָּח 2, Heb.

טַבָּחָה fem. cook-maid, formed from טַבָּח.

טִבְחָה f. 1) slaughter; 2) banquet. See טָבַח.

טִבְחַת (equiv. to טִפְחַת, spreading) p.n. of a city in Aram. Compare טַבָּת.

I. טָבַל (fut. יִטְבֹּל) to wet, to pour over; hence, to dive, to bathe, related to שָׁבַל. Niph. pass.

II. טָבַל (not used) to wind, wind round, wrap round; related to דָּבַל, or the root is in חָ־בַל, גָּ־בַל, from which טָבוּל.

טְבַלְיָהוּ p.n. masc. (one crowned by God).

טָבַע (fut. יִטְבַּע) 1) to impress, like טָבַע in the Talmud; 2) equiv. to

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צָבַע, to sink, to dive. Pu. to be sunk. Hoph. the same.

טַבָּעוֹת p.n. (impressions).

טַבַּעַת (pl. טַבָּעוֹת, const. טַבְּעוֹת) f. that which makes an impression; hence, seal, seal-ring; transf. to ring generally.

טָבַר (not used) to be raised, hilly, elevated; related to תָּבַר under תָּבוֹר; from which טַבּוּר. A later signification of טַבּוּר, rising of the belly, navel, proceeds from the same idea.

טַבְרִמּוֹן p.n. masc. (the goodness of Rimmon, a Syrian deity).

טַבָּת (probably from טַבְחַת, extension) p.n. of a city in the territory of Ephraim.

טֵבֵת m. name of the tenth month of the Jewish lunar year. According to modern researches, Tebet is identical with the Indian month *Tapas*, and signifies winter month.

טָהוֹר (const. טְהֹר, before makkaph, טְהָר־) adj. m. טְהוֹרָה, fem. clean, cleanly, in a physical sense, but also in a ritual and a moral sense; subst. cleanliness. The original signification is bright.

טָהַר (pause טָהֵר; fut. יִטְהַר) equiv. to צָהַר, to shine, to glitter; transf. to be pure, clean, in a physical, ritual, and moral sense. Pi. to cleanse, to pronounce as clean ritually and morally. Pu. pass. Hith. הִטַּהֵר and הִטָּהֵר, to cleanse oneself (ritually).

טֹהַר (with suff. טָהֳרוֹ, טֳהָרוֹ, masc. brightness, cleanliness, purification; הִשְׁבַּתָּ מִטֳּהָרוֹ thou hast diminished his splendour.

טָהֳרָה (formed from טֹהַר) f. cleanliness, purification; דְּמֵי טָ׳, blood of purification (of woman in childbed).

טוּא belongs to טְאטֵא. See טָא.

טְוָא (not used) Aram. equiv. to דְּוָא, to suffer, to be sickly, to fast; from which טְוָת.

טוּב (pret. טֹב, pl. טֹבוּ; fut. only formed from יָטַב) originally to be bright, like שָׁפַר; hence, to be serene, agreeable, lovely, cheerful. Hiph. הֵיטִיב, stands for הֵיטִיב, and belongs to יָטַב.

טוֹב adj. m., טוֹבָה) f. 1) good (according to the most manifold modifications as a verb), agreeable, kind, blooming, fresh, useful, abundant, great, benevolent, true, happy, etc., according to the context; 2) subst. the good, happiness, kindness, in which sense the m. as well as the f. is used; 3) p.n. of country beyond the Jordan (fame).

טוֹב אֲדֹנִיָּה p.n. masc. (fame of Adonijahu).

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טוּב masc. 1) goodness (of matter), good condition, beauty, excellence, joyfulness, happiness, etc.; 2) concrete, property, riches.

טוֹבִיָּה p.n. m. (the goodness of God).

טוֹבִיָּהוּ p.n. m. (the same).

טָוָה to weave, to spin; origin. to knit, related to צָוָה; from which מַטְוֶה.

טוּחַ (3 person pret. טַח for טָח) to plaister, to wash over. Niph. (inf. הִטֹּחַ) pass. related to טָחָה, and the root in בָּ־טַח.

טוּחוֹת see טֻחוֹת.

טוֹטֶפֶת (only pl. טוֹטָפוֹת) f. a band, a band on the forehead or round the arm, generally only that on the forehead; next, ornament generally. The form is contracted from טַפְטֶפֶת, and re-duplicated from טוּף.

טוּל (Kal not used) 1) to shake, to move about, to rock, from which טִלְטֵל; 2) to lift up, to lift away. Hiph. הֵטִיל, to carry, throw away, but also to lead, to send away, always proceeding from the original idea to lift. Comp. נָשָׂא. Pi. (reduplicated) טִלְטֵל to shake, to throw about. See טַלְטֵלָה.

טוּן (not used) Aram. to be muddy, soft (similar to סוּן Hebrew, from which סִין); from which טִין.

טוּף (not used) to tie, to wrap round, related to דָּוָה 2, and the root in עָ־טַף, from which טוֹטֶפֶת.

טוּר 1) (not used) to wait, hope for; comp. the root is in נָ־טַר: 2) to surround for the purpose of protecting, probably from the same original signification as in נָטַר to watch: 3) to arrange, to string together, as a secondary form of שׁוּר, תּוּר.

טוּר (pl. טוּרִים, const. טוּרֵי) m. 1) wall, from טוּר 2, to protect,: 2) row, from טוּר 3.

טוּר (def. טוּרָא) Aram. m. mountain, hill. The root is טְבַר, and טוּר arose from טְבָר=טְוָר (Heb. טָבוֹר, תָּבוֹר, comp. שְׁלָם, Heb. שָׁלוֹם), for which in Targum טַוָּר (Heb. טַבּוּר) occurs.

טוּשׂ (fut. יָטוּשׂ) to flee away. Aram. טוּס.

טְוָת (from טְוָא, like כְּנָת, קְצָת, מְנָת, from כְּנָא, קְצָא, מְנָא) Aram. f. the fasting, adv. fasting, during fast.

טָחָה (Kal not used) to push away, to shoot forward, to drive out, related to דָּחָה, but probably only equiv. to טוּחַ; next, to draw, to strain, synon. with מָשַׁךְ. Piel טִחֲוָה to shoot, from טָחָה with the ו interpolated for טִחָה or for טוֹחָה (Poel); hence, part. pl. const. מְטַחֲוֵי. Comp. שָׁחָה in Hithp.

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מָחָה (pl. מָחוֹת) fem. kidney, seat of contemplation, from מוּחַ, because the kidneys are covered with fat.

מָחוֹן a mill.

מָחוֹר see מָחוֹר.

מָחוֹת see מָחָה.

מוּחַ see מוּחַ.

מָחַן (fut. יִמְחַן) to grind (with a hand-mill); to grind the faces of the poor, i.e. to put them to shame, to degrade; to make the woman grind, i.e. to reduce her to work at the mill; מֹחֲנוֹת the grinding ones, i.e. the teeth.

מַחֲנָה f. mill, see מָחוֹן.

מָחַר (not used) to burn, to heat oneself, related to חָרַר, especially of the burning in the posteriors.

מָחוֹר (pl. מָחֹרִים, const. מְחֹרֵי) masc. inflammation and swelling in the posteriors; hence, fig. the shape which the diseased part assumes (hæmorrhoids). The Ketib has עָפָלִים. See מָחַר.

מִיחַ mas. rough-cast, plaster; from מוּחַ.

מִיט masc. clay, lime; the noun has arisen from the reduplicated form of מָאַ.

מִין (def. מִינָא) Aram. m. clay. See מוּן.

מִירָה (pl. מִירוֹת) f. 1) burgh, fortress, castle, orig. that which protects; hence, also a village of the nomades, or also a wall round the town; from מוּר 2.

מַל (pause מָל, with suff. מָלִי) masc. dew, from מָלַל to moisten, to bedew.

מַל (Aram.) the same.

מָלָא 1) to be torn in pieces, to hang down in tatters (comp. דַּל, זַל) from which to patch; 2) to be spotted, to be patched together.

מְלָאִים see מְלִי.

מָלָה (not used) equiv. to מָרָה to be young, fresh, blooming. Greek θάλλ-ειν.

מָלֶה (const. מְלֵה, origin. part. from מָלָה) m. young, tender, transf. to a lamb.

מַלְמָל see מוּל.

מַלְמֶלָה wandering, unstableness, from מָלְמַל under מוּל.

מְלִי (plur. מְלָאִים for מְלָיִים, comp. צְבִי, pl. צְבָאִים) masc. equiv. to מָלֶה a lamb, from מָלָה.

I. מָלַל (not used) to bedew, to moisten; next, to fall in drops, comp. מָלֵה to be full of sap, to be young.

II. מָלַל (Kal not used) to shadow, to cover, to shelter. Comp. צָלַל, from which it is formed. Pi. מִלֵּל to cover, to raft (like מְסִלָּה).

מְלַל (Aram.) the same; hence, Aph. אַמְלֵל to be shadowed.

מָלַם (not used) to press, to oppress.

מָלָם place of lambs, arose from מַל

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of מָלָה with ם־ as termination; hence, also for which מִלְאִים p.n. of a city in the territory of Judah.

מַלְמוֹן p. n. m. (the oppressor).

מָמָא (fut. יִמְמָא, inf. מְמָאָה) origin. to be obscure (in contrast to טָהַר to be bright); hence, to be dirty, in this sense related to זָהַם; next, transf. to be defiled, polluted: מָמָא בְּ to become unclean through something. Niph. 2 pers. plur. נִמְמֵאתֶם for מְמֵאתֶם to make oneself unclean, by (בְּ) something (idolatry, adultery). Pi. to defile, to disgrace, to dishonour, to declare as unclean (ritually). Pual pass. Hith. הִתְמַמָּא to defile oneself by (בְּ, לְ) something. Hoph. הָמְמָא pass.

מָמֵא (pl. מְמֵאִים, adj. masc. מְמֵאָה const. מְמֵאַת) f. unclean, morally or ritually, polluted.

מָמְאָה f. uncleanliness, defiling, anything unclean.

מְמֵאָה f. the same.

מָמָה (Kal, not used) obdurate, stubborn; hence, to be stupid, related to אָדַם. Niph. to be considered stupid.

מָמַן (fut. יִמְמֹן) to conceal, to hide; hence, to lay down something secretly (a net, a snare), with לְ, to conceal, to hide, from somebody. Niph. to hide oneself. Hiph. to preserve.

מָנָא (not used) to tie, to plait, twist, related to אָדַן. From which:—

מָנָא (with suff. מְנָאֵךְ) masc. basket, from מָנָא to twist. Comp. סַל after a similar etymology.

מָנַף (Kal, not used) to be covered with dirt, origin. to cover, wrap up. Pi. to soil, to begrime. The root is related to אָדַן.

מָעָה (Kal, not used) equiv. to תָּעָה to err about. Hiph. to lead astray.

מָעַם (יִמְעַם) to taste, to enjoy, transf. to feel, conceive; next also, to recognise, understand, as proved by the nouns מַעַם, טַעַם.

מְעַם (Aram.) the same; hence, Po. to give to taste, or to eat.

מַעַם (with suff. מַעְמִי) m. 1) taste, from מָעַם in its original signification; 2) in a moral sense, conception, understanding, insight; transf. to royal decree.

מַעַם (Arab.) the same as in Hebrew in signification 2.

מְעַם (def. מְעַמְּא) Aram. m. 1) taste; 2) insight, understanding, prudence, transf. to royal edict; שׂוּם מְעַם to issue an edict; בַּעַל מְעַם stadtholder, administrator of the royal commands.

I. מָעַן (Kal, not used) to thrust down (comp. the root דָּן, אָדַן and תָּן,

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signifying terror), hence Pu. טֹעַן be laid prostrate, with accus. of the instrument used.

II. טָעַן to load, to burden. Comp. צָעַן.

טַף (with suff. טַפִּי) m. collectively, those that trip in their walk, children, family, from טָפַף; טָפַל in Aram. is an extension of this root.

טָפָה (Kal, not used) equiv. to צָפָה to extend, to spread (related to פַּח); hence, Pi. 1) to spread out, to expand (the heavens like a tent); 2) to spread the hands over children, i.e. to swaddle. See מִטְפָּחַת under טָפַח.

טֶפַח (plur. טְפָחוֹת) masc. 1) hand's breadth, span, especially as a measure; טְפָחוֹת as an adv. a few spans, i.e. short, from which according to some טָפָה to carry on the hands, to rear; 2) corbel (in architecture) on which the beams rest.

טֹפַח m. hand's breadth, as a measure.

מִטְפָּחִים masc. pl. the nursing, rearing of children.

טָפַל (fut. יִטְפֹּל) to attach, to plaister; hence, to cover with something (with עַל), related to טָפַח, from which טִפֵּל plaister.

טִפְסַר (pl. טִפְסָרִים) m. an officer in the army, a colonel; the word is of foreign extraction.

טָפַף origin. equiv. to דָּבַב, to trip, hence, to walk slowly, used of the coquettish gait of a woman.

טָפַר (not used) Aram. equiv. to צָפַר Heb. to be pointed, or transf. to point, to pierce. The root is also found in חָפַר.

טֹפֶר (pl. טְפָרִין) Aram. masc. point, prickle, transf. to a nail; comp. צִפֹּרֶן.

טָפַשׁ to be stout, strong, related to פָּשַׁר, פָּתַר, transf. to be fat, later also transf. to be stupid, foolish, stubborn. Compare also דָּבַשׁ.

טָפַת p.n. f. (from טוּף=נָטַף, hence pearl).

טָרַר to push, to drive on; hence, transf. to the continuation of an action.

טָרַר (part. active plur. טָרְדִין, part. pass. טְרִיד) Aram. to push, drive away.

טָרָה (not used) equiv. to טָלָה to be young, fresh, blooming, sapful.

טְרוֹם (Ketib for טֶרֶם Ruth 3:14) equiv. to טֶרֶם which see.

טָרַח (Kal, not used) to take pains, to trouble oneself; hence, Hiph. הִטְרִיחַ to burden, with something heavy, Job 37:11, "also by watering he wearieth the thick cloud."

טֹרַח (with suff. טָרְחִי) masc. burden, trouble, painstaking.

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טָרִי (after the form עָנִי) adj. masc. טְרִיָּה f. fresh, moist, from טָרָה.

טָרַם see טֶרֶם.

טֶרֶם (formed from טר with the termination ם־, comp. בֶּרֶם, צֶלֶם, תֶּלֶם, from בַּר, צֵל, תֵּל) m. origin. hope, from טוּר I., next as an adv. expecting; hence, generally connected with the future: often connected with prepositions, like בְּטֶרֶם, מִטֶּט, etc. Sometimes טֶרֶם is connected with the pret. For טֶרֶם once in Ketib stands טְרוֹם.

טָרַף (fut. יִטְרֹף, once יִטְרַף) to tear to pieces; e.g. of the tearing to pieces (by a wild beast), of the tearing off of a leaf; comp. the root in חָתַר. Niph. pass. to be torn to pieces. Pu. the same; comp. also דָּרַב and δρεπ-ειν.

טָרַף (Kal not used) to satiate oneself; hence Hiph. to feed, to sustain; comp. τρέφ-ειν.

טֶרֶף (with suff. טִרְפִּי; const. plur. טִרְפֵי) m. 1) that which is torn, broken off; hence, a leaf (after its being torn off); next, booty, spoil; e.g. הָרֵי טֶרֶף mountains of spoil, when there are beasts of prey; 2) food, nourishment, from טָרַף not connected with signification 1).

טָרֶף adj. masc. to be fresh, sapful, young; from טָרַף. More likely טָרָף, Gen. 8:11, stands for מָטְרָף, comp. מְאֹמָן for אָמָן.

טְרֵפָה f. that which is torn (by wild beasts) of cattle (generally connected with נְבֵלָה.

טַרְפְּלָא p.n. of an Assyrian district where the Jews were exiled to, seat of Ταρπῆτες on the Maeotic gulf (Strabo I.7:57); hence gent. noun pl. טַרְפְּלָיֵא.

י

י Jod (יוֹד) is the tenth letter of the Alphabet, and its name as well as shape corresponds with its character; as a numeral it counts 10; at the beginning of a root, י is often a substitute for ו. It interchanges 1) with נ as a demi-vowel, e.g. יָאַר and נָהַר to stream; יָאָה and נָאָה to be appropriate; 2) with the palatines; e.g. יָשִׁישׁ and קָשִׁישׁ; יָשַׁר and פָּשַׁר; 3) with the gutturals. יָד=יוֹד hand.

יָאַב to long for, to desire (לְ) something; related to אָבָה and the root in תָּאַב.

יָאָה equiv. to נָאָה to be proper, suitable, with לְ of the person. See נָאָה.

יְאוֹר see יְאֹר.

יַאֲזַנְיָה p. n. m. (heard by God).

יַאֲזַנְיָהוּ p.n. m. (the same).

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יָאִיר p.n. masc. (the beautiful one), patron. יָאִירִי.

I. יָאַל (וָאַל); Kal not used) origin. to be weary, faint; hence transf. to be foolish, stupified; the root is also found in אֱוִיל. Niph. to appear foolish, to be stubborn.

II. יָאַל (וָאַל; Kal, not used) to will, desire, to wish: hence Hiph. to strive after something, to begin, to attempt, to undertake, to consent, etc., according to the context.

יָאַר (not used) equivalent to נָהַר to stream, flow along (with the idea of swiftness), origin. to shine, like in the Samaritan.

יְאֹר (with the ה of motion יְאֹרָה, pl. יְאֹרִים, once כְּאֹר for כִּיְאוֹר) m. river, stream, equiv. to נָהָר, especially of the Nile, the pl. used of the arms, branches, of the Nile. Root יָאַר if the name is not Egyptian.

יָאַשׁ (Kal not used) to give up something, to abandon, desist from something. Niph. נוֹאַשׁ to desist from (מִן) something, i.e. to give up; part. נוֹאָשׁ despairing. Pi. to despair of something. The original signification is as in חָדַל.

יְאוֹשִׁיָּה p. n. m.

יְאוֹשָׁיָהוּ p.n. m.

יְאָתְרַי p.n. m. (equiv. to יִתְרַי the rich one).

יָבָא belongs to מוּבָא; see מָבוֹא).

יָבַב (Kal not used) to rejoice, to exult; hence, to sound afar off; perhaps related to אָבַב in modern Hebrew, from which אֲבוּב flute; perhaps also, to lament, to howl. Pi. יִבֵּב to call out aloud, to shout.

יְבוּל m. produce, origin. that which is gathered into the house; perhaps from בּוּל, equivalent to יְבַל transf. to wealth, property.

יְבוּס firm soil, trodden down soil, (from בּוּס). Formerly a p.n. of Jerusalem; hence gent. יְבוּסִי the Jebusite, which stands sometimes for עִיר הַיְבוּסִי.

יִבְחָר p.n. m. (the chosen one).

יָבִין p.n. masc. (the one of understanding).

יָבִישׁ 1) p. n. masc. (deceiver, from בּוּשׁ); 2) source dried up, p.n. of a city in Gilead, on Wadi-Jabes (from בּוּשׁ).

יָבַל (Kal not used) to flow, to wave, to moisten (comp. יָבָל) related to בָּלַל, בּוּל, אָבֵל; figur. to proceed along; comp. נָזַל and אָזַל. Pi. (not used), to dissolve, to run out (of the matter of a wound). Hiph. הוֹבִיל, equivalent to הֵבִיא, הוֹלִיךְ to bring, to lead, to cause to go in solemn procession, to deliver presents. Hoph. הוּבַל pass. to be led, carried along.

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יָבַל (Peal not used), Aram. the same; hence Af. הֵיבִיל, like in the Heb. הוֹבִיל to lead, to bring.

יָבֵל (not used) to exult, to shout; related to יָבַב (יב).

יָבָל (pl. const. יִבְלֵי) m. 1) stream, river; 2) p.n. m. (wanderer, nomade).

יִבְלְעָם (devourer of people) p.n. of a city in the territory of Manasseh.

יַבֶּלֶת f. swelling (of cattle), wen, a wound that runs, formed from Piel.

יָבַם (not used) of uncertain derivation; יִבֵּם is only a denom. from יָבָם.

יָבָם (with suff. יְבָמִי) m. brother-in-law, brother of the husband, from which יִבֵּם, to perform the duty of a husband's brother, i.e. to marry his widow.

יְבָמָה (probably also יְבֻמָה, formed from the m. יָבָם) f. sister-in-law.

יַבְנְאֵל (erected by God) p.n. of a city.

יַבְנֶה (the same) p.n. of a Philistine city.

יִבְנְיָה p.n. m. (erected by God).

יִבְנְיָה p.n. m. (the same).

יָבַע (not used) equiv. to בּוּץ, to shine, to excel; from which, p.n. תִּבְעָה, which see.

יַבֵּק (discharging of a river, from בָּקַק; or for יַאֲבֵק from אָבַק, river of combat) p.n. of the present Wadi Serka, in the vicinity of the mountain of Gilead.

יְבָרְכְיָהוּ p.n. m. (blessed of God).

יָבֵשׁ p.n.; see יָבִישׁ.

יָבֵשׁ (fut. יִיבַשׁ, יִבַשׁ, pl. יִבְשׁוּ, inf. const. יְבֹשׁ and יִבְשָׁה) to be dry, parched, withered, seared. Pi. יִבֵּשׁ to make dry. Hiph. הוֹבִישׁ, to cause to wither (of fruit, plants), but always trans. Another Hiph. form הוֹבִישׁ, is derived from בּוּשׁ, according to the Aram. and signifies to be ashamed, to look pale; comp. הַלְבִּין.

יָבֵשׁ 1) adj. masc. יְבֵשָׁה, fem. dry, withered; 2) p.n. of a city (see יָבִישׁ), with ה mobile יָבֵשָׁה.

יַבָּשָׁה f. the dry (land), in contrast to the sea; hence also, dryness.

יִבְשָׁם p.n. masc. (the agreeable one).

יַבֶּשֶׁת f. the same, as יַבָּשָׁה. Both formed from the intensitive form.

יַבָּשְׁתָּא (def. יַבָּשְׁתָּא) Aram. fem. the same.

יִגְאָל p.n. m. (redeemer, avenger).

יָגַב (only part. יֹגֵב) equiv. to גּוּד, to dig, to plough; hence יֹגֵב, ploughman.

יָגֵב (for יָגִיב, comp. פֶּלֶס, יָגַע, for יְגִיעַ, פְּלִיס) masc. that which is ploughed (arable land).

יָגְבְּהָה (with ה mobile יָגְבְּהָה) p.n. of

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a place in the territory of Gad (high place).

יִגְדַּלְיָהוּ p.n. m. (reared by God).

יָגָה (Kal not used) to grieve, to weary oneself, related to יָגַע, from which, next, to be mournful, sad. Niph. נוֹגָה, to be afflicted; particip. נוּגָה f. (pl. נוּגוֹת, pl. const. m. נוּגֵי) for נוֹגָה (comp. מוּסָר for מוֹסָר); hence, Zeph. 3:18 "they that are sorrowful for (absent from) the solemn assembly." Pi. יִגָּה (fut. וַיַּגָּה) to afflict, to sadden. Hiph. הוֹגָה, to cause grief. הֹגָה 2 Samuel 20:13, belongs to הָגָה.

יָגוֹן (with suff. יְגוֹנָם) masc. grief, affliction.

יָגוּר (dwelling place) p.n. of a place in the territory of Judah.

יָגִיעַ 1) adj. masc. wearied, but also as subst. the wearied one; 2) exertion, fatigue (only const. יְגִיעַ); hence, that which is got by labour, e.g. a work, possession, wealth.

יְגִיעָה f. exertion, fatigue, labour.

יָגְלִי p.n. m. (the exiled).

יָגֵן belongs to גַּת. See גָּתַת.

יָגַע (fut. יִיגַע) origin. equiv. to יָגָה; hence, transf. to labour for (בְּ) something, to be wearied of (בְּ) a matter, to work indefatigably. Pi. to weary, to tire out. Hiph. to trouble, weary some one.

יָגָע m. that which is got by work, property, wealth.

יָגֵעַ (secondary form from יָגִיעַ) adj. m. tired, fatigued, troublesome.

יְגַר (not used) Aram. to accumulate, to heap up; related to אָגַר, Aram. זְגַר.

יְגַר (Aram.) m. heap, hill, heap of stones.

יָגֹר to fear; with מִפְּנֵי or the accus. that of which one is in fear; comp. גּוּר.

יָגֹר (יָגוֹר) adj. m. fearing.

יָד (const. יַד, with suff. יָדִי, יָדְכֶם) com. 1) origin. the limb which seizes, the hand; from יָדָה, equiv. to הָדָה to lay hold of, the dual יָדַיִם of the hands of the human body; the pl. יָדוֹת artificial hands, tenons, stays (of a throne), axle-trees; 2) transf. to power, might, help (by force), force, blow, punishment; 3) side (origin. hand) of a subject, e.g. side of a river; hence with prepositions לְיַד at the side, near by, also בְּעַד יַד, אֶל־יַד, עַל־יַד, עַל־יְדֵי; hence also יָדַיִם both sides, e.g. רְחַב יָדַיִם large on both sides; 4) place; dual, places; 5) hand-ful; hence, portion, part, especially, יָדוֹת transf. to times, e.g. so many times, as an adv.; 6) monument, origin. guide. The most manifold forms and

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phrases are joined with יָד, and must be rendered according to context, e.g. the hand is against (בְּ some one), i.e. to punish him; but also for some one to assist; the hand is heavy, i.e. rests heavily upon (אֶל) the hand of God is (i.e. rests) upon (עַל) some one; to turn the hand (אֶל, עַל) upon (הֵשִׁיב) some one; נָתַן יָד תַּחַת to give the hand, i.e. to conclude a matter by giving the hand; to subject oneself; יָד לְיָד from hand to hand, i.e. from generation to generation; בְּיַד through, by, with, before, at hand, etc.; כְּיַד according to the power, dignity; בֵּין יָדַיִם on the breast, comp. בֵּין עֵינַיִם, on the forehead; other forms will be found in verbs

יַד (def. יָדָא, with suff. יָדֵהּ, יָדֵהֹם, dual יָדַיִן) Aram. com. the same in the most manifold applications.

יְדָא (Peal not used) Aram. origin. to name, to pronounce, related to בְּטָא, hence transf. to 1) to pronounce, declare, confess; 2) to praise. Af. הוֹדָא, partic. מְהוֹדָא but also מוֹדָא to praise, to thank.

יְדַאֲלָה (the exalted one), p.n. of a city in the territory of Zebulun.

יְדַבָּשׁ p.n. m. (the sweet, agreeable one).

יָדַד (not used) orig. to join some one, to befriend, or to be connected with some one, to love; related to דּוּד; יְדִיד belongs to יְדִידָה.

I. יָדָה (imp. יְדֵה) to thrust down; more frequently in Pi. יִדָּה (inf. יְדוֹת) of the casting of lots, of the casting out of the horns of the Gentiles.

II. יָדָה (Kal not used) origin. to name, to pronounce; hence Hiph. הוֹדָה 1) to declare, confess, with עַל to make a confession of something; 2) to praise, i.e. the name of some one, or to proclaim loudly; hence to praise God, יי שֵׁם, הוֹדָה בְּשֵׁם, also construed with לְ. Hithp. הִתְוַדָּה 1) to confess of oneself, to repent, the object construed with the accus. or with עַל; 2) to praise, joined with לְ.

יְדוּ p.n. m. (the loving one).

יָדוֹן p.n. m. (the judge).

יְדוּעַ p.n. m. (the reputed one).

יְדוּתוּן p.n. masc. (the praised one); For which occurs also יְדָתוּן and יְדִיתוּן.

יַדִּי (Keri) p.n. masc. (the beloved one).

יָדִיד (const. יְדִיד) adj. m. יְדִידָה (pl. יְדִידוֹת) f. lovely, agreeable, orig. to be joined, from which subst. friend; the fem. pl. that which is beloved, loveliness.

יְדִידָה p.n. fem. (the beloved one)

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יְדִידוּת f. love, friendship (transf. to the object of love).

יְדִידְיָה p n. m. (beloved of God).

יְדָיָה p.n. m. (nominated by God).

יְדַיְאֵל p.n.m. (distinguished by God).

יְדוּתוּן see יְדִיתוּן.

יְדֻלָּף p.n. m. the poor one.

יָדַע (fut. יֵדַע, once יֵיְדַע, for יֵידַע) comp. in the Hiph. יֵיטִיב יֵילִיל; inf. abs. יָדֹעַ, (const. דַּעַת) orig. to perceive by the sight, to see; hence, to recognise, like שָׁמַע to perceive by hearing; טָעַם to perceive by tasting, but all three words are mostly applied to mental perceptions, without reference to the physical one. The significations in use are manifold: 1) to perceive (by seeing, touching, hearing); hence, to suppose, suspect, experience, to feel, to augur, to know, in consequence of physical perception, with בְּ to know by something; transf. to recognize one, also of conjugal cohabitation either of man or woman; 2) to distinguish, יָדַע בְּשֵׁם to point out by name, יֹדֵעַ acquaintance, friend; יָדוּעַ confidant; 3) to understand, to be wise, prudent; hence יוֹדֵעַ equiv. to חָכָם; from which, next, to know of, about something, with בְּ, עַל, also to search, inquire. Niph. נוֹדַע pass. to be or become known by physical means; hence, to feel, to experience, to suffer. Pi. to appoint. Pu. to be known; hence, מְיֻדָּע acquaintance. Po. to make known, to appoint. Hiph. הוֹדִיעַ (imp. הוֹדַע) to make known, with double accus.; to announce, with לְ of the person, to instruct, to reprove, to punish (i.e. to make some one know or feel, always causative from Kal). Hoph. to become known. Hithp. הִתְוַדַּע to make oneself known, to reveal oneself (אֶל) to some one.

יָדָע p.n. m. (one possessing knowledge).

יְדַע (fut. יְנַדַּע) Aram. the same; Af. הוֹדַע (fut. יְהוֹדַע) to make known, to announce.

יְדַעְיָה p.n. masc. one who possesses knowledge of God.

יִדְּעֹנִי (plur. יִדְּעֹנִים) m. 1) spirit of oracle, origin. the knowing one; 2) he who possesses the spirit of oracles. The form is from יָדַע, with the termination וֹן—.

יָהּ the poetic abbreviated name of יְהוָה, with the same signification as יְהוָה God, sometimes joined to יְהוִה or אֱלֹהִים; in proper nouns the form changes into יוֹ, יְהוֹ, etc.

יָהַב (imp. הָבָה, with the ה of motion הָבִי, f. הָבוּ, pl. הָבָה where the

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accent, on account of the ה, remains on the first syllable) to give, equiv. to נָתַן, from which next, to set, to lay, to impart, to set up, all proceeding from the sense of to give. Respecting הָבוּ see הוב.

יָהַב (part. pass. יְהִיב which is conjugated יְהִיבוּ יְהִיבַת) Aram. to give, to expose (the life), transf. to lay a foundation, to set down something, like in Heb. Hithp. אִתְיְהַב to be given, delivered up.

יָהַד (Kal, not used) denom. from יְהוּדָה or from the abbreviated form יְהוּד, but only Hith. הִתְיַהֵד to declare oneself a Jew, to become a Jew, to confess to Judaism. Similar formations occur in modern Hebrew.

יְהֵדְיָ p.n. m. (one that seizes).

יְהוֹא p.n. m. (the living one, from הָוָא).

יְהוֹאָחָז p.n.m. (God is the supporter).

יְהוֹאָשׁ p.n. m. (God is the donor).

יְהוּד Aram. 1) equiv. to יְהוּדָה, Judæa, the land of Judah; 2) like יְהוּדָה also as a designation of the Jewish people.

יְהוּדָה 1) p.n. m. (the praised one), hence the tribe so called after him, and later, the whole Jewish people: 2) designation of the territory which belonged to this tribe; hence, עִיר יְהוּדָה Jerusalem; later including the territory of the tribe of Benjamin, and ultimately used for the whole of Palestine.

יְהוּדִי gent. n. m. from יְהוּדָה, plur. יְהוּדִים and יְהוּדַיִם, f. יְהוּדִיָּה and יְהוּדִית, Jew, Jewess, i.e. citizen of the empire of Judæa: later, Jew, Hebrew, Israelite, as the general name of the people. יְהוּדִית also as an adv. signifies: in Hebrew, i.e. in the Hebrew language.

יְהוּדַאי (pl. יְהוּדָאִין, def. pl. יְהוּדָאֵי, יְהוּדָיֵא) Aram. the same.

יְהוּדִית p.n. f. (Jewess).

יְהוָה p.n. of the mighty God of the Hebrews. This name is formed from the fut. הָוָה to be, from which so many proper nouns are formed, and therefore signifies: the ever existing one, as God calls himself אֶהְיֶה אֲשֶׁר אֶהְיֶה in the 1st person. Properly the word should be pointed יְהֹוָה, but as this name was not allowed to be pronounced by the Jews on account of its sanctity, they pronounced instead of it אֲדֹנָי Lord, from which they took the vowel-points. With prefixes this name is sounded לַיהוָה, מֵיהוָה, בַּיהוָה, as if אֲדֹנָי stood; but if אֲדֹנָי follows, יהוה assumes the vowels of אֱלֹהִים, and is then pointed יְהוִה.

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יְהוֹזָבָד p.n. m. (presented by God).

יְהוֹחָנָן p.n. m. (graced by God).

יְהוֹיָדָע p.n. m. (beloved of God).

יְהוֹיָכִין p.n. m. (appointed by God).

יְהוֹיָקִים p.n. m. (established by God).

יְהוֹיָרִיב p.n. m. (God leads the cause).

יְהוּכַל p.n. m. (abls one).

יְהוֹנָדָב p.n. m. (God is benevolent).

יְהוֹנָתָן p.n. m. (God is the giver).

יְהוֹסֵף p.n. m. (the multiplier).

יְהוֹעַדָּה p.n. masc. (God is his ornament).

יְהוֹעָדִין p.n. m. (God is his diadem). The Keri has יְהוֹעַדִּין, which is the same.

יְהוֹצָדָק p.n. m. (God is just).

יְהוֹרָם p.n. m. (God is exalted).

יְהוֹשָׁבְעַת p.n. m. (God is the covenant), for which also יְהוֹשַׁבְעָה, which signifies the same.

יְהוֹשֻׁעַ p.n. m. (God is the help).

יְהוֹשָׁעַ p.n. m. (the same).

יְהוֹשָׁפָט p.n. m. (God is the judge).

יְהִיר adj. m. proud, haughty, overbearing. See יָהַר.

יְהַלְלְאֵל p.n. masc. (one who praises God).

יָהֳלֹם m. name of a precious stone, so called on account of its hardness. Root הָלַם equiv. to חָלַם to be hard, strong.

יָהַס (not used) to tread down, to stamp down with the feet; from which—

יַהַץ (with the ה of motion יַהְצָה, p.n. of a Moabite city (place), trodden down.

יָהַר (not used) equiv. to הָרַר, הָרָה, to be high; hence, Aram. Ithpe. אִתְיְהַר to exalt oneself, to be proud.

יוֹאָב p.n. m. (God is Father).

יוֹאָה p.n. m. (God is the helper).

יוֹאָחָז p.n. m. (God is the supporter).

יוֹאַל p.n. m. (one strong in will).

יוֹאָשׁ p.n. m. (God is the donor).

יוֹב p.n. m. (one who returns, from אוּב=יוּב).

יוֹבָב p.n. m. and the name of an Arabian people (one who rejoices, or dweller in the desert, after the Arab.).

יוֹבֵל (also יֹבֶל; pl. יוֹבְלִים) masc. 1) jubilation, shouting with joy, from יָבַל, to jubilate, to exult, in connection with קֶרֶן or שׁוֹפָר; horn or trumpet of shouting מְשֹׁךְ בְּקֶרֶן הַיּוֹבֵל, or also מְשֹׁךְ הַיּוֹבֵל (where קֶרֶן is omitted), to blow the horn of rejoicing; 2) horn of the jubilee, omitting קֶרֶן or שׁוֹפָר; hence שְׁנַת הַיּוֹבֵל the year of the jubilee horn, the fiftieth year, which was announced to the people by the jubilee horn. Sometimes יוֹבֵל alone stands for it, without שְׁנַת, and without קֶרֶן.

יוּבָל p.n. masc. (the rejoicer or the

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player on the timbrel, from יָבֵל) stands for יֹבֶל, and is formed like גּוּמָץ and others.

יוּבַל m. equiv. to יָבָל, stream, river, from יָבַל. The form is Aramaic.

יוֹזָבָד p.n. m. (God is the donor).

יוֹזָכָר p.n. m. (God excels in fame).

יוֹחָא p.n. m. (revived by God) perhaps an abbreviation from יוֹחָנָן.

יוֹחָנָן p.n. m. (God is gracious).

יוֹיָדָע p.n. m. (God is his friend).

יוֹיָכִין p.n. m. (appointed by God).

יוֹיָקִים p.n. m. (established by God).

יוֹיָרִיב p.n. m. (God leads his cause).

יוֹכֶבֶד p.n. f. (God is her fame).

יוּכַל p.n. m. (the able one)

יוֹם (pl. יָמִים, as from יָם, const. יְמֵי, seldom יָמִין, poetically יְמוֹת, dual יוֹמַיִם) com. day, either including the night, or in contrast to night; יוֹם is applied to signify a special day, e.g. day of fortune or misfortune, birth, festival, coronation, battle, judgment-day, or of any appointed time. As an adverb (origin. accus.) by day, בְּכָל יוֹם וָיוֹם, יוֹם וָיוֹם, יוֹם יוֹם, לְיוֹם בְּיוֹם, יוֹם בְּיוֹם, כָּל הַיּוֹם, day by day, daily; כְּיוֹם בְּיוֹם, as daily. With the def. article הַ, הַיּוֹם, it is almost an adverb, and signifies, to day, by day, at this time, at that time; בַּיּוֹם, on the day, immediately, recently; כַּיּוֹם now, this day; כַּיּוֹם הַזֶּה as now, as at this time, also, at this time; מִיּוֹם from the time, when, since. The plur. יָמִים, rare after the Aram. manner יָמִין is used to express "some." יָמִים indef. signifies, days, or also time indefinitely; also a year, e.g. זֶבַח הַיָּמִים the yearly offering; מִיָּמִים יָמִימָה from year to year. As to the derivation יוֹם or יָם it is primitive, without any verbal root.

יוֹם (def. יוֹמָא, pl. יוֹמִין, const. יוֹמָת, יְמֵי, def. יוֹמַיָּא) Aram. the same.

יוֹמָם (from יוֹם, with the termination ־ָם, comp. רֵיקָם) adv. by day, daily, the whole day.

יוּן (not used) to ferment; hence, יַיִן, from יוּן, after the form בַּיִת from בּוּת.

יָוֵן (const. יְוֵן) masc. mire, a slough, pool; hence, יְ׳ מְצוּלָה deep mire; טִיט הַיָּ׳ miry clay, formed from יוּן, on account of the rising of the pool. Comp. טִיט.

יָוָן 1) p.n. m. (the young one), next, the name of a people and country, Ionia, Greece; an Ionian, a Greek, e.g. מֶלֶךְ יָוָן, of Alexander. The Hebrews called the Greeks, Ionians; 2) name of a city in Arabia.

יוֹנָדָב p.n. m. (God is munificent).

יוֹנָה (pl. יוֹנִים) f. 1) a dove; בְּנֵי י׳,

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a young dove; יוֹנָתִי, my young dove, term of caressing. Another יוֹנָה, see under יָנָה; 2) p. n. of a well-known prophet.

יְוָנִי patron. from יָוָן, pl. יְוָנִים Greeks, Ionians; בְּנֵי הַיְוָנִים the Greeks.

יוֹנֵק (origin. part.) m. 1) suckling; 2) young branch, as being a suckling offspring of the tree.

יוֹנָקֶת fem. offspring, sprout, young branch.

יוֹנָתָן p.n. m. (God is the giver).

יוֹסֵף p. n. masc. (multiplier) בֵּית י׳, בְּנֵי י׳, also יוֹסֵף alone for Ephraim and Manasseh, as the progeny of Joseph, and later for the ten tribes, and also for the whole of Israel.

יוֹסִפְיָה p.n. m. (God is the multiplier).

יוֹעֵאלָה p.n. m. (the useful one).

יוֹעֵד p.n. m. (God is the witness).

יוֹעֶזֶר p.n. m. (God is the help).

יוֹעָשׁ p.n. m. (God is the assembler).

יוֹצָדָק p.n. m. (God is just).

יוֹצֵר (origin. a part.) m. origin. one that forms things generally; next, 1) potter, collect. the potters, כְּלִי הַיּוֹצֵר potter's vessel. But it is also applied to one who works at stones to form something; 2) creator, as being the former of things. See יָצַר.

יוֹקִים p.n. m. (God is the reviver).

יוֹרֶה (for מְיוֹרֶה) m. 1) the fertilizing rain, from הוֹרָה, in contrast to מַלְקֹשׁ; 2) יוֹרֶה p.n. m. one born in autumn, otherwise חָרִיף.

יוֹרַי p.n. m. (the same as יוֹרֶה).

יוֹרָם (God is exalted).

יוּשַׁב חֶסֶד p.n. m. (one to whom homage is paid).

יוֹשִׁבְיָה p.n. m. (one who dwells with God).

יוֹשָׁה p.n. m. (able one).

יוֹשַׁוְיָה p.n. m. (God is sufficient).

יוֹשָׁפָט p.n. m. (God is judge).

יוֹתָם p.n. m. (God is perfect).

יוֹתֵר (also יֹתֵר after the form שׂוֹרֵק) m. the superfluous, the remainder (from the necessary supply); hence, gain, advantage, preference; as an adv. more; מִן י׳ more than, besides (see יָתַר); יוֹתֵר שֶׁ besides that.

יוֹתֶרֶת f. that which remained, hanging over; generally, with the addition מִן הַכָּבֵד, הַכָּבֵד, עַל הַכָּבֵד to signify the flap which hangs over the liver or the midriff.

יָזָה (not used) to assemble, after the Arab.

יְזִיאֵל p.n. m. (God is the assembler).

יִזְיָה for יְזִי־יָה) p.n. m. (the same).

יָזִיז p.n. masc. the prominent one, from זוּז.

יִזְלִיאָה p.n. m.

יְזַנְיָה p.n. m. (God hearkens).

יְזַנְיָהוּ p.n. m. (the same).

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יָם see זָמַם.

יָן see זוּן, אָוַן.

יָעַע (not used) equivalent to זוּעַ, to run, to drip, to drop; from which:—

יָעַע m. the sweat running from the body; יָעַע may have been formed from זוּעַ and equiv. to זָעָה, so that the root יָעַע is dropped.

יְעָרָה p.n. m. (native one, denizen).

יְעָרְיָה p.n. m. (he who dwells with God).

יִזְרְעֶאל (also עֶא—) 1) p.n. masc. (God is the planter); 2) p.n. of a city where Ahab resided, in the vicinity of which there was a valley called עֵמֶק יִזְרְעֶאל. Gent. יִזְרְעֶאלִי—, f. יִזְרְעֶאלִית—, or יִזְרְעֵאלִית—.

יָחַד (fut. יִיחַד) equiv. to אָחַד to join, to be united, origin. to be like one, with (אֶת, בְּ) somebody. Pi. יִחֵד to join, to unite oneself. The original idea lies in אֶחָד, as יָחִיד shews.

יַחַד m. union, connection; hence as an adv. together, in common with, jointly; or of time, simultaneously, with סָבִיב around altogether.

יַחְדָּו (also יַחְדָּיו) adverb for יַחַד, formed from יַחַד, in the same manner as לְבַדּוֹ, בָּדָד. In reference to its signification it is used as an adverb, like יַחַד together, altogether, at the same time, at the same place.

יְחִדּוֹ (for יַחִידוֹן) p.n. m. (the united one).

יְחַדְיָאֵל p.n. m. (rejoiced by God).

יְחַדְיָהוּ p.n. m. (the same).

יְחוּאֵל p.n. m. (revived by God).

יַחֲזִיאֵל p.n. m. (seer of God).

יַחֲזִיָה p.n. m. (the same).

יְחִזְקְאֵל p.n. masc. (strengthened by God); comp. יְחִזְקִיָה.

יְחִזְקִיָה p.n. m. (the same).

יְחִזְקִיָהוּ p.n. m. (the same).

יַחְזְרָה p.n. m. (the returner).

יְחִיאֵל p.n. m. (he who lives in God), patron. יְחִיאֵלִי.

יָחִיד (pl. יְחִידִים) adj. m. יְחִידָה fem. only one, single one, without an associate or fellow, e.g. of an only son, an only daughter; pl. יְחִידִים single ones, scattered ones; יְחִידָה the only one, life.

יָחִיל adj. m. (a lengthened form of יָחֵל) waiting, hoping.

יָחַל (Kal not used) equiv. to חוּל to wait, to hope; hence, Pi. 1) to long, to hope for (לְ, אֶל) some one, to trust in some one; 2) to give hope. Hiph. הוֹחִיל to long, to wait for (לְ) something, to have hopes, expectations. Niph. נוֹחַל (fut. יִיָּחֵל) to expect, to abide.

יַחְלְאֵל p.n. masc. (waiting upon the Lord), patron. לְאֵלִי—.

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יָחַם an extended form from חַם to be warm, glowing, figur. to become ardent, to conceive; hence, the form יֶחְמָתְנִי from יָחְמָה, and the pl. יֶחְמוּ. Pi. to conceive. See חָמַם.

יַחְמוּר m. (a species of stag or hart, of a reddish colour). Root חָמַר.

יַחְמַי p.n. m. (protector).

יָחַף (not used) to be bare, naked; related to חָף, transf. to be bare-footed.

יָחֵף adj. m. bare-footed.

יַחְצִיאֵל (allotted by God) patronym. יַחְצִאלִי.

יַחְצִיאֵל p.n. m. (the same).

יָחַר see אָחַר.

יָחַשׁ (not used) to sprout, to originate, formed from וָחַשׁ. Hith. הִתְיַחֵשׂ, see under יָחַשׂ.

יַחַשׂ m. tribe, family, generation, from יָחַשׁ to sprout; hence, סֵפֶר הַיַּ׳ book of generations, genealogical registry. From which denom. הִתְיַחֵשׂ to inscribe oneself in the genealogical books, and from which the inf. noun is הִתְיַחֵשׂ inscription in such registers; or as an adv. according to genealogical register.

יַחַת (from יְחָדָת) p.n. m. (union).

יָטַב (only fut. יִיטַב, יֵיטַב, once תֵּיטְבִי, the pret. is taken from מוּב) equiv. to טוּב to be bright, to be beautiful; hence, transf. to be joyful, with לֵב; comp. צָהַל שָׂמַח to be pure, good, especially to be morally good, יִיטַב לִי it will be well with me; יַיטַב בְּעֵינֵי ה׳ it pleased some one; seldom const. with לִפְנֵי, or לְ. Hiph. הֵיטִיב (fut. יֵיטִיב, יְטִיב, once יֵייְטִיב) to make beautiful, pleasant, good, right, also in a moral sense. The inf. הֵיטַב is used as an adverb, good, proper, careful, etc.

יְטַב (fut. יִיטַב) Aram. the same; with עַל, to be kind to some one.

יָטְבָה (beautiful town) p.n. of a place.

יָטְבָתָה (the same, comp. Agathopolis) p.n. of a place in the desert, which abounded in brooks.

יָטְבָתָה (also יוֹטְבָה, probably =יִטְבָה equiv. to יָטְבָה) p.n. of a place in the territory of Judah.

יְטוּר (Nomade village) p.n. m.; next, designation of a tribe of the people of the Itureans; their territory, Itures, was on the lake Tiberias.

יַיִן (const. יֵין) masc. wine, בֵּית הַיַּיִן wine-house. If יוּן "to ferment," is the root, יַיִן bears analogy to חָמֶר; but it is probable that the primitive form (יִין) is not of a Semitic derivation.

יְךָ once for יַד, which see.

יָכַח (Kal, not used) to be strong, firm (in Arab. transf. to make firm).

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From which Hiph. הוֹכִיחַ 1) to confirm, figur. to prove, to justify; 2) to arbitrate, to decide, in a court of justice; 3) to punish, to reprove, and many other modifications, according to the context. Hoph. to be reproved, punished. Niph. נוֹכַח 1) parties respectively attempting to prove their cause; 2) to be punished, נוֹכַחַת 2 pers. pret. thou art punished, judged. Hith. הִתְוַכַּח respectively to plead a cause; different to נָכַח, from which נֹכַח and נָכוֹחַ.

יְכִילְיָה (Ketib) p.n. m. (rendered able by God).

יָכִין p.n.m. (firm, strong one), patron. יָכִינִי.

יָכֹל (also יָכוֹל; fut. from Hoph. יוּכַל, inf. יָכוֹל, const. יְכֹלֶת) to contain, to comprise, to endure, to be able, equiv. to כּוּל, הָכַל Aram. כְּהֵל; hence, to be able (with the accus. or the inf. following, with or without (לְ), physically or morally; hence also, to conquer, to prevail over (לְ) some one.

יְכֹל, יְכֵל (fut. יִכֹּל and יוּכַל) equiv. to יָכֹל to be able, to prevail.

יְכָלְיָה p.n. f. (enabled by God).

יְכָלְיָהוּ p.n. f. (the same).

יְכָנְיָה p.n. m. (appointed by God).

יְכָנְיָהוּ p.n. m. (the same).

יָלַד (fut. יֵלֵד, inf. יָלֹד, const. לֵדָה and לֶדֶת, once לַת) to bear, to bring forth, to beget (of man and beast); hence, figur. to create, to form, to nominate, also to lay eggs: יוֹלֵדָה she that bears, i.e. a mother. Niph. נוֹלַד to be born, with אֶת before the object. יִלֵּד to assist in bearing, of the midwife. Pu. יֻלַּד (יוּלַד) to be born. Hiph. הוֹלִיד 1) once, to cause to be born, i.e. to fructify; 2) to beget (of the father). Hoph. like Pu.; hence, הֻלֶּדֶת or יוֹם הֻלֶּדֶת birth-day. Hith. הִתְיַלֵּד origin. a denom. from תּוֹלְדוֹת (סֵפֶר) to inscribe oneself in the genealogical register. Comp. הִתְיַחֵשׂ.

יֶלֶד (plur. יְלָדִים, const. יַלְדֵי, and יִלְדֵי) masc. that which is born; hence, a child; of beasts, the young; יֶלֶד נָכְרִים strangers' children; next, youth, generally.

יַלְדָּה (from יֶלֶד) fem. origin. *nata*; hence girl.

יַלְדוּת fem. age of יֶלֶד youthful age, boyhood; concrete, youth, generally.

יִלּוֹד (after the form יִסּוֹר, שִׁכֹּר, גִּבּוֹר) m. one that is born.

יָלוֹן p.n. masc. he that tarries over night.

יָלִיד (const. יְלִיד, const. pl. יְלִידֵי) m. one that is born, יְ׳ בַּיִת οἰκογενήε, one born in the house, a slave;

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but also, son, like יָלָד descendent, progeny.

יָלַד (only fut. יֵלֵד, imp. לֵד, inf. לֶדֶת, but pret. of Kal, Niph., Pi., and Hith. belong to הָלַד) equiv. to הָלַךְ to go, which see. Hiph. הוֹלִיד and הֵילִיד to cause to go, to lead; of things, to carry away; figuratively, to destroy, of the water, to become shallow. See הָלַד.

יָלַל (Kal not used) equiv. to אָלַל to wail, to lament; hence, Hiph. הֵילִיל (fut. יֵילֵיל, יְהֵילִיל) to attune lamentations. The noun תּוֹלָל belongs to תָּלַל II., הוֹלֵלוּ under הָלַל, שׁוֹלָל under שָׁלַל.

יְלַל m. howling (of beasts); hence, of the howling in the desert.

יְלָלָה (const. יִלֶּלֶת) f. lament, wailing.

יָלַע (rare) to pronounce incautiously, equiv. to לָעָה, which see.

יָלַף (not used), to attach; transf. to cling, to adhere firmly; comp. לָוָה, אָלַף.

יַלֶּפֶת f. a scab.

יָלַק (not used), equiv. to לָקַק to lick off, to eat off.

יֶלֶק m. a species of locust, originally that which nibbles off. Perhaps יֶלֶק is formed direct from לָקַק.

יָם (from יָמַם; const. יַם and יַם with ה mobile יַמָּה, pl. יַמִּים) m. the sea, the ocean; next, generally, great rivers, as the Nile and the Euphrates; transferred to the West, on account of the Mediterranean being west of Palestine; hence, רוּחַ יָם west wind; פְּאַת יָם west side; יָמָּה towards the west; מִיָּם from the west; the compounds of יָם, with pp.nn. of certain seas and oceans, see under סוּף, עֲרָבָה, פְּלֶשֶׁת, מֶלַח, בִּקְעַת, מִצְרַיִם; besides this occurs also הַיָּם הַגָּדוֹל הָאַחֲרוֹן the great, uttermost sea, i.e. the Mediterranean; הַיָּם הַקַּדְמֹנִי the Eastern sea, i.e. the Dead Sea; comp. also נָחְשֶׁת.

יָם (def. יַמָּא) Aram. the same.

יָם belongs to יָמִים, יָמוֹת, see יוֹם.

יָם (only pl. יַמִּים) masc. a hot well, from יוּם, equiv. to חוּם, so that יַמִּים is synom. with חַמִּים Therma, hot wells being found in this district, (the Author. Version renders it "mules").

יְמוּאֵל p.n. m. (light of God, from יָם, equiv. to יוֹם).

יְמִימָה p.n. f. (dove, after the Arab. form.)

יָמִין (const. יְמִין) masc. 1) the right side (from יָמַן, origin. to be firm, strong, which see), e.g. שׁוֹק יָמִין, יָד—, יֶרֶךְ—, עַיִן— right shank, eye, thigh, hand, especially, the right hand, transf. to, on the right, i.e. the south, מֵימִין southern; 2)

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transf. to fortune, as the right side is the sign of luck; if not, יָמַן, in this sense, equiv. to מָנָה, signifies, to make happy; 3) p.n. m. the happy one, patron. יָמִינִי; from which denom. Hiph. הֵימִין, הֵמִין, הֶאֱמִין to turn (the face) to the right, particip. מַיְמִין in contrast to הִשְׂמְאִיל.

יְמִינִי (formed from יָמִין) origin. adj. m. right, fortunate, mostly in the derivation of the gen. from בִּנְיָמִין, where יָמִין generally is separated from בֶּן, or בֶּן is entirely omitted, e.g. בֶּן־הַיְמִינִי, בֶּן־יְמִינִי.

יִמְלָא p.n. m. (one that fulfils).

יִמְלָה p.n. m. (the same).

יַמְלֵךְ p.n. m. (ruler).

יָמַם (not used) 1) equiv. to הָמַם to roar, of the roaring waves, from which יָם, which see; 2) equiv. to חָמַם, from which יְמִימָה.

יָמַן (not used) 1) equiv. to אָמַן to support, to make firm, or to be firm, strong; 2) equiv. to מָנָה to make happy; for the denom. הֵמִין, see under יָמִין.

יִמְנָה p.n. m. (the fortunate one).

יְמָנִי (from the old form יָמָן) adj. m. יְמָנִית f. on the right, in contrast to the left.

יִמְנָע p.n. m. (the reserved one).

יָמַר (Kal not used) equiv. to מוּר to change, to exchange: hence, Hiph. הֵימִיר to exchange, if הֵימִיר does not stand for הֵמִיר.—Hith. הִתְיַמֵּר to exchange oneself with somebody, (בְּ) to take some one's place; if in בִּכְבוֹדָם תִּתְיַמָּרוּ (Isa. 61:6) "in their glory you shall supersede them," does not stand for הִתְאַמֵּר (Ps. 94:4).

יִמְרָה p.n. masc. (the rebellious one).

יָמַשׁ (Kal not used) to feel, to grope, only Hiph. (Ketib) הֵימִישׁ to cause to grope. See מָשַׁשׁ.

יָנָה (fut. יִינֶה, part. f. יוֹנָה) to oppress, to exact, synom. with עָשַׁק, חָמַס, שָׁדַד, it is also the active of עָנָה II. inasmuch as י is connected with the palatines ח, ע, נ; hence, הָעִיר הַיּוֹנָה the oppressive city; חֶרֶב הַיּוֹנָה the oppressive sword, and with the omission of חֶרֶב; e.g. הַיּוֹנָה (הַחֶרֶב) חֲרוֹן; נִינָם יָחַם we will oppress them altogether. Hiph. הוֹנָה (fut. יוֹנָה) to press hard, transf. (like עָשַׁק) to cheat, to deceive. יוֹנָה as a noun, belongs to יוּן.

יָנוֹחַ (place of repose) p.n. of a place on the borders of the tribes of Ephraim and Manasseh.

יָנוּם (probably for יָנוּן propagation, transplanting) p.n. of a place in the territory of Judah.

יָנוּס (place of refuge), p.n. of a

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place; it stands for יָנוּם in the Keri.

יָנַח belongs to הֵנִיחַ, see נוּחַ.

יְנִיקָה f. sprout, branch. See יוֹנֶקֶת.

יָנַק (fut. יִינַק) to suck (at the breast); origin. to moisten (comp. נָקָה to drink); transf. to enjoy, e.g. שְׁפַע יַמִּים of the abundance of the seas; יוֹנֵק suckling. Hiph. הֵינִיק to suckle; hence particip. f. מֵינֶקֶת (with suffix מֵינִקְתִּי) wet-nurse, nurse; but also to cause to enjoy, causative from Kal.

יַנְשׁוּף (יַנְשֹׁף) m. according to tradition, night-bird, the owl; according to others, a bittern, from נָשַׁף to blow.

יָסַד (fut. יִסַּד for יִיסַד, infin. יְסוֹד) origin. to set; comp. the intrans. סוּד to sit; transferred to found. Niph. נוֹסַד; 1) to sit down (in order to consult); comp. סוֹד seat (for consultation); hence generally, to take counsel; 2) to be founded. Pi. יִסַּד to found, also with accusative of the material of which the foundation is laid; fig. to arrange, to appoint. Pu. to be founded. Hoph. הוּסַד the same; hence the infin. the founding; מוּסָד that which is perfectly founded. See סוּד.

יְסַד m. foundation (of a thing), beginning.

יְסוֹד see יְסוֹדוֹת.

יְסוֹד (pl. דוֹת, דִים) m. foundation, e.g. of the altar, house, world, fortification; fig. the distinguished one.

יְסוֹדָה f. foundation, origin.

יְסוֹר (after the form יְלוֹד, גְּבוֹר) m. master, instructor, guide; according to others, יְסוֹר is the fut. of Kal, from יָסַר, which see.

יָסוּר (plur. with suff. יְסוּרַי Ketib, formed from סוּר) masc. one that turns away, revolts.

יָסַךְ (only fut. יִיסַךְ, which only stands for יִוסַךְ), see סוּךְ and נָסַךְ.

יְסֻכָּה p.n. f. (one that watches, observes).

יְסֻמַכְיָהוּ p.n. m. (God is the supporter).

יָסַף (only pret., probably the imp. סָפוּ and inf. סְפוֹת, with a fem. termination as in זְמוֹרֹת, חֲנוּ, שְׁמוֹת) equiv. to אָסַף to gather; hence, to add, to multiply, with עַל or אֶל and לְ, with inf. following, to repeat, to continue. Niph. נוֹסַף to increase, to add, with עַל; נוֹסָפוֹת additions. Hiph. הוֹסִיף (fut. יוֹסִיף apoc. יוֹסֵף) like Kal. The forms יֹאסֵף, יֹאסִף, יֹאסִיף, are the same as יוֹסִיף, and arose from the original identification with the root אָסַף.

יְסַף (Aram.) the same; hence Hoph.

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(after the Hebrew form) הוּסַף to be added.

יָסַר (part. יֹסֵר, fut. יִסֹּר for יִיסֹּר, like יִסַּד for יִיסַּד; hence 1 pers. אֶסֹּר for אִיסֹּר, with suff. אֶסֳּרֵם Hos. 10:10) to chastise, to punish, origin. to bind, related to אָסַר; figur. to instruct. Niph. נוֹסַר to be chastised, next figur. to be instructed, to take instruction. Pi. יִסַּר (fut. יְיַסֵּר, inf. also יַסֹּר and יַסְּרָה) to punish, to chastise, to exhort, to reprove, to instruct; יִסַּר מִן to warn off. Hiph. הִיְסִיר (comp. הִיְשִׁיר), fut. אַיְסִיר like the Pi. Nithp. נִוַּסֵּר to allow oneself to be admonished, a mixed form of Niph. and Hith.

יָסַת belongs to הִסִּית, see סוּת.

יָע (pl. יָעִים) m. shovel, used to remove the ashes from the altar, from יָעָה.

יַעְבֵּץ 1) p.n masc. (one that causes grief), according to 1 Chronicles 4:9, 10; 2) name of a place in Judah.

יָעַד (fut. יִיעַד) to appoint (of time or place), to pronounce (sentence of punishment); transf. to choose for a wife, see עוּד. Niph. נוֹעַד mutually to appoint; hence to meet with (לְ, אֶל) some one, to meet (somewhere) against some one (עַל), of conspirators. Hiph. הוֹעִיד to appoint some one, summon before a court of justice. Hoph. to be appointed, judged.

יָעְדוֹ p.n. masc. (a free-booter, an enemy). In the Ketib for which stands—

יָעְדִּי p.n. m. (the same).

יָעָה origin. to sweep together, thus like אָסַף used to express, to take away. From which יָע.

יְעוּאֵל p.n. m. (removed by God).

יְעוּץ p.n. m. (adviser, admonisher); comp. Εὔβουλος.

יָעוֹר (pl. יְעוֹרִים, only in the Ketib) m. equiv. to יַעַר forest.

יָעוּר p.n. m. (a dweller in the forest).

יְעוּשׁ p.n. m. (gatherer). See יְעִישׁ.

יָעַז (only נוֹעָז part. Niph.) belongs, according to Rashi, to נָעַז, equiv. to לָעַז; נוֹעָז is according to him a noun for לוֹעָז; but more correctly, according to Kimchi and Targ. for נָעָז; from עָזַז, which see.

יַעֲזִיאֵל p.n. m. (comforted by God), for which also עֲזִיאֵל.

יַעֲזִיָּה p.n. m. (the same).

יַעֲזֵר (also יַעְזֵר hedge) p.n. of a city of Gad, on the border of the Ammonites.

יָעַט equiv. to עָטָה to wrap up, to clothe, only יְעָטַנִּי Isa. 61:10, if this is not a mixed form of the pret. and fut. from עָטָה.

יְעַט (Aram.) equiv. to יָעַץ Hebrew,

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origin. to impress, to confirm; hence, to resolve, to take counsel. יָעַט part. counsellor, royal officer. Ithpa. אִתְיָעֵט to take counsel mutually, to resolve upon something in common.

יְעִיאֵל p.n. m. (removed by God).

יָעִיר p.n. m. (inhabitant of the forest), in Ketib יָעוּר.

יְעִישׁ p.n. m. (assembler), in Ketib, for Keri יְעוּשׁ.

יַעְכָּן p.n. m. (the sad one).

יַעַל (in בְּלִיַּעַל, contracted from בְּלִי יַעַל) height. See בְּלִיַּעַל.

יָעַל (not used) equiv. to עָלָה to rise, to ascend, to climb up, from which יַעַל and יָעֵל, יַעֲלָה, if these are not formed from עָלָה: 2) to be high, valuable, useful; hence Hiph. of הוֹעִיל II. to be useful, to render valuable; with לְ of the person or object, to make profit.

יָעַל (only pl. יְעֵלִים, const. יַעֲלֵי) m. 1) originally the climber up; hence chamois, wild goat; 2) p.n. f. (wild goat).

יַעֲלָה (const. יַעֲלַת) f. 1) wild goat, chamois; next, a designation of womanly grace: 2) p.n. m. also יַעֲלָא (climber).

יַעֲלָם p.n. m. (concealer).

יָעַן (not used) equiv. to עָנָה to wail, lament, especially of the wailing of the ostrich (also נְעַם Aram. related to נָאַם, origin. to wail; hence, נַעֲמָא ostrich), from which יַעֲנָה, יָעֵן.

יַעַן (from עָנָה) m. origin. sentence (equiv. to מַעַן, also from עָנָה), plan, object, purpose; but generally as a prep. and conjunct. on account, because, proceeding from the original idea: view, purpose.

יָעֵן (after the form יָעֵל, plur. יְעֵינִים) epic. ostrich, so called from his wailing cry in the desert.

יַעֲנָה f. (the same, generally בַּת הַיַּעֲנָה, pl. בְּנוֹת הַיַּ׳) to designate the female ostrich.

יַעֲנַי p.n. m. (wailer, crier).

יָעַף (fut. יִיעַף) 1) to be faint, wearied, tired, equiv. to עוּף, from which עָיֵף. 2) transposed from יָפַע to shine, only in תּוֹעֶפֶת and perhaps also in מֻעָף בִּיעָף. Hoph. הוּעָף to be wearied, perhaps also from signif. II. to be illumined, to be shone upon.

יָעֵף (pl. יְעֵפִים) adj. m. faint, wearied, fatigued, tired.

יְעָף m. weariness, wearying (or swift) flight, only Dan. 9:21, if the orig. signification "lustre" is not to be preferred.

יָעַץ (fut. יִיעַץ) origin. to confirm, to resolve; hence 1) to fix (the eyes) upon (עַל) something firmly, to resolve (a plan, device) against (עַל,

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אֶל) some one; 2) to advise, to counsel, to exhort. יוֹעֵץ adviser counsellor, also as royal attendant. Niph. יִוָּעֵץ to take counsel mutually, with עִם, אֶת, אֶל, next also of a single individual. Hithp. הִתְיַעֵץ like Niph. The root יָעַץ is related to עָצָה and עָצַץ.

יַעֲקֹב (he who laid hold of the heel, deceptive one) p.n. m. of the ancestor of the Israelites; hence, also used for the Israelitish people generally, or for the Israelitish empire especially.

יַעֲקֹבָה p.n. m. (deceptive one).

יַעְקָן p.n. masc. (one who perverts justice).

יָעַר (not used) equiv. to עָרָה I. to vegetate, to grow; only in the derivatives יַעַר, יְעוֹר and יַעֲרָה, if they are not formed from עָרָה.

יַעַר (pl. יְעָרִים and יְעָרוֹת) masc. 1) thicket, so called from growing, comp. Talmud אִבָּא forest, from אַבָּא; hence, forest generally (in Aram. reed-bank), fig. numerous enemies; בֵּית הַיַּעַר house of the forest, a blockhouse or armoury of Solomon's in the Lebanon: 2) reed-bank, a resort of the wood-bees; hence, transferred to honey-comb, in the Targ. קָנָא from קָן.

יַעְרָה p.n. m. (a dweller in the forest), probably for יַעְרָאי and יַעֲרַאי.

יַעֲרָה f. honey-comb, origin. honey-thicket, so called perhaps from its form.

יַעֲרֵי אֹרְגִים p.n. m. (forests or bushes of the weavers), also יָעִיר.

יַעַרְשְׁיָה p.n. masc. (God is the sustainer).

יַעֲשַׂי p.n. m. in the Keri for יַעֲשִׂי.

יַעֲשִׂי p.n. m. (worker, acquirer).

יַעֲשִׂיאֵל p.n.m. (God has wrought it).

יַפְדְּיָה p.n. m. (God is the redeemer).

יָפָה (fut. יֵיפֶה, apoc. יֵף) equiv. to יָפַע origin. to shine; hence, transf. to be beautiful. Pi. יִפָּה to beautify, to decorate. Pu. (redoubled form) יְפֻיְפֶּה to be very beautiful. Hithp. הִתְיַפָּה to adorn, beautify oneself.

יָפֶה (const. יְפֵה) adj. m., יָפָה (const. יְפַת, pl. יָפוֹת) f. beautiful, in the most extensive relations; hence also, excellent, appropriate, generally with the addition of מַרְאֶה when applied to man.

יָפֶה־פִיָּה adj. f. exceedingly beautiful, a redoubled form from יָפֶה.

יָפוֹ (beautiful, famous city) p.n. of a city in Dan on the Mediterranean sea, now called Jaffa, Jafa; Greek Ἰόππη.

יָפוּא the same.

יָפַח (Kal not used) to blow, to breathe, equiv. to פּוּחַ, נָפַח; hence Hith. הִתְיַפֵּחַ to sob, to moan.

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originally, to breathe heavily, to moan.

יָפֵחַ (const. יְפֵחַ) adj. masc. snorting (for something), hasty, pressing; hence syn. with שׁוֹאֵף Eccles. 1:5.

יֹפִי masc. lustre, beauty, fame, from יָפָה.

יֹפִי (pause יֹפִי, with suff. יָפְיִי) masc. lustre, beauty, fame.

יָפִיעַ 1) p.n. of a place in the territory of Zebulun (beauteous city); 2) p.n. m. (the lustrous, beautiful one).

יַפְלֵט p.n. m. (protector, deliverer).

יְפֻנֶּה p.n. m. (the dexterous one).

יָפַע (Kal, not used) equiv. to יָפָה to shine; hence, Hiph. הוֹפִיעַ to cause to shine, to shed lustre, to appear lustrous. The noun תּוֹעֶפֶת is transposed from תּוֹפַעַת.

יִפְעָה f. lustre, beauty.

יָפַת p.n. masc. (one who extends far).

יִפְתַּח 1) p.n. m. (the opening one); 2) open place, p.n. of a place in Judah.

יִפְתַּח־אֵל (opened by God) p.n. of a valley in the territories of Zebulun and Asher.

יָצָא (fut. יֵצֵא, imp. צֵא, inf. abs. יָצֹא, const. צֵאת, part. f. once יֹצָא for יֹצָאָה, and יֹצֵת for יוֹצֵאת) to go out, to go forth from (מִן) some place, through (בְּ) the gate, or with the accus., e.g. אֶת הָעִיר from the town; פְּרָצִים through ruins, transf. to go forth (to combat, war, business, freedom), to emigrate, proceed, i.e. originate, to escape, i.e. to go forth unmolested, to rise (of the sun), to sprout, to grow (out of the earth), to flow (of a river), to run out (extent of the border), to expend (money), to issue (an edict), to end, etc. Hiph. הוֹצִיא (imp. also הַיְצֵא) to cause to go out, i.e. to lead forward, to fetch, to draw forward; hence, transf. to bring forth (of the earth, of man, e.g. a work of art), to spread (a doctrine, a report), to impose an expense upon some one; with עַל, to let go (the wife by divorce). Hoph. pass. to be brought forth.

יְצָא belongs to שֵׁיצֵא, see שְׁצָא.

יָצַב (Kal, not used) equiv. to נָצַב to support, found, establish, or intrans. to stand firmly; hence, Hith. הִתְיַצֵּב to stand firmly, to represent oneself; with לִפְנֵי, to appear before some one, to attend as servant; with עַל, to stand up against some one, to stand by some one, to assist, with לִפְנֵי and לְ. It is not unlikely that the Hiph. הִצִּיב and Hoph. הֻצַּב are derived from יָצַב and not from נָצַב, but in the

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Niph. נָצַב must be taken for the root.

יָצַב (Aram.) to be established, certain; hence, Pa. to make true, firm, certain, to confirm.

יָצַג (Kal, not used) to stand firmly, equiv. to יָצַק; hence, Hiph. הֵצִיג 1) to cause some one to stand before another, to lay down or to take a firm standing; 2) to cause to stand, or to let stand. Hoph. הָצַג to be made to stand.

יִצְהָר m. 1) that which shines or gives light, oil; hence, בֶּן הַיִּצְהָר son of the oil, i.e. the anointed one, the high priest; 2) p.n. m. (the beautiful one), patr. יִצְהָרִי.

יָצוּעַ (pl. const. יְצוּעֵי) m. 1) couch, connubial bed, from יָצַע to spread; 2) f. floor, story, chamber, see יָצִיעַ.

יִצְחָק p.n. m. (one that mocks), for which also once יִשְׂחָק.

יִצְהָר p.n. m. (equiv. to יִצְהָר).

יָצִיא (const. pl. יְצִיאֵי Keri) m. he that comes forth, child, orig. an adj.

יַצִּיב (Aram.) adj. m. certain, true, sure, orig. established, from יָצַב.

יָצִיעַ f. floor, story, chamber.

יָצַע (Kal, not used) equiv. to יָצַג to place firmly, to establish, or intr. to stand firmly; hence, הֵצִיעַ to cause to couch, to spread out. Hoph. הָצַע pass. to be spread out for a couch

יָצַק (fut. trans. יִצֹק, intrans. יִצַק, imp. צֹק and צַק, inf. צָקֹת) 1) equiv. to יָצַג, in Kal only יָצוּק, to be placed firmly, posted, stationed. Hiph. הֵצִיק and הוֹצִיק to place, to set, to put, equiv. to הֵצִיג. Hoph. only particip. מָצָק to be firmly set; 2) related with זָקַק to pour (a fluid), to melt (metals); יְצַק לְמוּצָק growing into hardness (for casting); יָצוּק partic. pass. to be cast. Pi. only particip. (Ketib) מְיַצֶּקֶת pouring out, casting; the Keri has מוֹצֶקֶת from the Hiph.

יְצָקָה f. the cast, origin. that which is cast, or that which is poured out,

I. יָצַר (only fut. יִצַּר, יִצֹּר, hence, as often is the case in such forms of the fut., they belong to different roots, e.g. יִיטַב to טוֹב, these belong to צָרַר, which like טוֹב again appear in the preterite), origin. to compress, but generally intrans. to be straitened, confined; transf. to be in trouble, anguish; with לְ to oppress some one; comp. צוּר and צָרַר.

II. יָצַר (fut. apoc. יִיצַר, יִצַּר, but also יִצֹּר, after the manner of the נ"ע; part. יוֹצֵר, which also stands once for אוֹצֵר) to form, origin. to cut, equiv. to חָצַב; hence next, to form

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(of the potter) from clay, to work out (of the smith); figur. to design, to form (in the mind); with עַל, against somebody; to form (of God), with לְ, into something. יוֹצֵר potter, former, creator; but in Zech. 11:13, for אוֹצָר. Niph. נוֹצַר to be formed. Pu. to be formed, born; figur. of the birth of days. Hoph. הוּצַר, like Niph.

יֵצֶר (with suff. יִצְרוֹ) m. 1) abstract, the imagination, formation of thought (in the heart); hence generally, thought, formation of ideas; 2) concrete, image, idol; 3) p.n. m. (former), patron. יִצְרִי.

יֵצֶר (only pl. יְצָרִים) m. that which is formed, form of the body.

יִצְרִי p.n. m. (he that forms).

יָצַת (fut. יִצֹּת, pl. יְצַתּוּ for יִצְתוּ) to burn, to blaze; בְּסִבְכֵי הַיָּעַר in the thicket of the forest; to burn away בָּאֵשׁ in fire; in Kal never transitive. Niph. to be kindled (בְּ) with something, with wrath; to be burnt through (בְּ) fire. Hiph. הִצִּית (fut. apoc. יַצֵּת, once in Ketib הוֹצִית for הִצִּית) to kindle, to set fire (בְּ or עַל) to something. אֵשׁ is sometimes omitted.

יָקַב (not used) equiv. to נָקַב to hollow, deepen out; from which יֶקֶב.

יֶקֶב (with suff. יִקְבָּךְ, pl. יִקְבִים, const. יִקְבֵי) m. the hollow in which the pressed wine flows, wine press; next, a press in general. The root is יָקַב.

יִקְבְצְאֵל (divine assembly), p.n. of a city in Judah.

יָקַד (fut. יִקַּד and יִיקַד, inf. יְקוֹד) to glow, to burn, to blaze, to be kindled; יְקוּד is a noun, which see. Hoph. הוּקַד (only fut.) to be kindled, to be set on fire, with בְּ of the material, by which, and with עַל of the place where it is kindled.

יְקַד (part. f. def. יְקַדְתָּא) Aram. the same.

יְקָדָה (דַּת) Aram. f. brand.

יִקְדְעָם (public place for burning) p.n. of a city in the mountain of Judah.

יָקָה (not used), to be pious, after the Arab.

יָקֹה p.n. m. (the pious one).

יָקַהּ (not used) to obey, to be obedient.

יְקוּתִיאֵל (const. יְקוּתִיאֵל) fem. obedience. The dagesh in the ק is euphonic.

יְקוּד m. origin. that which is kindled; next, brand.

יְקוֹד m. brand.

יְקוּם masc. that which exists, being; from קוּם.

יָקוּשׁ (also יָקֹושׁ; pl. יְקוּשִׁים) masc. (origin. adj.) one who lays a snare, a bird-catcher, a fowler.

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יְקוּתִיאֵל p.n. m. (worship of God).

יָקְטָן p.n. m. (little one), ancestor of many tribes of Yemen.

יָקִים p.n. m. (establisher).

יַקִּיר adj. m. dear, precious, valuable.

יַקִּיר (Aram.) the same.

יְקַמְיָה p.n. m. (God is the assembler).

יְקַמְעָם p.n. m. (assembler of people).

יָקְמְעָם (place of public assembly) p.n. of a city in Ephraim, for which also קִבְצַיִם.

יָקְנְעָם (possession of the people) p.n. of a city in Zebulun.

יָקַע (fut. יֵקַע) 1) to move away; hence, to get out of joint; figur. of the mind, which is alienated from (מִן, מֵעַל) some one; 2) equiv. to תָּקַע to fix, to pitch a tent; hence Hiph. הוֹקִיעַ to fix to, or to hang on, a pole. Hoph. הוּקַע pass.

יָקַץ (fut. יִיקַץ, יִקַץ, יִיקֶץ, יִקַּץ) to awake, to be awake; for the pret. the Hiph. הֵקִיץ is generally used.

יָקַר (fut. יִיקַר, יֵיקַר, יֵקַר) to be heavy, weighty (synom. with כָּבֵד); hence transf. to be dear, valuable, important, honored, dignified, the same as כָּבֵד is transf. to. יָקַר מֵעַל to be esteemed by some one. Hiph. הוֹקִיר to make important, valuable, rare.

יָקָר adj. m. יְקָרָה f. 1) weighty, important; hence, precious, noble, dear, dignified, excellent, rare, select; subst. magnificence, preciousness; 2) in Keri for קַר fresh, bright, calm, from קָרַר.

יְקָר m. 1) worth, preciousness, magnificence; e. g. אֶדֶר, כְּלִי יְ; 2) honor, dignity.

יְקָר (Aram.) m. the same.

יָקֹשׁ (1st pers. יָקֹשְׁתִּי, the future is formed from קוּשׁ) to lay a net, a snare, יוֹקֵשׁ partic. a bird-catcher, he who lays a snare. Niph. נוֹקֵשׁ to be caught in a net, or to be ensnared by something. Pu. the same, where, however, the partic. יוּקָשִׁים stands for מְיוּקָשִׁים.

יָקְשָׁן p.n. m. (the one who ensnares, the enticer).

יָקְתְאֵל (subjected by God) p.n. of a city in Judah, and surname of the conquered town, Selah.

יָרֵא (2 pers. pl. יְרֵאתֶם and יְרֵאתֶם; fut. יִירָא and יִרָא; imp. יְרָא, inf. יְרֹא and יִרְאָה, with לְ as well לֵרֹא as לְיִרְאָה) 1) to be afraid of (מִן, מִפְּנֵי) some one or something, to fear (אֶת) something, to fear for (לְ) some one, to fear lest (פֶּן) something happen; 2) to revere (God), to be pious. Niph. נוֹרָא (fut. יִוָּרֵא) to be feared; hence part., fearful, awful, amazing, grand, glorious, and נוֹרָאוֹת remarkable, amazing things. Pi. יֵרֵא to frighten, to terrify. Ac-

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cording to some, Hith. הִתְיָרְאָה for הִתְיָרֵא.

יָרֵא (const. יְרֵא, plur. יְרֵאִים) adj. m. יְרֵאָה (const. יִרְאַת) fem. fearing, revering.

יִרְאָה f., origin. inf. to fear; hence, fear, veneration, reverence, piety.

יִרְאוֹן (town of terror), p.n. of a city in Naphtali.

יִרְאִיָּה p.n. m. (the God-fearing one).

יֶרֶם p.n. m. (warrior).

יְרֻבַּעַל p.n. m. (a combatant with or for Baal).

יְרֻבָּעַם p.n. m. (multiplier of people).

יָרַד (fut. יֵרֵד, apoc. יֶרֶד, pause יֵרַד; imp. רֵד, רְדָה, רְדִי; inf. יָרֹד, const. רֶדֶת, רְדָה) to go down, to descend; to (אֶל or accus.) a place, from a high to a low place; also used of inanimate things, e.g. a river that flows downwards, a road that inclines downwards, the day that declines, the tears that flow down, the felling of the trees of a forest, the reduction of affluence, or falling and perishing generally. Hiph. הוֹרִיד causing to go down, letting, bringing, taking, thrusting, carrying, pushing, fetching, hanging down. Hoph. הוּרַד pass. from Hiph.

יָרֵד p.n. m. (one that has been reduced).

יַרְדֵּן (that which flows down) p.n. of a river which flowed down from the Anti-Lebanon, Jordan; גְּבַע יַרְדֵּן the country and plain on the Jordan; גְּאוֹן הַיַּרְדֵּן pride, i.e. magnificence, of the Jordan, i.e. the banks of the Jordan.

יָרָה (fut. יֹרֶה, inf. יָרֹה, יָרוֹא, יְרוֹת, imp. יְרֵה) 1) to cast (lots), to fling (arrows); hence יוֹרֶה an archer; to throw down, to lay down (a foundation), to erect (a monument); 2) perhaps. equiv. to רָוָה to flow down; hence, to wet, to to pour down, particip. יוֹרֶה former rain; 3) יָרָה perhaps equiv. to אָר to shine, see Hiph. Niph. only fut. יִיָּרֶה to be shot by an arrow. Hiph. הוֹרָה (fut. יוֹרֶה, apoc. יוֹר; 1) to throw, to fling; hence part. pl. מוֹרִים for מוֹרִים archers; 2) to wet; hence מוֹרֶה former rain; 3) to thrust down, from יָרָה in the first sense; 4) to instruct (from יָרַד 3) with double accus. or with בְּ, אֶל of the object, or with לְ of the person and accus. of the object.

יָרֵהּ (fut. יִרְהֵהּ) equiv. to יָרֵא to tremble, if תִּירְהוּ (Isa. 44:8) does not stand for תִּירָאוּ.

יְרוּאֵל (contracted from יְרוֹאֵל fear of God) p.n. of a desert.

יָרֹחַ p.n. m. (one born on the new moon).

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יֶרֶק m. the verdure, equiv. to יָרַק.

יְרוּשָׁא (also יְרוּשָׁה) p.n. m. (possession, property).

יְרוּשַׁלַיִם (later יְרוּשָׁלֶם) orig. יְרוּשַׁשָׁלַם (abode of peace), p.n. of the capital of Palestine, Jerusalem. The dual form is in reference to the division of the town into two parts.

יְרוּשָׁלֶם (יְרוּשָׁלֵם) Aram. the same.

יָרַח (not used) equiv. to אָרַח to walk, to wander, to make a circuit.

יָרֵחַ m. the moon, origin. a wanderer, (comp. יָרֵחַ יָקֹר הֹלֵךְ Job 31:26), so called from its circular revolution: לִפְנֵי יָרֵחַ in the face of the moon, i.e. as long as the moon will shine, i.e. for ever.

יָרֵחַ (pl. יְרָחִים, const. יִרְחֵי) m. 1) denom. from יָרֵחַ time of the circuit of the moon, a month, a lunar month; hence synon. with חֹדֶשׁ: 2) p.n. of an Arabian tribe in the vicinity of Hadramaut.

יַרְחָא (Aram.) the same, a month.

יְרֵחוֹ (also יְרִיחוֹ, יְרִיחֹה) p.n. of a city in Benjamin, Jericho. As an appell. it signifies, a city fragrant with balm, from רֵיחַ.

יְרַחְמַי p.n. masc. (the beloved one, favorite).

יְרַחְמְאֵל p.n. m. (lover of God).

יַרְחָע p.n. m.

יָרַט (fut. יִירֹט, יִירַט) to thrust in the hand (עַל יָדֵי) of some one, with נֶגֶד against some one; related to רָהַט to run.

יְרִיאֵל p.n.m. (from יָרֵא אֵל=יְרִיאֵ־אֵל the God-fearing one).

יָרִיב m. 1) adversary, enemy, antagonist; 2) p.n. m. (the querulous one).

יְרִיבַי p.n. m. (one that is in strife).

יְרִיָּה p.n. m. (for יְרִיאָ יָהּ the God-fearing one).

יְרִיָּהוּ p.n. m. (the same).

יְרִיחוֹ see יְרֵחוֹ.

יְרִימוֹת see יְרֻמוֹת.

יְרִימוֹת see יְרֻמוֹת.

יְרִיעָה fem. a curtain, canvass of the tent; from יָרַע to move, to waive.

יְרִיעוֹת p.n. f. (timidity).

יָרַךְ (not used) equiv. to רָכַךְ to be soft, especially of the soft flesh of the loins.

יָרֵךְ (const. יֶרֶךְ, comp. עֶרֶל, const. עֶרֶל, with suff. יְרֵכִי, dual יְרֵכַיִם) f. 1) loin; hence, of the upper fleshy part of the loin, whilst מָתְנַיִם signifies the lower part of the back; יָצָא יֶרֶךְ to proceed from the loins, i.e. to come forth, to be begotten; of animals it signifies, leg: 2) transf. to inanimate objects, side, of a candlestick where the shaft joins the basis.

יַרְכָּה (dual יַרְכָּתַיִם, const. יַרְכְּתֵי) f. equiv. to יֶרֶךְ 2, i.e. in transferring to inanimate objects, side, hinder

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part; hence, western side of the temple, the hindermost or innermost part of a house, ship, grave, forest, mountain, or cave, the remote country, e.g. יַרְכְּתֵי צָפוֹן the remote parts of the north; יַרְכְּתֵי אֶרֶץ the remote parts of the earth, equiv. to כַּנְפוֹת הָאָרֶץ; respecting the transf. of the names of the limbs of the body to inanimate objects, comp. שְׁכֶם, פֶּתַח, כָּנָף, and many more.

יַרְכָּא f. (Aram.) loin, side of an image.

יָרַם (not used) probably equiv. to חָרַם (in חֶרְמוֹן) to be high, hilly, prominent; related in this sense to אָרַם and רוּם.

יַרְמוּת (hill, ridge of a mountain) p.n. of a city in Judah.

יֶרֶמוֹת (also יִרְמוֹת, יְרִימוֹת) p.n. m. (haughtiness, pride); for which in the Keri occurs once רָמוֹת.

יַרְמַי p.n. m. (dweller on a height).

יִרְמְיָה p.n. m. (raised by God), from רָמָה=רוּם.

יִרְמְיָהוּ p.n. m. (the same).

יָרַע from which יֵרָעָה Isa. 15:4, "his life shall be grievous unto him," and belongs to רָעַע, like the fut. יֵרַע.

יִרְפְּאֵל (restored place of God) p.n. of a place in Benjamin.

יָרַק (inf. יָרֹק) to spit. The future is formed from רָקַק.

יָרַק (not used) to be green, fresh; related to דָּשָׁא.

יָרָק (const. יֶרֶק) adj. masc. green, fresh, of plants; as a noun, that which is green, cabbage, vegetable, גַּן הַיָּרָק kitchen garden, אֲרוּחַת יָרָק a dish, a meal of vegetables.

יֶרֶק m. that which is green, fresh; hence, connected with עֵשֶׂב; but also vegetable, cabbage, as well as the green of the tree.

יֵרָקוֹן m. 1) yellow-green colour of vegetables; hence, withering, fallowing: 2) the yellow-green colour of the face as an indication of disease.

יַרְקְרָק adj. m. (יַרְקְרָקוֹת pl. f.) green-like, yellow-green; next, of the yellow colour of the gold.

יָרַשׁ (and also יָרֵשׁ, hence יִרְשָׁתָם, fut. יִירַשׁ, imp. רַשׁ, pause רָשׁ, with ה, יְרָשָׁה, inf. רָשֶׁת) 1) to seize, to lay hold of; hence, to take possession of, transf. to inherit; יוֹרֵשׁ the heir. With accus. of the pers. to inherit; 2) to put oneself in possession of others' property; hence figur. to impoverish. Niph. נוֹרַשׁ (fut. יִוָּרֵשׁ) to become poor. Pi only fut. יְיָרֵשׁ to deprive, to strip. Hiph. הוֹרִישׁ (fut. יוֹרִישׁ) to cause to possess, with double accus. (lands, cities, mountains), "to make to possess

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the iniquities" (Job 13:26), i.e. to make bear the punishment for ever; 3) to take away the possession, i.e. to drive out; next, to destroy generally, which sense is already found in Kal.

יֵרֻשָּׁה f. possession, but commonly the form is :—

יְרֻשָּׁה fem. possession, inheritance; אֶרֶץ יְרֻשָּׁה land of heritage.

יֵשׁ (before makkaph יֶשׁ־) m. 1) the being, existence; next, transf. to property, wealth; 2) taking the place of verbs substantives, in contrast to אַיִן, where יֵשׁ is joined with the suff., e.g. יֵשׁ it is, he is, (there is), יֶשְׁךָ thou art, יֶשְׁנוֹ he is, etc., often joined with the particip. to paraphrase the finite verb. יֶשׁ אֲשֶׁר there are some who, etc.

יָשַׁב (fut. יֵשֵׁב, inf. יָשׁוֹב, const. שֶׁבֶת, imp. שְׁבָה, שֵׁב) origin. to draw the legs together, to couch, as also origin. קָפַץ; next com. 1) to sit down, with לְ of the place, often with the reciprocal dat. e.g. יָשַׁב לוֹ to set himself down; 2) to sit, with בְּ, עַל (poet. accus.) of the place; with לְ, of the person; to sit watching against some one; with עִם, to sit with some one, i.e. to have intercourse with him, to throne; hence יוֹשֵׁב תְּהִלּוֹת thou who inhabitest the praises; 3) to occupy (a place); 4) to abide, with the pleon. dative, with לְ of the person, to expect some one; transf. to dwell, with בְּ or עַל of the place, and with accus. to inhabit. Niph. נוֹשַׁב to be inhabited. Pi. יִשֵּׁב to set, to erect (a tent). Hiph. הוֹשִׁיב to cause to sit, to dwell, to set (with בְּ of the place), to cause a woman to dwell, i.e. to take a wife. Hoph. to be caused to dwell.

יֶשֶׁבְאָב p.n. m. (paternal seat).

יֹשֵׁב בַּשֶּׁבֶת p.n. m. (he that dwells in peace).

יִשְׁבַּח p.n. m. (he that praises).

יָשֻׁבִי לֶחֶם p.n. m. (he that returns from the combat).

יִשְׁבּוֹ בְנֹב p.n. m. (he that resides in Nob). In the Keri for which stands :—

יִשְׁבִּי בְנֹב p.n. m. (seat in Nob).

יָשָׁבְעָם p.n. m. (dweller among the people).

יִשְׁבֶּק p.n. m. (he that forsakes).

יָשְׁבְּקָשָׁה p.n. m.

יָשָׁה (not used) to be, to exist, to live. From which יֵשׁ and תּוּשִׁיָּה.

יָשׁוּב p.n. m. (he that returns), patr. יָשֻׁבִי.

יִשְׁוָה p.n. m. (the moderate one).

יְשׁוֹחָיָה p.n. m. (humbled by God).

יִשְׁוִי p.n. m. (the temperate one).

יֵשׁוּעַ (contract. of יְהוֹשֻׁעַ) p.n. masc. (the helper).

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יְשׁוּעָה f. 1) help, deliverance, victory, salvation, happiness: the plural יְשׁוּעוֹת is sometimes used in the same manner, comp. נְכוֹחוֹת, בִּינוֹת; 2) concrete, deliverance, for that which is delivered.

יָשַׁח (not used) to be empty, of the stomach, belly, after the Arabic, from which:—

יֶשַׁח masc. emptiness (of the belly). Probably however, יֶשְׁחֲךָ fut. is from שָׁחָה after the form יִפְרְךָ, and must be rendered, "and he will humble thee in the very midst of thee" (Mic. 6:14, "and thy casting down shall be in the midst of thee," Author. Version); or it is a subst. from שָׁחַח.

יִשְׂחָק a rare reading for יִצְחָק, which see.

יָשַׁט only Hiph. הוֹשִׁיט to stretch out, with לְ of the person, to reach something to some one.

יִשַּׁי p.n. m. (the living one, formed from יֵשׁ). See אִישַׁי.

יִשִּׁיָּה p. n. m. (the one blessed by God with hoary age, from יָשַׁשׁ).

יִשִּׁיָּהוּ p.n. m. (the same).

יְשִׂימִאֵל p.n. m. (God is the establisher).

יְשִׁימָה (only pl. ־מוֹת) f. 1) horror, destruction (after the Ketib); 2) p.n. of a place. See בֵּית הַיְשִׁימוֹת.

יְשִׁימוֹן m. desert, waste, from יָשַׁם, equiv. to אָשַׁם, שָׁמַם.

יָשִׁישׁ m. hoary man, from יָשַׁשׁ to become white, to be grey.

יְשִׁישַׁי p.n. masc. (hoary one, grey-headed one).

יָשַׁם (only fut. תֵּשַׁם) equiv. to שָׁמַם to be desolate, waste, if תֵּשַׁם, תִּישַׁמְנָה do not belong to שָׁמַם.

יָשַׂם (only in the fut. Ketib אִישַׂם, יִישָׂם) equiv. to שׂוּם (which see) to sit, to put down.

יִשְׁמָא p.n. m. (the high one, from שָׁמָה=שָׁמָא).

יִשְׁמָעֵאל p.n. masc. (heard by God), patron. יִשְׁמְעֵאלִי, pl. ־לִים, Ishmaelite.

יִשְׁמַעְיָה p.n. m. (heard by God).

יִשְׁמַעְיָהוּ p.n. m. (the same).

יִשְׁמְרַי p.n. m. (the watcher, keeper).

יָשֵׁן (fut. יִישַׁן, inf. יְשׁוֹן) 1) to sleep, to be inactive, weary; hence, of the sleep of death; 2) to wither, to become sapless, old, in contrast to חָדָשׁ fresh. Niph. נוֹשַׁן to be old, sapless; hence, that of former years (of the corn), to get old (of the leprosy), to become old, i.e. to remain long (in a country). Pi. to cause one to fall asleep.

יָשָׁן adj. m. (יְשָׁנָה f.) old, of former years (of the corn), old (of a gate, or a brook).

יָשֵׁן (const. pl. יְשֵׁנֵי) 1) adj. masc. (יְשֵׁנָה f.) sleeping, יְשֵׁנֵי אַדְמַת עָפָר "they that are sleeping in dust,"

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the dead; 2) p.n. m. (the inactive one).

יְשָׁנָה (old town, comp. Palæopolis) p.n. of a city in Judah.

יָשַׁע (Kal, not used) equiv. to שׁוּעַ to be large, spacious (synon. with רָוַח, hence, to be rich, happy. Hiph. הוֹשִׁיעַ (fut. יוֹשִׁיעַ, with the ה retained יְהוֹשִׁיעַ, apoc. יוֹשַׁע) to help, to save, with מִן, from the grasp of some one, e.g. מִיַּד, מִכַּף, מֵחֶרֶב, מִצָּרָה, מֵרָחוֹק; הוֹשִׁיעַ to deliver from a distant land (from captivity); with בְּ, to deliver through some one; transf. to make victorious. Niph. נוֹשַׁע to be saved, delivered, supported, also constr. with מִן. Particip. נוֹשָׁע victorious.

יֵשַׁע (with suff. יִשְׁעִי, יִשְׁעֲךָ, יִשְׁעֶךָ) m. deliverance, victory, salvation, happiness, also constr. with the accus.

יָשַׁע m. the same.

יִשְׁעִי p.n. m. (conqueror, happy one).

יְשַׁעְיָה p.n. m. (salvation of God).

יְשַׁעְיָהוּ p.n. m. (the same).

יָשַׁף (not used) to shine, from which:—

יָשְׁפֵה (פֵּה) m. jasper, perhaps from a non-semitic verbal root.

יִשְׁפָּה p.n. m. (the bald one, from שָׂפָה).

יִשְׁפָּן p.n. m. (the same).

יָשַׁר (fut. יִישַׁר, once יֵשַׁר) equiv. to אָשַׁר, בָּשַׁר to be straight, just, in a physical sense; e.g. of the paths that are straight; next, also figur. just, equitable, agreeable, often joined to בְּעֵינֵי ד; 2) to be even, (in contrast to עָקַל) of the soul, i.e. to be calm. Pi. 1) to make straight (the path), i.e. to walk or to lead in a straight course through life; of God, to make happy; transf. to deem just; 2) to make a road straight for (לְ) somebody. Pu. יֻשַּׁר to be made plain; of gold, to be flattened, fitted. Hiph. הֵישִׁיר (for הַיְשִׁיר) and הוֹשִׁיר (imp. הַוְשַׁר Ketib) to make the road even, to direct the eye straight.

יָשָׁר (pl. יְשָׁרִים, const. יִשְׁרֵי) adj. m. יְשָׁרָה (const. יִשְׁרַת, pl. יְשָׁרוֹת) f. straight, subst. the straight (in contrast to the crooked), right, agreeable; figur. happy, good, just, pious, e.g. יְשַׁר לֵב of an upright heart, יְשַׁר דֶּרֶךְ of an even road, which significations are also taken substantively; e.g. סֵפֶר הַיָּשָׁר book of righteousness, in which the righteous and valorous are sung. יְשָׁרִים signifies also, arbitrations; Dan. 11:17.

יֶשֶׁר p.n. m. (the upright one).

יֹשֶׁר (with suff. יָשְׁרוֹ) m. uprightness, right, probity.

יִשְׂרָאֵל the second p. n. of Jacob,

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(prevailer over angels); later, name of his descendants, the people of Israel. The ten tribes bore the name of the empire of Israel, and their kings מַלְכֵי יִשְׂרָאֵל; after the exile, however, יִשְׂרָאֵל was used for the Jews as a body; gent. m. יִשְׂרְאֵלִי, f. לִית—.

יְשַׁרְאֵלָה p.n. masc. (acceptable unto God).

יְשָׁרָה (const. יְשֻׁרַת) fem. see under יָשָׁר, to which it belongs.

יְשֻׁרוּן m. a surname for Israel, signifying the upright one; perhaps contracted from יִשְׂרָאֵלוּן, if it is not derived from יָשָׁר=יָשַׁר.

יָשַׁשׁ (not used) equiv. to שׁוּשׁ to be white, shining; transf. to grey hair.

יָשִׁישׁ adj. masc. equiv. to יָשִׁישׁ old, ancient.

יִשָּׂשכָר p.n. m. (one who brings a reward; also יִשָּׂא שָׂכָר as the reading in the Ketib).

יַת (Aram.) equiv. to אֵת (accus.) Heb.

יְתַב (Aram.) equiv. to the Heb. יָשַׁב to sit, to abide, to dwell; af. הוֹתֵב to cause to dwell.

יָתַד (not used) to pierce, related to אָתַד.

יָתֵד (const. יְתַד, pl. יְתֵדוֹת, const. יִתְדוֹת) f. 1) a nail or peg which is stuck in the wall, or a spade which is stuck into the earth; יְתֵד הָאָרֶץ the pin by which the web is fastened to the wall; figur. something fixed, sure; 2) transf. to a prince, leader of a people, to whom all are attached, or on whom they rely for security.

יָתוֹם (pl. יְתֹמִים) m. orphan, figur. one who is deserted generally. Root יָתַם.

יְתוּר m. superfluity, wealth, abundance (of the mountains), from יָתַר; perhaps יְתוּר stands for יִתּוּר, and is a fut. of תּוּר.

יָתַח (not used) to beat, strike, from which תּוֹתָח; probably, however, the root is תּוּחַ, which see.

יַתִּיר (the rich, great city) p.n. of a city of the priests in Judah.

יַתִּיר (Aram.) adj. m. (יַתִּירָא f.) great, eminent, preferable. יַתִּירָא is also used as an adv.

יִתְלָה (a place situated on an eminence) p.n. of a district in Dan.

יָתַם (not used) bereaved, deprived, to be solitary; from which יָתוֹם.

יִתְמָה p.n. m. (solitude).

יָתַן (not used) origin. to stretch, to extend; hence, to endure, to last long; of a river which continually flows. See אֵיתָן.

יִתְנִיאֵל p.n. m. (he that praises God).

יִתְנָן (track) p.n. of a city in Judah.

יָתַר (Kal, not used) to be preferable, to excel, to be abundant, to be

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superabundant, to be left over; all proceeding from the original sense of excess over the usual quantity, measure, or condition; 2) equiv. to קָשַׁר, מָתַר to bind; from which מֵיתָר, יֶתֶר. Niph. נוֹתַר (fut. יִוָּתֵר) to be left over, or to be preferred; in both significations the excess over the common standard is the original idea. Hiph. הוֹתִיר to leave over, to obtain a preference, to give in abundance to (accus. in בְּ) something.

יֹתֵר see under יוֹתֵר.

יֶתֶר (with suff. יִתְרִי, pl. יִתְרִים) m. 1) the remainder, rest of a thing; 2) preference, excellence, dignity; as an adv. יֶתֶר signifies: especially, very, besides (compare יֹתֵר); 3) cord, gut, bridle, from יָתַר to bind; hence נָסַע יֶתֶר to tear the cord, פָּתַח יֶתֶר to loosen the bridle; 4) p.n. m. the excellent one; patron. יִתְרִי.

יִתְרָא p.n. m. (preference).

יִתְרָה f. that which is left from the necessary supply; hence, treasure; עָשָׂה יִתְרָה to acquire treasures; in contrast to חֶסְרָה the want.

יִתְרוֹ (from יִתְרוֹן) p.n. m. (the excellent one).

יִתְרוֹן masc. preference, abundance, profit, advantage; only used in modern Hebrew.

יִתְרָן p.n. m. (the excellent one).

יִתְרְעָם p.n. masc. (abundance of the people).

יִתַּת (contracted from יִתְּרַת) p.n. m. prince, ruler; comp. יָתַר.

כ

כ (כַּף hand) the eleventh letter of the alphabet; as a numeral it counts 20; as a palatine it interchanges with ג and ק, rarely with ח; but as the gutturals ח and ע are in some relations similar to the palatines, we find כ interchanging also with ע and ח.

־ךָ a non-semetic adj. termination; hence found mostly in non-semetic words of the Bible; e. g. גַּנָּךְ, סָרָךְ, מְרֹאֲדָךְ and others.

כְּ (before monosyllabic words, or before suffixes כָּ; e. g. כָּהֵם, כָּכֶם) a particle used in manifold instances to express the degree of a quality, whether as an adv. or as a prep. according to the context; 1) to express similarity: like, as; e. g. a feast like a feast (כְּמִשְׁתֵּה) of the king. This similarity may be in reference to size, shape, time, or fate; either entirely alike, or an indefinite similarity, somewhat like; e. g. (כְּמַרְאֵה) somewhat like a man, about like this (כָּזֶה); hence after words signifying num-

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ber, measure, or time, to be rendered, *about*, e. g. about ten (כְּעֶשֶׂר) years; כַּחֲצוֹת הַלַּיְלָה about midnight, being a modification of the כַּף הַדִּמְיוֹן (כ *similitudinis*). In these cases, כְּ is: (*a*) an adv. of quality, like כֵּן so, like as, or a relative verb like אֵיךְ; e.g. (כַּחַטָּאת) as the sin-offering, (כָּאָשָׁם) so the trespass-offering; (*b*) where the similarity is not complete, and is only to direct, it must be: according, or accordingly, pursuant to; e. g. (כִּדְמוּתֵנוּ) according to our likeness; as the four winds; 2) similarity not with a real object mentioned, but with an ideal one; e. g. כְּאִישׁ אֱמֶת like a true man, i. e. like a true man should be, כְּמַחֲרִישׁ he conducted himself like a man who was silent, i.e. only like a silent man could conduct himself. In this sense is also כְּעֹטְיָה, כְּמִתְאֹנְנִים, כְּהֶחָכָם, כְּשֹׁר, כַּמָּוֶת, כְּנֹשֶׁה, כִּמְעַט, i. e. as a wise man, as murmurers, as one that is faint of heart, as little (as possible), as a usurer, as death, as the destructive tempest. In this signification, כְּ stands before participles, adjectives, substantives, and adverbs; and the ancient grammarians called it כַּף הָעֶצֶם הַקִּיּוּם, because it generally signifies the superlative degree of a quality; 3) the comparison of one action with another, to signify that one is done while the other is going forward, e.g. when I lifted up my voice (כַּהֲרִימִי) he left the garment (וַיַּעֲזֹב). In this sense it occurs generally before infinitives, but also before the verbal noun, and before the participle. As to the derivation, כְּ is connected with the pronominal root כִּי and not abbreviated from כֵּן. See כְּמוֹ, כָּכָה, כְּמָה, כַּמָּה, כְּעַן, כְּעֶנֶת, כִּי.

כְּ (Aram.) the same, in its most manifold significations, e.g. כְּדִי equiv. to כַּאֲשֶׁר.

כָּאֵב (fut. יִכְאַב) originally, to pierce (comp. Aram. כּוּב); next, to feel pain, to suffer. Hiph. to cause pain or suffering, with accus. of the person; of inanimate things, to destroy.

כְּאֵב (const. כְּאֵב) m. pain, suffering, of the body or mind; כְּ׳ לֵב sorrow of the heart.

כָּאָה (Kal, not used) equiv. to כָּהָה to be faint, weak, sad; hence, to be contrite, humbled. Niph. נִכְאָה to be humbled; hence נִכְאֵה לֵבָב of a contrite heart; according to some נִכְּאוּ (Job. 30:8, with eu-

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phonic dagesh, they were driven out of the land; Auth. Version, "they were viler than the earth"), belongs to this root, it is possible, however, it belongs to נָבָא, which see. Hiph. to cause (לֵב) faint-heartedness. See כָּהָה.

כָּאֵה (origin. particip.) only plur. in the Keri כָּאִים faint-hearted, unhappy, humbled ones.

I. כָּאַר (not used) equiv. to כָּאֹר in modern Heb. to be soiled, dirty; some consider that כָּעַר Amos 8:8, belongs to this root, and signifies dirty; probably, however, כָּאֹר stands for כַּיְאֹר.

II. כָּאַר (only 3 pers. plur. כָּאֲרוּ) to enclose, to fetter; only Ps. 22:17.

כָּבַב (not used) to be round, form of a ball, from which כּוֹבָב for כַּבְכָּב, compare טוֹמָפָת for טָפְטָפָת; according to others, the original idea is to shine.

כָּבַד (once כָּבֵד; fut. יִכְבַּד) origin. to be heavy, weighty (in contrast to קָלַל to be light); 1) to be cumbersome, burdensome, with עַל to some one: כָּבְדָה יָד עַל, אֵל the power rests heavily upon some one; hence, of the burden of sins, or punishment, which bears heavily upon some one: "as a heavy burden they (the iniquities) are too heavy for me" (Ps. 38:4); 2) to be mighty, overwhelming (of the battle, iniquity, labour), not quite in a bad sense; 3) only in a good sense, to be weighty, important, considerable, honorable, numerous, wealthy, in contrast to קָלַל; 4) to be heavy, in reference to the use of the limbs; hence, to be dim-sighted, hard of hearing, slow in movement, to be obdurate, as יָקַר is used in Syriac and Arabic. Niph. נִכְבַּד; 1) to be or become honored, respected, comp. Kal 3; hence particip. pl. f. נִכְבָּדוֹת as a subst. that which is reputable, honorable. In this sense also, to be rich, e.g. נִכְבָּדִים the wealthy, the rich sources (of water); 2) to manifest oneself great, glorious, towards (בְּ) some one. Pi. 1) to honor, to esteem, to laud, with accus. and לְ of the person; and also in reference to the original signification, with double accus.; with בְּ to honor, through, or in, something; 2) to harden, to make obdurate (the heart). Pu. pass. to be honored. Hiph. הִכְבִּיד 1) to make heavy, oppressive (the yoke); hence, with עַל to oppress; to make obdurate, unwieldy; 2) to make one honored, respected, to award praise. Hith. 1) to honor oneself, to dig-

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nify oneself, to boast; 2) to make themselves numerous, multiply.

כָּבֵד (const. כְּבַד and כָּבֶד, pl. כְּבֵדִים, const. כִּבְדֵי) adj. m. origin. heavy, burdensome, weighty (of a burden, yoke, rock; hence, 1) the burden, oppression, of sin, famine; כָּבֵד מִן heavier than; also, violent, strong; 2) heavy, as an indication of defect, e.g. heavy of tongue, mouth, lips, i.e. slow of speech; heavy, of a business, i.e. difficult to carry out; 3) rich, great, numerous, mighty, and heavy, generally in a good sense.

כָּבֵד (with suff. כִּבְדִי) m. liver, either from כָּבֵד to be heavy, because the liver is the most dense part of the entrails, or the noblest, the best; hence figur. used for the heart, the innermost part.

כָּבֹד adj. masc. but only fem. כְּבֵדָה (כְּבוּדָה) glorious, magnificent; as a noun fem. glory, magnificence, wealth; respecting the form, comp. אָדְמָה from אֹדֶם.

כָּבֹד as a noun, see כָּבוֹד.

כֹּבֶד m. 1) heaviness, weight, burden, transf. to violence, of war, of fire; 2) multitude, from כָּבֵד to be numerous..

כְּבֵדוּת f. difficulty, heaviness.

כָּבָה (fut. יִכְבֶּה) origin. equiv. to חָבָה to cover, to conceal, to hide, but generally, to quench (fire), to extinguish (a light); transf. to suppress anger, wrath; intrans. to expire. Pi. to extinguish (a light); figur. to extinguish the glory of a people, i.e. to destroy.

כָּבוֹד (const. כְּבוֹד, with suff. כְּבֹדִי) m. 1) honor, fame, joined with עֹשֶׁר and עֹשֶׁר וְכָבוֹד, it signifies, fortune; and also in a higher sense. Of God, it expresses glory, magnificence, majesty; of the Lebanon, beauty, splendour. Poetically, the noble one, i.e. the heart, the soul, in which signification it is sometimes fem.; 2) superabundance, wealth, like the verb כָּבֵד 3.

כָּבוּדָה see כָּבֹד.

כָּבוּל (border district) p.n. of a city in Asher, and a whole district of twenty cities in Galilee. The root יָבַל is equiv. to נָבַל.

כַּבּוֹן (border point) p.n. of a place in Judah. The root is כָּבַן, equiv. to כָּבַל.

כַּבִּיר (pl. כַּבִּירִים) adj. m. 1) strong, great, mighty, e.g. mighty water, strong wind, rich in days, i.e. of a high age; 2) famous, glorious, distinguished, mighty; see כָּבֵד; 3) adv. much, many.

כְּבִיר masc. mat or mattress spread over something, from כָּבַר to stretch; comp. שִׂלְחָן.

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גָּבַל (not used) to tie round, to enclose, to wrap round, equiv. to גָּבַל to border round. Pi. כִּרְבֵּל (with ר interpolated) for כִּבֵּל to gird round, to wrap round. Pu. part. מְכֹרְבָּל wrapped up; from which כְּבוֹל and others.

כֶּבֶל (const. pl. כַּבְלֵי) m. irons or fetters with which the feet are bound.

כָּבַן (not used) equiv. to כָּבַל to bind, to fasten, to bind together; hence מַכְבֵּנָא, כִּבּוֹן, מַכְבְּנַי.

כָּבַס (only part. כֹּבֵס) origin. to tread, (with the feet); hence to wash, which used to be done by treading, different, therefore, from רָחַץ, which signifies to wash the body; כֹּבֵס washer, fuller. Pi. כִּבֵּס (in pause כִּבֶּס) to wash, to cleanse; figur. of the cleansing of the heart. Pual pass. Hophal הָכְבַּס (for הָתְכַּבֵּס) of the wound of leprosy being scraped and cleansed; comp. גָּבַשׁ.

כָּבַע (not used) equiv. to קָבַע, גָּבַע to be high, hilly, or in the form of a hill; hence כּוֹבַע high cap, turban.

I. כָּבַר (not used) equiv. to גָּבַר to be strong, mighty, vigorous, great; hence transf. to be strong in abundance, greatness, or in durability, i.e. to be numerous, durable, multitudinous. Hiph. הִכְבִּיר to make many words; hence part. מַכְבִּיר fulness, abundance; with לְ, לְמַכְבִּיר, adverb, abundant, much, many.

II. כָּבַר (not used) to twist, to wrap up, to tie, to bind up; related to חָבַר, חָבַל, כָּבַן, גָּמַר, גָּבַל, and others.

כָּבָר 1) m. length, track; hence, adv. in reference to time, long ago, long since, already; 2) (great river) p.n. of a river in Mesopotamia, Chaboras, otherwise חָבוֹר.

כַּבָּרָה fem. sieve, from כָּבַר to twist, to plait, to twine.

כִּבְרָה (only const. כִּבְרַת) f. length, track; hence in connection with אֶרֶץ, to define a measure of miles, which measure cannot, however, any more be stated with certainty. According to the Septuagint it is a horse course, i.e. as far as a horse can run till he is fatigued, viz. three parasangs.

כָּבַשׁ (fut. יִכְבֹּשׁ) equiv. to כָּבַס to tread (under the feet); hence transf. to suppress (the sins), to subject (as slaves), to vanquish (a woman), to conquer, to subdue (the sling stones, to prevent their doing harm); all proceeding from the original signif. "to tread under the feet." Pi. to subject. Niph.

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pass. from Kal. Hiph. to subject, to subjugate (only in Ketib).

כָּבַשׁ (not used) to glow, to burn; not connected with כָּבַשׁ to tread; from which כִּבְשָׁן.

כֶּבֶשׁ m. footstool, upon which one treads.

כָּבַשׂ (not used) according to some, to multiply oneself, i.e. of the multiplication of sheep, but the signification is uncertain.

כֶּבֶשׂ masc. lamb, sheep up to three years of age; sometimes sheep generally.

כִּבְשָׂה (also כַּ׳) fem. from כֶּבֶשׂ; the female, ewe lamb. Comp. also the transposed nouns כֶּשֶׂב and כַּשְׂבָּה.

כִּבְשָׁן m. lime or melting oven, furnace (different from תַּנּוּר), from כָּבַשׁ to glow.

כַּד (pl. כַּדִּים) com. a vessel for caring water, pitcher. The noun appears to be primitive.

כְּדַב (Aram.) equiv. to כָּזַב to lie, but generally Pa. כַּדֵּב.

כְּדַב (Aram.) adj. m. (כִּדְבָה f.) lying, the fem. as a subst. lie.

כָּדַד (not used) equiv. to יָקַד to burn, to shine, to illuminate, to sparkle.

כְּדֵי see דַּי.

כְּדִי see דִּי.

כַּדְכֹּד m. a sparkling, precious stone, carbuncle, as explained by Judah ben Karisch.

כָּדַר (not used) equiv. to כָּתַר, עָטַר, to enclose, to surround, to encircle; from which כִּידוֹר and כַּדּוּר.

כְּדָרְלָעֹמֶר p. n. m., as a name of the king of Elam it is probably ancient Persian.

כֹּה adv. so, thus; either referring to the preceding sentence as a comparison, or, and more frequently, to the succeeding sentence; hence, in the form of an oath: "God do so and more also;" or to quote the words of another. Besides this, כֹּה is used: 1) as a particle of time: now, at present, e.g. עַד כֹּה till now; redoubled, till now and then, i.e. meanwhile; 2) as a particle of locality: here, there, yonder, עַד כֹּה hither or thither, כֹּה וָכֹה hither and thither; 3) as a particle of the *modus:* in this manner, in that manner, e.g. בְּכֹה—בְּכֹה in this way—in that way. In all three significations the demonstrative and original sense is paramount. As to the derivatives, כֹּה is not an abbreviation from כָּהוּ, but belongs to the pronominal roots of כְּ, כִּי and others.

כָּה (Aram.) the same as the Heb. כֹּה.

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כָּהָה (fut. יִכְהֶה, apoc. יְכַהּ, inf. כָּהֹה) equiv. to כָּאָה, faint, weak, timid, shy, negligent; hence, of the weariness of the body, of being worn out by age, of the dulness of grief, of the dimness of the eyes, of faintheartedness. Pi. כִּהָה, only trans. to make sad, fainthearted; with בְּ, to sadden some one by reproof. The form כֵּהָה is adj. and does not belong hereto.

כֵּהָה 1) adj. f. from כֵּהֶה m. dim, extinguishing (of a lamp), faint (of the mind, discouraged), pale, dull (of the colour of a stain), dim (of the eyes), occurs especially as an adj. to נֶגַע plague; 2) subst. softening, soothing the pangs from a wound. The form is in accordance with nouns derived from the Piel.

כְּהַל (only particip. כָּהֵל) Aram. equiv. to כּוּל, יָכֹל in Heb. to be able.

כָּהַן (in Kal, only part. כֹּהֵן) probably equiv. to כּוּן, but trans. to arrange, to prepare; hence:—

כֹּהֵן origin. one who prepares, servant (of God), synonymous with מְשָׁרֵת יְיָ; next, priest, כ׳ הָרֹאשׁ, כ׳ הַמָּשִׁיחַ, הַכ׳ הַגָּדוֹל the high priest, anointed priest, כ׳ הַמִּשְׁנֶה priest of second rank, i.e. after the high priest; also counsellor, as the priests in the time of the ancient Hebrews were the advisers of the king. Pi. כִּהֵן 1) to officiate as priest, to serve, to administer the priesthood; 2) to put on the decorations of the priesthood, i.e. to decorate oneself magnificently.

כָּהֵן (def. כָּהֲנָא, pl. כַּהֲנִין) Aram. m. priest, equiv. to כֹּהֵן Heb.

כְּהֻנָּה f. the priestly office, priesthood, pl. כְּהֻנּוֹת the sacerdotal offices.

כַּו (pl. כַּוִּין) Aram. masc. a window, origin. a hole, from כָּוָה equiv. to כָּבַב to be hollow, perforated.

כּוּשׁ p.n. of a country, in conjunction with Egypt and Kush, probably נוּב Nubia.

כּוֹבַע (pause כוֹבַע, const. כּוֹבַע, pl. כּוֹבָעִים) m. helmet, from כָּבַע to be formed like a hill. As to the derivation, it appears to be a mixed one from כָּבַע and בּוֹעַ.

כּוּד (not used) to pierce, to wound with a pointed instrument; transf. to hurt, to injure; from which כִּידוֹן and כִּיד.

כָּוָה (Kal, not used) to brand, to burn a mark in the skin. Niph. נִכְוָה (fut. יִכָּוֶה) to brand oneself, to burn oneself (by fire).

כּוֹחַ see כֹּחַ.

כְּוִיָּה f. burning, mark of burning; origin. abstract formed from כְּוִי the burning in, branding.

כּוֹכָב (from כְּבָכָב, const. כּוֹכַב, pl.

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כּוֹכָבִים) m. a star, figur. the distinguished one, the great one who is prominent above all others. The root is כָּבַב, which see.

כּוֹל see כָּל.

כּוּל to measure, origin. to contain, equiv. to כָּלַל, כָּלָה. Pi. (redoubled) כִּלְכֵּל; 1) to contain, to hold (of a vessel); 2) figur. to endure, to bear, e. g. illness; 3) to maintain (by provision of food), to nourish and to support generally. Pu. כֻּלְכַּל pass. to be maintained, provided for. Hiph. הֵכִיל to contain, to hold, similar to Pi.; figur. to endure; מְרִבָּה לְהָכִיל containing much; once הָכִיל for הַאֲכִיל, see אָכַל.

כּוּם (not used), to heap up, *cumulare*; כֻּם is related with עָם, גַּם, in the same sense; to gather, to garner; from which כִּימָה.

כּוּמָז (after the form עוּגָב) m. origin. that which is closed up, from כָּמַז; equiv. to כָּמַם to conceal, to lock up; hence, a kind of golden ornament.

כּוּן (Kal only particip. כֵּן, as a subst. and particle, the fut. יְכוֹנֶנּוּ Job 31:15, belongs to כּוֹנֵן, and stands for יְכוֹנְנֶנּוּ, equiv. to כָּנַן to stand upright, to be, to exist. Pi. כּוֹנֵן 1) to place something (e. g. a chair); 2) to confirm, to uphold (that which is sinking), to found (a city); next generally, to prepare; 3) to direct, e. g. an arrow towards (עַל) a mark, to direct the heart. Pu. כּוֹנַן to be directed, to be firm (of the step). Hiph. הֵכִין almost like Pi., to erect a (seat), to appoint, to prepare, to found, to direct against some one (לְ) the shot, to direct the way, the heart, and the idea of preparing in the widest sense. Hoph. pass. Niph. נָכוֹן to stand high (of the day; hence נְכוֹן הַיּוֹם full noon; 2) to be founded, to stand firmly; 3) in a moral sense, upright, proper, firm in mind, fearless; hence, נְכוֹנָה (particip. fem.) uprightness; 4) to be prepared, הִכּוֹן (imp.) prepare thyself; with לְ to be prepared for some one, or for something. Hithp. הִתְכּוֹנֵן to prepare, arm oneself, but also pass. to be founded, established.

כּוֹן (place, stead) p. n. of a Phœnician city, formerly called Berota (Berytus, Beirut), perhaps כּוֹן arose from כִּיּוּן, city of Saturn.

כַּוָּן (pl. כַּוָּנִים) m. a cake, especially the cake of offering, from כָּוַן to prepare; according to others, images, figures; also from כָּוַן to prepare, to form.

כּוּס (not used), to preserve, to con-

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ceal; from which כּוֹס and כִּיס; related thereto is כּוּת, wherefrom is נָכוֹת.

כּוֹס (pl. כֹּסוֹת) fem. 1) cup, goblet; origin. that which contains, receives something, *receptaculum*; figur. the lot of fate whether good or bad; 2) name of a bird, pelican, so called on account of its throat resembling a cup or bag.

כּוּר (not used) to pierce, to perforate, to dig through; related to כָּרָה, from which כּוּר, כִּיר, כִּיּוֹר, כָּר, כֹּר.

כּוּר m. melting-oven or crucible (so called from its hollow form), where iron, gold, and silver is melted; figur. place of trial.

כּוֹר see כֹּר.

כּוֹר עָשָׁן (the smoking melting-oven) p.n. of a city.

כּוּשׁ 1) p.n. of Ethiopia, which is mentioned in connexion with Egypt and Lybia, and which Saadias renders Abyssinnia; gent. כּוּשִׁי m., כּוּשִׁית f., pl. m. כּוּשִׁים, כּוּשִׁיִּים, Æthiopians; 2) p.n. m. Æthiopian.

כּוּשִׁי p.n. m. (formed from כּוּשׁ).

כּוּשַׁן p.n. m. identical with כּוּשׁ, from which it is formed, like לוֹטָן from לוֹט Gen. 36:29.

כּוּשַׁן רִשְׁעָתַיִם p.n. m.

כּוֹשָׁרָה (a modern word) only plur. כּוֹשָׁרוֹת f. happiness, prosperity, freedom; from כָּשֵׁר, which see.

כּוּת (Kal, not used), to conceal, to preserve; hence, part. Niph. נָכוֹת (after the form נָלוֹז) that which is preserved, the treasure; hence בֵּית נָכוֹת treasury, with suff. נְכוֹתֹה for נְכוֹתוֹ.

כּוּת p.n. of an unknown province, from whence the Assyrian king sent colonists to Israel.

כּוֹתֶרֶת see כֹּתֶרֶת.

כָּזַב (only particip. כֹּזֵב) origin. to spin, to bind something together, equiv. to חָשַׁב, חָצַב, comp. זָמַם; hence transf. to concoct, to lie, to flatter, כֹּזֵב liar. Pi. כִּזֵּב to lie, with לְ and בְּ of the person, to belie some one, i.e. to deceive him; figur. to dry up (of water). Hiph. to convict some one of a lie. Niph. to be convicted as a liar.

כָּזָב (plur. כְּזָבִים) m. lie, deceit, hypocrisy; transf. to idolatry, oracle of the idols.

כֹּזֵבָא (drying up of the water), p.n. of a place, identical with כְּזִיב, אַכְזִיב, which see.

כָּזְבִּי (probably abbreviated from כָּזְבִּית) p.n. fem. (the lying one). The Samaritan has כזבית.

כְּזִיב (deceiving river) compare נַחַל אַכְזָב, in contrast to נַחַל אֵיתָן, p.n. of a place in Judah, and also equivalent to אַכְזִיב Ekdippe, the present Dsib, Zib.

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עָזַז (not used), origin. equiv. to עָזַר to cut, to break in pieces, transf. to be bold, brave, courageous.

כֹּחַ (only once כּוֹחַ, with suff. כֹּחִי) masc. 1) power, strength; hence לֹא־כֹחַ weakness, עָצַר כֹּחַ to retain strength; hence also, ability, and in a bad sense, violence; figur. strength of the earth, i.e. produce, fruit; property, wealth; 2) a species of lizard; origin. the slimy one; see כָּחַח.

כָּחַד (Kal, not used) origin. to keep off; hence Pi. כִּחֵד (fut. יְכַחֵד) to deny; next, to conceal a thing (with לְ or accus.) from (מִן) someone. Hiph. to make a thing disappear, either by concealment or destruction; hence also, to destroy. Niph. 1) to be concealed from (מִן) some one; 2) to be destroyed, with the addition: from the earth.

כָּחַשׁ (not used) origin. to be moist, fresh, vigorous; especially of the strength of the sap and marrow of life; comp. גָּחַן 2.

כָּחַל origin. to smear over, but especially to paint the inner part of the eyelids with rouge (alcohol); see חָכַל.

כָּחַשׁ to decrease, to diminish; hence בְּשָׂרִי כָחַשׁ מִשְּׁמֶן "my flesh faileth of fatness," and in this sense especially in modern Hebrew; hence Pi. כִּחֵשׁ figur. 1) to deny; next, to lie, generally; 2) to simulate, to flatter; e.g. to the conqueror by simulating humility; 3) to deceive, of material objects, i.e. to decrease. Niph. and Hithp. to submit to the conqueror, to flatter him, like Pi. 2.

כָּחַשׁ (with suff. כְּחָשִׁי) m. 1) leanness, meagreness; 2) lie, hypocrisy, deceit. See כָּחַשׁ.

כָּחָשׁ (for כַּחָשׁ) m. liar; perhaps it is only an adj. lying.

I. כִּי (contracted from כָּוִי) m. burning, mark of branding, from כָּוָה. From the orig. form כָּוִי, the above form כְּוִיָּה is formed, but the masc. form is seldom preserved in the original; comp. גְּוִי and גְּוִיָּה.

II. כִּי relative conj. but in the most extended significations; 1) that, to connect two sentences; e.g. "and God saw that it was good," but also in a quotation of the words spoken (as in Ruth 1:10), where in modern languages the particle *that* is not used; also after נִשְׁבַּע, and forms of an oath; likewise after adverbs and interjections, prepositions, and other particles; e.g. after תַּחַת, הֵ, אַף, אָמְנָם, עֵקֶב, עַד, עַל, יַעַן, אֲפָס, הֲלֹא, הִנֵּה; 2) as a relative particle of time, when; e.g. "when

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Israel was young I loved her," or וַיְהִי כִּי it came to pass when, etc. In this sense it is often used as a consequence of the preceding sentence, and must be rendered *then*, either after the conditional particles, אִם, אֲשֶׁר, אוּלַי, לוּלֵא, לוּ, אִם לֹא, or after an abstract noun; e. g. Gen. 18:20, "as to the cry of Sodom and Gomorrah, (כִּי) it is great;" 3) as a causal particle: because, therefore, or then. If several causes are assigned, כִּי—כִּי, or כִּי—וְכִי; sometimes it signifies, wherefore; as Gen. 40:15, "wherefore they should put me in the dungeon;" 4) to signify a contrast or negation; but however, but yet, but indeed, but still, etc.

כִּי אִם unite the peculiarities of כִּי and אִם, where, however, one or the other remains untranslated. The significations are: 1) except (כִּי) if אִם, it be then (כִּי) that, only (then) if, but if, except it be (Isaiah 42:19); except only, e. g. Isaiah 55:10, "but watereth the earth;" "but his delight is in the law" (Ps. 1:2); 2) where it is contracted into one word, so that one sense is dropped; it then signifies: only, as only, but, that (after the forms of an oath), for, if, where the proper expression must depend on the context, and כִּי remains in most cases untranslated. In the form כִּי עַל כֵּן the motive or reason of the preceding sentence is expressed, and must be rendered: because; the same as אֲשֶׁר עַל כֵּן.

כִּיד m. hurt, injury, from כּוּד; transf. to destruction, calamity.

כִּידֹד (plur. const. כִּידֳדֵי) m. darting flakes or sparks, flames, from כָּדַד to burn, to glow. The form is for כִּדְדֹד.

כִּידוֹן m. 1) spear, lance, from כּוּד to pierce; comp. modern Heb. דֶּקֶר, from דָּקַר; 2) p. n. of a district; complete, גֹּרֶן כִּידוֹן threshing-floor of the spear; for which גָּבוֹן stands in a parallel.

כִּידוֹר (for כִּדְדוֹר with the dagesh analysed), m. circle, circle of warriors, next, army in general; probably from כָּדַר, like חַיִל from חוּל.

כִּיוּן p. n. of a deity (Saturn) whom Israel worshipped in the desert. The derivation is uncertain, but if derived from כּוּן it signifies image.

כִּיּוֹר (and כִּיֹּר, pl. כִּיּוֹרִים and כִּיּוֹרוֹת) m. basin, on account of its hollow deepened form, from כּוּר, which see; either a basin for collecting

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fire, or for washing; figur. a pedestal in the form of a basin.

כִּילַי m. miser, origin. one that seizes, holds fast, from כּוּל *retinuit*, but not from נָכַל. The termination ־ַי is primitive. See כֵּלַי.

כֵּילָף (after the form הֵיכָל, plur. כֵּילַפּוֹת) m. sledge-hammer, axe, club, from כָּלַף, which see.

כִּימָה (from כּוּם) fem. group (heap, group of stars, i.e. the Pleiades, that form a group of stars; hence, Job 38:31, "canst thou bind the fetters (Author. Vers. sweet influences) of Pleiades?"

כִּיס masc. 1) a bag, purse, in which money is carried, or a girdle in which stones used for weighing things in the course of business are carried; hence אַבְנֵי כִיס; 2) equiv. to כּוֹס in Ketib, Prov. 23:31, cup or goblet; as to the form, it is neither from כֶּנֶס, nor from נְכִיס, but from כּוּס, regularly like דִּין, חִיל, רִיב.

כִּיר (only dual כִּירַיִם) m. hearth, the dual form on account of the hearth consisting of two rows of stones. The root is כּוּר; perhaps כִּירַיִם may be a softened form of קִירַיִם.

כִּישׁוֹר (equiv. to כִּשּׁוֹר) m. spindle, distaff, from כָּשַׁר to be straight, stiff; comp. Aram. כָּשׁוֹר beam.

כָּכָה (contracted from כָּה—כָּה equiv. to כֹּה—כֹּה) a relative particle of comparison expressing similarity; in a stronger degreee כֹּה, thus (and) thus, from which אֵיכָכָה, which see.

כִּכָּר (contracted from כִּרְכָּר, const. כִּכַּר, pl. כִּכָּרִים, const. כִּכְּרֵי and in another sense כִּכָּרוֹת, const. כִּכְּרוֹת) com. 1) circle, circuit, circumference, הַכִּכַּר, the circumference of the Jordan especially, now called Elgaur; 2) something of a round shape, round cake, in which sense the plur. is כִּכָּרוֹת; 3) a weight, so called from its round form, generally, a talent, consisting of 3,000 holy shekels. In this sense the pl. m. is כִּכָּרִים and the dual כִּכְּרַיִם. The root is כָּרַר, which see.

כִּכַּר (pl. כִּכְּרִין) Aram. the same as כִּכָּר 3 in Heb.

כֹּל (with makkaph כָּל־) m. the whole, total, equiv. to כָּלִיל, derived from כָּלַל, but generally, when preceding a noun with the article, translated like an adj., e.g. כָּל הָעָם the whole people; it may also follow as a genitive, e.g. חָזוּת הַכֹּל the vision of the whole, or it is used with suff., e.g. מִצְרַיִם כֻּלָּהּ the whole of Egypt; 2) all, everything; joined to the plur., e.g. כָּל הַיָּמִים all the days, כָּל הַנִּפְלָאוֹת all the

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wonders; the same when connected with a collective noun, e.g. כָּל הַחַיָּה all the beasts; or when joined with a suff. pl., e.g. כֻּלָּנוּ all of us, כֻּלָּם all of them; or with suff. sing., when a collective is understood, e.g. כֻּלּוֹ all of them (Is. 1:23), absolute, it signifies everything; with the article הַכֹּל all, i.e. all men, etc., כֹּל against all, poetically, even without the article. If the succeeding noun has no article, it signifies: 1) every one, e.g. כָּל פֶּה every mouth; sometimes the genitive is separated by the noun intervening, e.g. כָּל עָוֹן תִּשָּׂא = כָּל תִּשָּׂא עָוֹן (Hosea 14:3); 2) any one, anything, e.g. כָּל דָּבָר any matter; in connection with a negative, as אֵין, אַל, לֹא it signifies, none, none at all, nothing, e.g. אֵין כָּל there is nothing new; 3) all kinds, e.g. כָּל מָכָר all kinds of sale, or sale of all kinds; sometimes it stands as an adv., signifying altogether, just so, entirely so, e.g., כָּל הֶבֶל (Ps. 49:6) it is altogether vanity, כָּל עוֹד as long altogether (as), כָּל עַמּוֹת־שֶׁ just as much, etc.

כֹּל (with makkaph כֹּל־, def. כֻּלָּא, with suff. כֻּלְּהוֹן) Aram. the same in the most manifold applications; כֹּל־קָבֵל דְּ just because = because.

כָּלָא (1 pers. pret. כָּלֵאתִי for כָּלֶאתִי, fut. יִכְלָא) 1) to close up, shut up, to incarcerate; 2) to keep back, to impede, to keep off from (מִן) something, to prevent from, to deny, to hinder. The orignal signification is to separate; comp. כָּלָא. Niph. to be prevented from, to be hindered; hence, to cease. Several forms are from כְּלָא, equiv. to כָּלָא.

כָּלָא (with suff. כִּלְאוֹ, pl. כִּלְאִים) m 1) originally, separation; hence, prison, but more frequently joined to בַּיִת; 2) that which is separated, solitary, different from others. Dual כִּלְאַיִם two separated, mutually different things, Author. Vers. divers kinds.

כִּלְאָב p. n. m. (probably equiv. to כָּלָב crier, yelper).

כָּלַב (not used), to twine, to twist; thus equiv. to חָלַף; from which כִּלּוּב.

כָּלַב (not used) to howl, to bark, to yelp (the verb to yelp and the German klaffen approximate in sound to the word כָּלַב), from which:—

כָּלֵבִי p. n. m. (crier), patron. כָּלְבִּי.

כֶּלֶב m. 1) a dog, originally, the one that barks, transf. as a reproachful

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tem; especially, a hound, dog's head; 2) fornicator, especially of male fornication; hence מְחִיר כֶּלֶב wages of male fornication, which are not allowed as an offering.

כֶּלֶב אֶפְרָתָה p. n. of a place.

I. כָּלָה equiv. to כָּלָא, only in the forms יִכְלֶה, כָּלוּ, כָּלְתָנִי, but otherwise כָּלָא.

II. כָּלָה (fut. יִכְלֶה, once יְכֻלֶּה after the manner of לִיא) 1) to be finished, at an end, completed; it is used like כָּלַל, e. g. "and the rod of his anger is complete;" also, concluded, determined by (מַאֵת, מֵעִם) some one; to be fulfilled (of a prophesy); 2) to be destroyed, devoured, routed; also, of the vanishing, languishing, and perishing of a matter; in which sense, כָּלָה is joined with רוּחַ, נֶפֶשׁ, עַיִן, כְּלָיוֹת, signifying, the non-realization or vanishing of hope. Pi. (1st pers. כִּלִּיתִי, כִּלִּיתִי, inf. abs. כַּלֵּה and כַּלֹּא, c. כַּלּוֹת) 1) to conclude (of a prophesy), i. e. to fulfil, (of a speech) i. e. to cease speaking; and in this sense כִּלָּה occurs before other verbs to signify the concluding of the action; 2) causative of Kal, to cause to vanish or to perish, to use up, to destroy, to rout; figur. to eat off (the branch). Pu. כֻּלָּה and also כֻּלַּד to be completed, ended. See כָּלַל.

כָּלֶה adj. m., כָּלָה f. (origin. particip.) languishing, of the eye. See כָּלָה 2.

כָּלָה (origin. adj. f. which has become an abstr.) f. conclusion, completion; hence as an adv., wholly, entirely; transf. (as in the verb) destruction, annihilation; hence, עָשָׂה כְּ, with בְּ or אֵת to make an end of some one, to destroy him; without pers. to destroy.

כַּלָּה (from כָּלַל, pl. כַּלּוֹת) f. 1) bride, from כָּלַל to adorn, to wreath, encircle as a garland; 2) daughter-in-law, i. e. the כַּלָּה of the son; comp. כְּלוּלוֹת.

כְּלוּא m. that which is closed or shut up, prison. In the Ketib כְּלִיא.

כְּלוּב m. 1) that which is entwined, from כָּלַב to entwine, plaid, twist; hence, basket to gather fruits in; cage, of entwined branches; 2) p. n. m. (perhaps related to כָּלֵב).

כְּלוּבִי patron., from כְּלוּב=כָּלֵב.

כְּלוּהוּ (Keri) p. n. m.

כְּלוּהַי (Ketib) p. n. m.

כְּלוּלוֹת (denom. from כָּלָה) fem. pl. espousals, state of being a bride.

כָּלַח (not used) equivalent to קָלַח in Aram., to be straight, stiff, firm; synon. with קָנָה Heb.

כֶּלַח (from כָּלַח) m. 1) equiv. to קֶלַח Aram., stock, stem; hence figur.

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firmness, health; as, תָּבוֹא בְכֶלַח אֱלֵי קָבֶר thou shalt come to thy grave in a firm age, i.e. without being weakened by age; אָבַד כֶּלַח the firmness (vigour) has vanished; 2) p.n. of an Assyrian town or country (identical with חֲלַח) whither the Ten Tribes were exiled.

כְּלִי (pause כֶּלִי, pl. כְּלִים, const. כְּלֵי) m. from כָּלָה to complete, to finish, to get ready, thus signifying something that has been completed, i.e. a vessel; hence, 1) any vessel or utensil; e.g. כְּלֵי חֶרֶשׂ, זָהָב, כֶּסֶף in reference to the material; כְּלֵי מִזְבֵּחַ, כְּ׳ הָאֹהֶל, הַקֹּדֶשׁ, יְיָ in reference to the use of the same; 2) armour, weapon; hence, נֹשֵׂא כֵלִים arms-bearer, בֵּית כֵּלִים armoury; but complete, כְּלֵי מִלְחָמָה, כְּלֵי מָוֶת; 3) an instrument, a tool, e.g. כְּלֵי זַעַם, כְּ׳ שִׁיר, כְּלִי גֵבֶל; figur. כְּלֵי זַעַם; 4) vessel, bark, boat; 5) garments, clothes.

כֵּלַי (from כּוּל) m. miser, equiv. to כִּילַי, which see.

כְּלִיא (Ketib) m. prison.

כִּלְיָה (from the mas. כְּלִי, compare אַרְיָה from אֲרִי, pl. כְּלָיוֹת, const. כִּלְיוֹת) m. origin. vessel; transf. to a vessel in a medical sense, the innermost, the kidneys, the reins, generally used in pl.; also, the fat of the kidneys; figur. the fat (the best) of wheat, used of the full, ample wheat.

כִּלָּיוֹן (const. כִּלְיוֹן, from כִּלָּה) m. 1) the languishing (of the eyes); 2) destruction.

כִּלְיוֹן p.n. m. the languishing one.

כָּלִיל (const. כְּלִיל) 1) adj. m. כְּלִילָה (const. לַת— f.), entire, complete; hence, כְּלִיל יֹפִי perfect in beauty, as also the fem. כְּלִילַת יֹפִי, and as adv., altogether, or as a neuter, the whole; 2) subst. equiv. to עֹלָה כָלִיל, i.e. an offering burnt entirely; hence also, as apposition to עֹלָה.

כַּלְכֹּל p.n. m. maintainer, supporter; orig. abstract.

כָּלַל (3 pers. plur. כָּלְלוּ) 1) equiv. to כָּלָה to complete (the beauty), to conclude; 2) equiv. to חוּל to encircle; next, to adorn = חָלָה to decorate; from which כַּלָּה, כְּלוּלוֹת.

כְּלַל (Aram.) the same, to complete, especially in this sense, שַׁכְלֵל and the pass. אִשְׁתַּכְלֵל to conclude, to bring to an end.

כְּלָל p. n. m. completion, perfection.

כָּלַם (Kal, not used), origin. to wound, to hurt; synon. with גִּדֵּף; hence, Hiph. הִכְלִים and הֶכְלִים to put to shame, to blaspheme, to hurt, אֵין מַכְלִים no one make ashamed; hence also, to offend; likewise, of

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being ashamed of, or disappointed in his hopes. Niph. either pass. to be put to shame, maligned, or reflective, to be ashamed of (מִן) something, to feel shame.

כִּלְמָד p.n. of a place so called, near Assyria; according to the Targ., a country in Media, which, however, is not defined.

כְּלִמָּה (pl. מוֹת—) f. shame, disgrace, נָשָׂא כְ׳ to bear, endure shame; figur. also כְ׳ כִּסָּתָה, פָּנִים, לָבַשׁ כְ׳ shame clothes or covereth the face.

כִּלְמוּת f. shame, disgrace.

כַּלְנֵה (also נָה—, נוֹ) p.n. of an Assyrian city, which the ancients render Ktesiphon.

כַּלְנוֹ see כַּלְנֵה.

כָּלַף (not used) to strike, to push, to hammer; from which, כֵּילָף, which see.

כָּמָה see כָּמַהּ.

כָּמַהּ to long for, desire something; comp. *κάμω, κάμνω*.

כִּמְהָם (equiv. to כִּמְהָן) p.n. m. (the desirer, demander); once כִּמּוֹהָם stands in the Ketib, which has the same signification.

כִּמְהָן p.n. m. (the same).

כְּמוֹ (before suff. also כִּמְוֹ) as a prep. like כְּ, which is only lengthened with the indef. מוֹ=מָה; hence, 1) equiv. to כְּ, denoting a similarity, e.g. כְּמוֹ אֶבֶן as a stone; with suff. כָּמוֹנִי, כָּמוֹהוּ like me, like him; 2) as a conj. as, when, then, entirely like כַּאֲשֶׁר; 3) as an adv. thus, e.g. אֲסַפְּרָה כְמוֹ I shall speak thus like (the wicked speak).

כַּמּוֹן see כַּמֹּן.

כְּמוֹשׁ p.n. of a Moabite and Ammonite deity; hence, Moab is also called עַם כְּמוֹשׁ. See כְּמֹשׁ.

כָּמַז (not used, equiv. to כָּמַת) to close up, to conceal; comp. כָּמַס. From which כּוּמָז, which see.

כָּמַן (not used) 1) to conceal, to preserve; 2) to season, to spread over with spice, to cover.

כַּמֹּן m. origin. spice, but specially, cinnamon, *cuminum*, with which something is seasoned.

כָּמַס (part. pass. כָּמֻס) equiv. to כָּמַת, כָּמַז, כָּנַז, כָּנַס to hide, to conceal, to treasure up.

כָּמַר (Kal, not used) to burn, to glow, equiv. to חָמַר; hence like חוּם, transf. to the dark, black colour, to be burnt. Niph. נִכְמַר to be burnt, singed, blackened (of the skin); next, figur. of the burning love towards (עַל, אֶל) some one, i.e. the exciting of love or compassion towards some one.

כָּמַר (not used) to entwine; comp. חָמַר; from which מִכְמָר, and others.

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כָּמָר (only pl. כְּמָרִים), m. a priest of idols, from כָּמֵר, so called either from his burning sacrifices, or from his being dressed in black.

כִּמְרִיר (const. pl. כִּמְרִירֵי) m. sadness, grief, darkness. The form is after שַׁפְרִיר, only that ־ִ stands instead of ־ֵ, which is a common change; according to the ancients, כְּ is a prep., the noun being מְרִיר.

כָּמַשׁ (not used) equiv. to כָּבַשׁ to subdue, subjugate; from which כְּמוֹשׁ, which see.

כָּמַת (not used) equiv. to כָּמַס to hide, to conceal; from which מִכְמְתָת, which see.

כֵּן (origin. a particip. from כּוּן, with makkaph כֶּן־) 1) adj. m. (like all particles, are at the same time adj.), right, upright, firm; hence figur. honest; subst. honesty, לֹא־כֵן vanity, folly; 2) subst. כֵּן place, basis, foundation, e.g. כֵּן־הֹרֶן the base of the mast, also pedestal of the basin in the court of the temple; foot of a pillar; hence מַעֲשֵׂה־כֵן the work of the base; in this sense, כֵּן is derived from כָּנַן, as is evident when it appears before suffixes, כַּנִּי, כַּנּוֹ, to distinguish it from the adj.; 3) particle (derived from the adj.) generally adv., rightly, correctly. It is also used to denote a comparison; as, so, thus, like as; in this sense, it stands sometimes in a relative position to כְּ, כַּאֲשֶׁר, כְּמוֹ, e.g. כְּ־כֵן like—so, כַּאֲשֶׁר־כֵּן, כֵּן־כְּמוֹ, כֵּן־כַּאֲשֶׁר; also, to compare the quality, such; or to compare the time, so long, so often. Different, however, is the signification when it is joined to prepositions, as אַחַר כֵּן, אַחֲרֵי after that, hereupon; בְּכֵן inasmuch; לָכֵן therefore, because; but also in an adversative sense, yet, nevertheless; עַל־כֵּן therefore; עַד־כֵּן till now. The singular of כָּנִים is not כֵּן, but כִּנָּה.

כֵּן (Aram.) as an adv. the same.

I. כָּנָה (not used) to name, origin. to recognise, to distinguish; hence Piel כִּנָּה; 1) to name, to pronounce בְּשֵׁם by the name; 2) to give one a flattering surname, to flatter; hence, to circumscribe.

II. כָּנָה (not used) equiv. to כָּנַם to sting; from which כִּנָּה.

כַּנֵּה p.n. of an Assyrian city, probably a contraction from כַּלְנֵה.

כַּנָּה f. sprout, sprig, from כָּנַן; according to others, it is the imp. protect thou, from כָּנַן.

כִּנָּה (pl. כִּנִּים) f. gnat, vermin; from כָּנָה, equiv. to כָּנַם, to prickle, to sting.

כְּנָוֹת see כְּנָת.

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כְּנָן see כְּנָת.

כִּנּוֹר (pl. ־רִים, ־רוֹת), m. guitar or harp, κινύρα, a stringed instrument of the Hebrews, celebrated by David playing thereon. Root כָּנַר to rustle, from the rustling sound of the strings. See also כִּנֶּרֶת.

כְּנָיָהוּ see יְהוֹיָכִין.

כָּנַם (not used) equiv. to כָּנָה II. to sting, to prick; compare Greek κνά-ω, κνίπ-ω; from which

כִּנָּם (from כָּנַם after the form אִכָּר) fem. collectively, gnats, vermin; origin. that which stings.

כְּנֵמָא (Aram.) adv. thus, in this manner; origin. as we say, composed of כְּ and נֵימָא, equiv. to נֵימַר, either referring to the preceding or to the succeeding sentence; if, however, it is derived from כְּנָא, with the suffix מָא, it signifies, namely, or by name, from כְּנָא to name.

כָּנַן (not used) equiv. to כּוּן to put or set down; from which כַּנָּה; but כֵּן is from כּוּן, and כִּנָּה from כָּנָה.

כְּנָנִי p. n. m. (protector).

כְּנַנְיָהוּ (and כָּ־) p.n. m. (protected by God).

כָּנַס to gather (stones, treasures), to assemble (men). The original signification is as in נָכַס to conceal, to preserve, to save. Pi. כִּנֵּס to gather, to collect. Hithpael, הִתְכַּנֵּס to wrap oneself, to hide oneself, from כָּנַס=נָכַס.

כָּנַע (Kal, not used) 1) to kneel, to bend; related to חָנָה, חָנַן, to bend, to incline; but especially to כָּרַע, ר having been changed into נ; 2) transf. to put together, to pack; 3) intrans. to bend, to stoop, to be humble, downcast. Hiph. הִכְנִיעַ to humble, to subdue (the enemy). Niph. נִכְנַע humbled, conquered, or to humble oneself before (לִפְנֵי, מִפְּנֵי) some one.

כִּנְעָה (with suff. כִּנְעָתֵךְ) f. ware, trade, originally, bundle (of goods), from כָּנַע II. Probably, however, it is derived from כְּנַעַן and hence signifies goods, wares.

כְּנַעַן (probably from כְּנַעֲנָה, comp. שְׁמַעַן from שְׁמַעְנָה) 1) p.n. m. of the ancestor of the Canaanites or Phœnicians; 2) nether-land p.n. of the people and of the land of Canaan or Phœnicia, complete אֶרֶץ כְּ׳; hence also the Hebrew language, which the Hebrews adopted from the Canaanites, called שְׂפַת כְּנַעַן; אִישׁ כְּנַעַן a Canaanite, shortened כְּנַעַן; 3) merchant, trader, אִישׁ כְּ׳, but oftener the shorter form כְּנַעַן; hence with suff. plur. כִּנְעָנֶיהָ her merchants, traffickers.

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כְּנַעֲנָה p.n. m. (traffic, trade).

כְּנַעֲנִי (pl. כְּנַעֲנִים) gent. m. כְּנַעֲנִית f. a Canaanite, a Phœnician, formed from כְּנַעַן; hence אֶרֶץ הַכְּנַעֲנִי, מְקוֹם הַכְּנַעֲנִי; 2) trading man or merchant.

כָּנַף (Kal not used) to wrap up, to to hide, to veil; hence Niph. to wrap oneself up, to hide oneself.

כָּנָף (const. כְּנַף, dual כְּנָפַיִם, const. כַּנְפֵי, pl. כְּנָפוֹת, const. כַּנְפוֹת) f. 1) wing, origin. that which protects, covers; hence כַּנְפֵי עַל or בַּעַל כְּנָפַיִם, poetically for bird; sometimes also כָּנָף winged animals; figur. the wings of the wind, of the morning dawn, or also for protection, and in a military sense, wing of the army; 2) that which resembles a wing; as, skirt, either with or without the addition of בֶּגֶד garment; skirt of the bed or cover; hem or seam, corner (of the earth), also in plur. כַּנְפוֹת הָאָרֶץ corners of the earth; top, summit (of the temple), e. g. כְּנַף שִׁקּוּצִים overspreading or covering of the temple of the idolaters. The dual form is also used in the plur. in the sense of wings, but in signification 2 the pl. is כְּנָפוֹת.

כָּנַר (not used), to rustle, to sound, to clatter, onomatopoetically; from which כִּנּוֹר and—

כְּנֶרֶת (also the plur. כִּנְרוֹת; the rushing of a waterfall) p.n. of a city on the sea of Galilee, which received on that account the name יָם כְּנֶרֶת.

כָּנַשׁ (Aram.) equiv. to the Heb. אָסַף to gather, to collect, to assemble. Ithp. to gather themselves together.

כְּנָת (from כְּנָאת of the form כְּנָה, comp. מְנָת, קְנָת; only pl. with suff. כְּנָאוֹתָיו, like כְּנָוֹת stands for כְּנָאוֹת, comp. מְנָאוֹת from מְנָת), f. nomination, title, transf. to namesake, one of a like title, i. e. fellow-officer; also generally, the titled one, officer; origin. however, abstr., entitling.

כְּנָת (pl. with suff. כְּנָוָתְהוֹן) Aram. the same.

כֵּס m. generally taken as an abbreviation from כִּסֵּא throne (which see), if the reading is not נֵס.

כָּסָא (also כָּסָה, not used) equiv. to כָּסַס to number, to define, to appoint; hence of the appointment of a festival; comp. יָעַד, from which מוֹעֵד.

כֶּסֶא (also כֶּסֶה), masc. a festival, a holyday; synon. with מוֹעֵד, likewise from יָעַד, whether it signifies a new or full moon depends upon the festival. In the Talmud, the feast of the new moon of Tishri (beginning of the year); hence

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the ten days intervening the 1st Tishri, or New Year's Day, and the Day of Atonement (10th Tishri) are generally called יְמֵי כִפֻּר.

כִּסֵּא (also כִּסֶּה, with suff. כִּסְאִי, pl. כִּסְאוֹת) m. chair, throne (of the high-priest, king, or judge); seat, generally, of the throne כִּסֵּא הַמַּלְכוּת, כִּסֵּא הַמַּמְלָכָה; figur. seat of judgment, tribunal, seat of honor. The root is neither כָּסָא nor כָּסָה to cover, but כָּרַס to be elevated.

כַּסְדִּי (Aram.) adj. m. a Chaldean, otherwise כַּשְׂדִּי.

כָּסָה (only particip. כָּסֶה, and particip. pass. כָּסוּי) to cover. Pi. כִּסָּה 1) to cover, with the accus. לְ or עַל of the person or matter covered; and with accus. or בְּ, of the material with which one covers: figur. of the covering, i.e. pardoning of sin, of the secreting and concealing of a matter; כִּסָּה מִפָּנַי to conceal from some one; 2) to dress, to put on (sackcloth). Pu. to be covered, with (accus. בְּ) something. Niph. like Pual. Hith. to cover oneself, to wrap oneself, to clothe oneself, with (accus. or בְּ) something.

כִּסֶּה see כִּסֵּא.

כַּסּוּתָה see סוּחָרִי; the root is not כָּסַת.

כָּסוּי (const. כְּסוּי) m. cover (of skins).

כְּסוּת fem. 1) covering, from כָּסָה; hence כְּסוּת עֵינַיִם covering of the eyes, i.e. gift to appease (Gen. 20:16); 2) garment, dress.

כָּסַח equiv. to קָצַח to cut off, especially the thorns; but the noun כַּסּוּחָה is not derived from it.

כְּסִיל (pl. כְּסִילִים) m. 1) a fool, in opposition to חָכָם, sometimes including the idea of infidelity; 2) name of a constellation, origin. the infidel, i.e. the wicked giant fettered to heaven, Orion; the plur. is used for other and similar constellations; 2) p.n. of a place in Judea (comp. כְּסָלוֹן fruitful territory).

כְּסִילוּת f. folly.

I. כָּסַל (only fut. יִכְסַל) to be foolish, origin. probably equiv. to כָּשַׁל to totter, to stagger, to be indolent. According to others it is connected with כָּסַל III. in the sense of having confidence, illusion, vanity.

II. כָּסַל (not used) to be fat, fleshy, from which כֶּסֶל; transf. to be fruitful, moist, of the soil.

III. כָּסַל (not used) to hope, to confide, probably only transposed from שָׂכַל=סָכַל to look forward with confidence. Comp. מַבָּט from נָבַט.

כֶּסֶל (belongs to כָּסַל I., pl. כְּסָלִים)

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m. 1) loins, muscles of the loins close to the kidneys, from כָּסַל II., transf. to the innermost of the heart, like כֶּרֶב; 2) folly, from כָּסַל I.; 3) confidence.

כִּסְלָה fem. 1) hopes, confidence; 2) folly. The form is from כֶּסֶל.

כִּסְלֵו m. name of the ninth month of the Jewish year. If the name is Semitic, it stands for כִּסְלוּ, which signifies in Aram. a dunghill, probably in allusion to its being the month for manuring the soil.

כִּסְלוֹן (fruit territory) p.n. of a place in Judah,

כִּסְלוֹן p.n. m. (the strong one).

כִּסְלוֹת (fruit districts) p.n. of a place.

כִּסְלוֹת־תָּבוֹר loins of the Tabor, i.e. the fortified points; p.n. of a place in Zebulun.

כַּסְלֻחַ p.n. of a people, which is named as a colony of the Egyptians, and supposed to be the Colchians; it occurs only in the pl. ־ִים.

כָּסַם (fut. יִכְסֹם) equiv. to גָּזַם to shear, to cut off, to shave (the head).

כֻּסֶּמֶת (pl. כֻּסְּמִים) f. spelt, so called on account of the ears being cut (Auth. Vers. rye).

כָּסַס (fut. יִכֹּס) to count, related to which is כָּמַס.

כָּסַף (fut. יִכְסַף) 1) to be pale, white; 2) to long for (לְ) something, to desire, wish for something, origin. to languish, which is indicated by paleness. Niph. 1) to turn pale (from shame), to feel ashamed; hence particip. נִכְסָף ashamed, לֹא־נִכְסָף shameless; 2) to long, languish, for something.

כֶּסֶף (pl. כְּסָפִים) m. 1) silver, from its white color, transf. to a silver shekel; 2) money generally, plur. pieces of money.

כְּסַף (def. כַּסְפָּא) Aram. the same.

כַּסְפְּיָא p. n. of a district, on the road from Babel to Jerusalem, which however cannot be the *pylæ Caspiæ*.

כֶּסֶת (pl. כְּסָתוֹת), f. a pillow, from כָּסָה. The form is like עֶרֶת, עֶלֶת, from עָרָה, עָלָה, and others.

כַּעַל see עַל.

כְּעַן (Aram.) adv. now, at present, origin. at this time, also equiv. to עַתָּה from עֵת; it is from עָנָא, from which עָנָה (*Bereshith Rabba* 5:11, *Midrash Koheleth* 11:1, *Jalk. Berachoth* 6:1), the time, so that עַן is the masc. form; it belongs therefore to עָן.

כְּעָנֶת (Aram.) adv. (from עָנָה time, and כְּ, like כְּעַן, from עָן time, and כְּ) only וּכְעָנֶת and so forth, i.e. and yet, further, for a length of time; עֵת in Heb. has already the same signification: long, *diu*, Hos. 13:13, כְּעָנֶת is contracted

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in עָנָה in the same sense. See עָנַת.

כָּעַס (fut. יִכְעַס) to be angry, vexed. Pi. כִּעֵס caus. to vex. Hiph. to make some one wroth, vexed; in a stronger sense, הִכְעִיס פְּ׳ כַּעַס to vex some one greatly.

כַּעַס (pl. כְּעָסִים) m. vexation, anger, grief. The plural signifies provocation to anger.

כַּעַשׂ m. the same.

כַּף (with suff. כַּפִּי, dual כַּפַּיִם, plur. כַּפּוֹת) f. origin. that which is bent, curved, hollowed; hence, 1) the hollow of the hand; of animals, the paw; next, hands generally. To save from the hand of some one, i.e. from somebody; to put the life in the hand, i.e. to risk it. Pl. כַּפַּיִם, but כַּפּוֹת signifies either handles (compare יָדוֹת) or hands when cut off. Phrases: עַל כַּפַּיִם, יָנִיעַ, נָקִי כַּפַּיִם; 2) the sole, like רֶגֶל the sole of the foot, in the same signification the plur. כַּפּוֹת, and with animals also מְקוֹם כַּפּוֹת רֶגֶל; כַּפַּיִם foot-stool; 3) pan, dish, on account of its resembling the hollow of the hand, e. g. כַּף הַקֶּלַע the hollow (the middle) of a sling; כַּף הַיָּרֵךְ the hollow of the thigh, in which sense, however, the pl. is כַּפּוֹת; 4) the bent branches of the palm-tree, but as in this sense only the pl. כַּפּוֹת is found, it is possible that the singular is כָּפָה=כִּפָּה and therefore not belonging to כָּפַף.

כֵּף (only pl. כֵּפִים) m. top of a rock, from כּוּף to be pointed.

כָּפָה (fut. יִכְפֶּה) origin. equiv. to כָּבָה to cover up, to smother, to extinguish; hence כָּפָה אַף to extinguish (pacify) the anger, as the Targ. דַּעֲשׂ. The same as כָּבָה, Jer. 7:20.

כִּפָּה f. palm-branch, especially the branch at the top of the tall palm-tree, which bends with the weight of its leaves in the form of an arch; hence used in contrast to the reeds which grow in marshes; figur. the honored one, in contr. to אֲגַמּוֹן the lowly one. The root is כָּפַף, and כַּף is probably its masc. form.

כַּפּוֹר m. 1) dish, especially the one used for sprinkling, equiv. to מִזְרָק, from כָּפַר to make atonement, or from כָּפַר in the sense of spreading, equiv. to אַפַר; 2) hoar-frost, so called from its being spread over the earth.

כָּפִיס m. a rafter which runs through the roof, like a stone in the wall; according to the LXX. a beetle or insect found in wood, like חִפּוּשִׁית in the Talmud.

כְּפִיר (pl. כְּפִירִים) m. 1) a young lion; figur. of enemies, from כָּפַר to be

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strong, bold; 2) equiv. to כָּפָר village, court, from כָּפַר to unite. See כְּפַר.

כְּפִירָה (village district), p.n. of a city in Benjamin.

כָּפַל to fold together, to double up; hence כִּפּוּל doubled. Niph. to be doubled, i. e. to be repeated.

כֶּפֶל (dual כִּפְלַיִם) m. double; hence כֶּפֶל רָסָן double bridle, כִּפְלַיִם origin. the double one; next, twofold; often also, manifold.

כָּפַן to languish, pant for something; hence, to desire for something (עַל), from hunger or thirst.

כָּפָן m. hunger.

כָּפַס (not used) probably, to pierce, to thrust; but the etymology is uncertain.

כָּפַף (inf. כֹּף, but in the pret. and particip. the analysed form) 1) to bend, to cringe, כְּפוּפִים those that are bent down; 2) in derivatives, to form like an arch, to make hollow, related to כּוּב, גּוּב, גּוֹ. Niph. (fut. אִכָּפֵף) to bend, to humble oneself before (לְ) some one. From which כֵּף, כִּפָּה.

כָּפַר (Kal, not used, and only denom. from כֹּפֶר) 1) to cover; hence transf. to cover (the sin), to atone, especially in Pi., Pu., Hith., Nithp.; 2) equiv. to גָּבַר to be strong, vigorous, courageous (only in derivatives); hence, כְּפִיר; 3) equiv. to חָבַר to join, to unite (only in derivatives); hence כְּפִיר and כָּפָר; 4) equiv. to חָפַר to be red (only in derivatives); hence, כֹּפֶר; 5) equiv. to פָּרַר to break to pieces (only in Pu.), the sense must be taken according to the verb from which it is formed; hence its numerous significations: Pi. כִּפֶּר (fut. יְכַפֵּר) from כָּפַר; 1) to cover the guilt (comp. כְּסָהּ); hence, to pardon, to atone a (accus. עַל or לְ) sin; with לְ or בְּעַד of the person, to make atonement for some one (בְּעַד, עַל), to cleanse from sin; to atone through (בְּ) an offering; figur. to conciliate, to appease, to ward off. Pu. 1) from כָּפַר 1, to be atoned for, cleansed from sin; 2) from כָּפַר 5, to be destroyed, frustrated, of a a covenant. Hith. and Nithp. הִתְכַּפֵּר and נִכַּפֵּר to be atoned for, to be cleansed from (accus.) a trespass. The application of כָּפַר in Kal belongs to כֹּפֶר which see.

כָּפָר (pl. כְּפָרִים) masc. village, from כָּפַר 3; comp. חַוָּה.

כְּפַר הָעַמּוֹנִי (Ammonite village) p.n. of a place in Benjamin.

כֹּפֶר (pl. כְּפָרִים in signification 3) m. 1) equiv. to כָּפָר village; 2) pitch, with which something is covered,

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therefore from כָּפַר, if it is not a secondary form of גֹּפֶר; 3) cypress, so called on account of its red colour, thus from כָּפַר 4; in this sense the pl. כְּפָרִים is used; 4) ransom, money given as ransom (with suff. כָּפְרְךָ) from כָּפַר 1, כ׳ נֶפֶשׁ ransom-money for life.

כִּפֻּר (pl. ־רִים) m. atonement, but only in the plur. חַטַּאת, אֵיל, יוֹם הַכִּפֻּרִים day of atonement, etc.

כַּפֹּרֶת f. covering of the ark, mercy-seat; hence Kimchi מִכְסֶה לָאָרוֹן; transf. to the ark, even the holy of holies; hence בֵּית הַכַּפֹּרֶת place of the ark, the holy of holies, in Targ. for דְּבִיר.

כָּפַשׁ (Kal, not used), equiv. to כָּבַשׁ to subdue; hence Hiph. הִכְפִּישׁ to press down, e.g. in the ashes (בָּאֵפֶר), hence in Targ. כְּנַע.

כָּפַת (not used) to make round, in the form of a ball, to encircle, to crown; related to צָפַת; hence generally, to adorn, like עָטַר, כָּתַר. From which כַּפְתֹּר, which see.

כְּפַת (Aram.) to bind, to fetter; hence pl. pass. כְּפִתוּ they were fettered. Pa. כַּפֵּת (inf. כַּפָּתָה) the same.

כַּפְתֹּר (pl. ־רִים) m. 1) formed from כֶּפֶת (equiv. to צֶפֶת) with the old nominal termination ־ֹר, a knop, chapiter, so called on account of its round form resembling a crown; 2) p. n. of a district, probably Cyprus; hence אִי כַּפְתֹּר; though for Cyprus there is another name, כִּתִּים. From which 3) כַּפְתֹּרִים the inhabitants of Caphtor.

כַּר (pl. כָּרִים) m. 1) lamb, mentioned in connection with rams and goats (Gr. καρ); it, therefore, appears to have no verbal root; 2) meadow, pasture-place, or field, from כָּרַר, equiv. to אָכַר to plough, if not connected with כִּכָּר; 3) only pl. כָּרִים, from כר (the verb is כּוּר to bore, to break through), a kind of war instrument for battering walls; 4) pillow, saddle, mattress put under a seat for riding; hence כַּר הַגָּמָל saddle of the camel. The root is כָּרַר, in the sense of stretching, which see.

כָּר belongs to כָּרִי. See כָּרִי.

כֹּר (probably from כּוּר) m. name of a measure for fluids and solids, containing ten ephahs, origin. a vessel deepened out; comp. כִּיּוֹר.

כְּרָא (or כְּרִי) Aram. to be overcast, equiv. to עֲכַר, transf. to sadness, dejectedness of the mind, hence, Hithp. to harm oneself.

כרב (not used) equivalent to קָרַב (in עַקְרַב), עָרַב (in עָרוֹב) to seize, to lay hold of, to gripe; the same as גָּרַף (in אֶגְרֹף) to hold fast. From which כְּרוּב, which see.

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כִּרְבֵּל see under כָּבַל.

כַּרְבְּלָא (Aram.) f. a mantle. See כָּבַל.

I. כָּרָה (יִכְרֶה) equiv. to כּוּר to dig (a pit or well), figur. to lie in wait for some one (עַל), to dig evil, i. e. to prepare mischief; to dig the ears, i. e. to make to hear easily. Niph. to be dug (a pit).

II. כָּרָה (fut. יִכְרֶה) equiv. to קָנָה to buy.

III. כָּרָה to prepare a meal, to attend hospitably.

כָּרָה (after the form שָׁנָה; pl. const. כְּרֹת f. a pit, a cistern (of shepherds).

כֵּרָה f. feast, meal.

כְּרוּב (plur. כְּרוּבִים) m. a symbolical form composed of four figures, of a man, a lion, a bull, and an eagle, which was considered as a symbol of power and strength, as the keeper of paradise; as leading the chariot of God, a cherub: hence רָכַב עַל כְּרוּב, יוֹשֵׁב הַכְּרוּבִים the original signification is to hold, on account of its holding the divine chariot. See כָּרַב.

כָּרוֹז (def. כָּרוֹזָא) Aram. m. a crier, a herald.

כְּרַז Aram. to cry, to proclaim; related to קְרָא.

כָּרִי (particip. from כּוּר with the adj. termination ־ִי) m. coll. (comp. כְּנַעֲנִי also coll.) equiv. to כְּרֵתִי executioner, and next, the designation of a kind of body-guard of kings, and occurs always with הָרָצִים, after the Ketib also with פְּלֵתִי.

כְּרִית (a pit) p. n. of a brook where Elijah stayed.

כְּרִיתוּת (also ־ֶת) f. separation of marriage, divorce; סֵפֶר כְּרִיתוּת bill of divorce.

כָּרַךְ (not used), arisen from the reduplicated form כִּרְכֵּר; 1) to wrap up, to enshroud; hence תַּכְרִיךְ; 2) to enclose, to surround; hence כְּרַךְ (כַּרְכְּמִישׁ) enclosed town, fortress, castle.

כִּרְכֵּב (not used), arisen from כִּכֵּב, with the interpolation of the ר, and this has arisen from כִּבְכֵּב to enclose. From which:—

כַּרְכֹּב (with suff. כַּרְכֻּבּוֹ) m. border, compass, so called from its enclosing.

כַּרְכֹּם masc. *curcuma*, Indian saffron. This word is foreign.

כַּרְכְּמִישׁ p. n. of a city on the Euphrates, and probably the place now called Kirissia. The word is compounded from כְּרַךְ fortress, and כְּמוֹשׁ=כְּמִישׁ.

כַּרְכַּס (Persian) p. n. m. eunuch (Sanscrit *karkasa*, strong).

כִּרְכָּרָה (־רוֹת) fem. a female runner, formed from כִּרְכֵּר; see כָּרַר; hence

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the swift-running female camel, dromedary.

כָּרַם probably only belongs to כָּרָם, which see.

כֶּרֶם (with suff. כַּרְמִי, plur. כְּרָמִים, const. כַּרְמֵי) com. formed from כָּר meadow, by the termination ־ֶם, like תֶּלֶם, from תֵּל; hence origin. pasture, fruit, cultivated, land; e.g. דֶּרֶךְ כְּרָמִים; next, garden plantation כֶּרֶם זַיִת olive garden, but especially a plantation of vine, vineyard, complete כֶּ׳ חֶמֶר.

כֹּרֵם (denom. from כֶּרֶם) m. vintner; comp. בֹּסֵר, סֹפֵר, שֹׁעֵר.

כַּרְמִי p.n. m. (vintner).

כַּרְמִיל m. crimson colour, or the material receiving the colour; formerly שָׁנִי and תּוֹלַעַת were used for it. If it is Semitic, the word arose from כֶּרֶם (כַּרְמְ) warm, with the termination ־ִיל and it would only be a later form of תּוֹלַעַת; but if it is Persian, ־ִיל has also a signification, which is: red, bright.

כַּרְמֶל (formed from כֶּרֶם with the termination ־ֶל; with suff. כַּרְמְלוֹ) m. 1) plantation, garden, a plough-field (in contrast to desert); hence יַעַר כַּרְמֶל fruitful wood, i.e. a a forest which looks like a plantation; 2) transf. to the fruit of the plantation or of the garden; i.e. good fruit of the garden; e.g. גֶּרֶשׂ כַּ׳ corn beaten out of the full ears, i.e. of the early and best grown; 3) p.n. of a fruitful promontory on a mediterranean sea in Asia, generally used with the article, הַכַּרְמֶל, and on account of its appellative signification by poets, it denotes that which is fruitful, or of thick foliage; 4) p.n. of a mining town on the Dead Sea, with ה finis כַּרְמֶלָה; gent. כַּרְמְלִי m., כַּרְמְלִית f.

כְּרָן p.n. m.

כָּרַס (not used) equiv. to קָרַס, כָּרַשׂ, to be crooked, hilly, bellied. From which כִּסֵּא and—

כֶּרְסֵא (with suff. כָּרְסְיֵהּ, pl. כָּרְסְוָן, as if from כָּרְסוּ) Aram. fem. a chair, throne. See כִּסֵּא.

כִּרְסֵם (from כִּסֵּם with interpolation of ר, like כִּרְכֵּב=כִּכֵּב, חַרְצֹב=חַצֹּב, שַׁרְבִּיט=שַׁבִּיט to nibble off, gnaw, used of the wild boar; see כָּסַם.

כָּרַע fut. יִכְרַע) only a secondary form of כָּנַע to bend, to kneel, e.g. עַל בִּרְכַּיִם on the knees, with לְ or לִפְנֵי of the person, of kneeling with reverence, synon. with הִשְׁתַּחֲוָה. It is also used in the following senses: (*a*) of the bending of a woman in labour; (*b*) to stretch over (עַל) a woman, i.e. to lie with

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her; (*c*) to bend in knees, to totter from fatigue. Hiph. to cause some one to sink (of enemies in war), to humble some one, i.e. to sadden him.

כָּרַע only dual כְּרָעַיִם fem. the lower part of the thighs or calves; used of the springing power of the legs of the locust.

כַּרְפַּס masc. origin. cotton (Sanscrit *karpasa*), but also white linen, occurring in connection with חוּר.

כָּרַר (Kal, not used) 1) *curro*, to run, which as in דָּהַר is connected with running in a circle; 2) equiv. to אָכַר to plough; next, cultivating land generally, to make a field arable; hence כַּר originally in contrast to desert; 3) to stretch oneself, proceeding from the sense of running; comp. דּוּר. Pi. reduplicated כִּרְכֵּר to run in a circle, to dance; see כִּרְכָּרָה.

כֹּרֶשׁ p.n. of a king of Persia, Cyrus. The word is abbreviated from כּוּרַשְׁיוּד (ray of the sun).

כָּרַשׁ (not used) equiv. to כָּרַם to be hilly, round; from which:—

כֶּרֶשׁ (later) m. belly.

כַּרְשְׁנָא (Persian) p.n. m.

כָּרַת (fut. יִכְרֹת) to cut off (a branch, a skirt), to hew off, to fell (trees), to hew down (idols); to cut off (the foreskin, privy member שַׁפְכָה), to root out, to destroy (living things), etc. To make a covenant with (אֶת, עִם) some one; but with (לְ dat.) the form כָּרַת בְּרִית denotes the dictating of the covenant by the mightier party, but if done by the weaker party, it signifies promise, submission, and in this case, either בְּרִית is omitted or אָמָנָה and דָּבָר used for it in later writings. Niph. pass. to be hewn down, destroyed, to perish; of the water, to be divided. Pu. כֹּרַת and כָּרַת pass. like Niph. —Hiph. to uproot, to destroy (families, nations), to separate, with מֵעִם of the person. Hoph. pass. related to it is חָרַת, חָרַט.

כְּרֻתוֹת (origin. particip.) f. pl. beams cut out.

כְּרֵתִי (formed from כָּרֵת, like כְּרִיתוּת from כָּרֵת) masc. 1) executioner; hence the appell. of a kind of body-guard of kings, connected with פְּלֵתִי a runner, the same as רָצִים; 2) gent. from כְּרֵת Crete (according to the Septuagint); hence כְּרֵתִים, כְּרֵתִי Cretians, as a surname of the Philistines, who are said to descend from the former.

כֶּשֶׂב m. lamb, from which כָּבַשׂ is a transposition.

כִּשְׂבָּה f. like כַּבְשָׂה which is transposed from it; see above.

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כֶּשֶׂד p.n. of Abraham's brother's son, perhaps the ancestor of the כַּשְׂדִּים, which see.

כַּשְׂדִּי gent. m. from כֶּשֶׂד, but always as the plur. כַּשְׂדִּים (Ketib once כַּשְׂדִּיִּים); 1) Chaldees, the Chaldee inhabitants of Babel; hence לְשׁוֹן כַּשְׂדִּים, מַלְכוּת כַּשְׂדִּים, whence also Babel is called תִּפְאֶרֶת גְּאוֹן כַּ׳; 2) Chaldea, the country; complete אֶרֶץ כַּ׳ but also without אֶרֶץ, and the f. with ה finis כַּשְׂדִּימָה towards Chaldea; בַּת כַּשְׂדִּים inhabitants of Chaldea, for Chaldea itself; sometimes it is not only used of the district on the Chaboras, but also of Babel generally; 3) astrologer, interpreter of the stars, Chaldea having been the cradle of astrology.

כַּשְׂדִּי (*def.* כַּשְׂדָּאָא, כַּשְׂדָּיָא, plur. כַּשְׂדָּאִין, const. כַּשְׂדָּאֵי and כַּשְׂדָּיֵא) Aram. the same, especially in the sense of an astrologer, in connection with גָּזַר חַרְטֹם אַשָּׁף.

כָּשָׂה probably equiv. to כָּסָה, but especially, to be covered with fat, to become fat.

כַּשִּׁיל m. an axe, a hatchet, from the Pi. כִּשֵּׁל to fell.

כָּשַׁל (fut. יִכְשַׁל Ketib) origin. to totter, especially of the tottering from feebleness and weariness; hence כָּשֵׁל the weary one, i. e. the tottering; transf. to stumbling, falling, over (בְּ) something. Niph. נִכְשַׁל (fut. יִכָּשֵׁל) to stumble, to fall; figur. to be plunged (in distress). Pi. to cause to stumble, where the Keri is always שִׁכֵּל. Hiph. to cause to fall, to stumble, to fell. Hoph. to be felled, to which is related כָּסַל, but not כָּסַל in כֶּרֶס, this being derived from כָּרַס.

כִּשָּׁלוֹן m. stumbling, a fall.

כָּשַׁף (Kal, not used) origin. to pay close attention, to listen, equiv. to כָּשַׁב hence next, to speak softly, appearing more as listening than speaking; transf. to praying softly, to be occupied in whispering (used of the theosopha), etc. Pi. to use magic, particip. מְכַשֵּׁף masc., מְכַשֵּׁפָה fem.

כֶּשֶׁף (only pl. כְּשָׁפִים) m. sorcery.

כַּשָּׁף m. a magician; compare also אַכַּשָּׁף place of magicians.

כָּשַׁר (fut. יִכְשַׁר) equiv. to אָשַׁר יָשַׁר to be straight, right in a physical sense, i.e. to be stiff (comp. יְשׁוּר); transf. to be correct, to please, to prosper. Hiph. (inf. abs. הַכְשֵׁר) to cause to prosper or to succeed; to prepare happiness.

כִּשָּׁרוֹן m. prosperity, success; hence also, fortune, profit, advantage.

כָּתַב (fut. יִכְתֹּב) origin. to engrave, to carve (on a wooden tablet) related to חָצַב, חָטַב but next gene-

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rally, to write something (accus.) upon (עַל, אֶל, בְּ sometimes accus.) something; כָּתַב סֵפֶר to write a letter to (עַל, אֶל, לְ, בְּ) some one; כָּתַב עַל, אֶל to prescribe to some one; to inscribe, to register; figur. equiv. to conclude, i.e. to write down a resolution (a decree). Niph. to be written. Pi. to write repeatedly (decrees).

כְּתַב (fut. יִכְתַּב) Aram. the same.

כְּתָב m. writing, כְּ הַדָּת writing of an edict; also (like in the verb, registry) sometimes a book or even a kind of letter or type, in which sense it only occurs in modern works.

כְּתָב (Aram.) m. the same, but also, prescription, command; hence, דִּי לָא כְּ without prescription, i.e. free, according to pleasure; כְּתָב סִפַר מֹשֶׁה the Pentateuch.

כְּתֹבֶת f. engraving, inscription, only used of the marks branded in the skin.

כִּתִּי 1) masc. gent. for the city כִּתִּי *Kítti-on* in Cyprus; but in the Old Testament only the pl. כִּתִּים, כִּתִּיִּים occurs; next, Cyprians generally; 2) the inhabitants of the land, hence Cyprians; next also, in the widest sense, like אִיִּים of the isles and coasts on the Mediterranean Sea.

כָּתִית adj. m. bruised, pounded, זַיִת is omitted; hence, שֶׁמֶן כָּ oil of olives pounded in a mortar, which makes the oil of a better quality than when the process of pressing is used.

כָּתַל (not used) to separate, to part, synon. with חוּץ, from which is חֵיץ, related to חָצַל, חָסַל to cut off, to separate; from which:—

כֹּתֶל (with suff. כָּתְלִי, plur. modern Hebrew כְּתָלִים) m. a wall, origin. a partition, for the separating of a space; the same as חֵיץ which see.

כָּתַל (def. plur. כָּתְלַיָּא, from כּוּתַל) Aram. m. the same.

כִּתְלִישׁ either from כֹּתֶל wall, separation, partition, with the termination —ִישׁ, or joined from כֹּתֶל אִישׁ p. n. of a place in Judah.

כָּתַם (Kal, not used) 1) equiv. to חָתַם to impress, to engrave, to inscribe; 2) to seal, to close up, to preserve. Niph. נִכְתַּם to be sealed up, to be marked of sin; comp. טָמַן, שָׁמַר, צָפַן also applied to עָוֹן. See also מְכֻתָּם.

כֶּתֶם m. equiv. to סָנוּר, סְנוֹר that which is closed up, hidden, i.e. that which is precious; hence, poetically for gold, jewels; comp. טָמוּן, צָפוּן Deut. 33:19.

כָּתַן (not used) probably equiv. to תָּן to stretch, to expand; hence, to spin; comp. the same in אָתַן.

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כְּתֹנֶת (with suff. כֻּתָּנְתִּי, pl. כֻּתָּנוֹת, with suff. כֻּתָּנוֹתָם) f. garment, especially the under-garment made of cotton, worn on the naked body.

כְּתֹנֶת (pl. כְּתָנוֹת) f. the same.

כָּתַף (not used) to carry (a burden); hence

כָּתֵף (const. כֶּתֶף, dual כְּתֵפַיִם, hence with suff. כְּתֵפָיו, pl. כְּתֵפוֹת, const. כִּתְפוֹת) f. 1) the shoulder, on which one carries; different from שְׁכֶם origin. neck, back: כֶּתֶף סוֹרֶרֶת rebellious shoulder, i.e. that which refuses to carry; בֵּין כְּתֵפַיִם between the shoulders, i.e. the back, transf. to beasts of burden; the pl. is used of parts of inanimate things resembling the shoulder, e.g. of the shoulder-parts of the ephod, of the shoulders of the axle, etc.; 2) side, flank, of a building, of the sea, of a town, a district; in the pl. the spaces at the sides: עוּף כָּתֵף to fly on the shoulder of some one (to pounce upon something like a bird of prey).

כָּתַר (Kal, not used) equiv. to עָטַר to surround, to encompass; hence כֶּתֶר. Pi. 1) to encompass, to surround, in a hostile sense; 2) to wait; comp. נָטַר. Hiph. to surround, in a friendly sense, to crown, with the double accus. like לָבַשׁ.

כֶּתֶר m. a diadem, a crown, so called from its encircling.

כֹּתֶרֶת (pl. כֹּתָרוֹת) fem. chapiter of a pillar.

כָּתַשׁ (fut. יִכְתֹּשׁ) equiv. to כָּתַת to pound, to bruise.

כָּתַת (fut. יִכֹּת, imp. plur. כֹּתּוּ) 1) equiv. to כָּתַשׁ to pound, to beat; hence of the dashing to pieces of a vessel, of the destruction of an enemy; 2) to beat a sword round; כָּתוּת one who is crushed (in the testicles). Pi. an intense signification of Kal; figur. to devastate (a country). Pu. to be pushed (one nation against the other) of a war. Hiph. to destroy (the enemy). Hoph. to be destroyed.

ל

ל Lamed (לָמֶד) is the 12th letter of the Alphabet. Its name, which signifies ox-goad, corresponds with its shape. As a numeral, it counts 30. It interchanges with מ, נ, ר, as being a liquid semi-vowel, and with ד and ת, as being a lingual, e.g. נִשְׁכָּה for לִשְׁכָּה, מְזָרוֹת for לְזָרוֹת, מְגָלוֹת for רְגָלוֹת, &c. As *litera liquida*, ל is sometimes interpolated, instead of the doubling of another letter, e.g. in וַלְעָפָה. As an ancient diminutive suffix, lost in the later ages of the lan-

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guage, ל appears with the most manifold vowels preceding; but in most words the diminutive element is now entirely lost; thus, for instance, the termination ־ֶל, as רֶגֶל, סֶפֶל, נֶבֶל, כַּרְמֶל; termination ־ֹל in אֶשְׁכֹּל, קַרְסֹל; the termination ־ִיל in פִּתְיִגִיל, כַּרְמִיל; the termination וּל in חָרוּל, etc.

לְ (sometimes לָ, with suff. לִי, לְךָ, לְכָה, pause לָךְ, לוֹ, לָכֶם, and others) preformative prep., orig. equiv. to אֶל, from which it is abridged, and hence its signification of motion. Its renderings altogether are: A 1) the purely local motion, e.g. after verbs expressing direction or motion, as קָרֵב לְ approaching to some one, בּוֹא לְ coming to some place, like אֶל; thus, נוּס, הָלַךְ, יָדַד לְ, שׁוּב, etc., always on the question, whither? sometimes with verbs expressing a motion or direction mentally, e.g. חִפָּה־, קִוָּה־לְ, כָּלְתָה־, נָפַשׁ־, חָפֵץ־, הֶאֱזִין־, שָׁמַע־, where לְ denotes the spiritual direction, and to which belong the particles of motion in reference to space, as לְאָחוֹר backward, לְמַעְלָה upward, לְמַטָּה downward, לִקְרַאת toward; also where the motion is continued to the highest point, like עַד *usque*, e. g. לְמוֹתָם unto or until their death, לְשָׂבְעָה to the full; בֵּין־לְ, orig. the intervening space, until, to; מִן־לְ from—till; לְ־וְעַד until—further. 2) motion transferred to direction towards a person or matter; hence *a*) as dative; thus in verbs signifying giving, awarding, presenting, bringing, etc.; as, יָעַץ לְ, הִצְדִּיק־, הוֹשִׁיעַ־, עָזַב־, הִנִּיחַ־, יָלַד־, גָּמַל־, הֵשִׁיב־, סִפֵּר־, חִגִּיד־, אָמַר־, הֵבִיא־, נָשָׂא־, הֶחֱיָה־, שׂוּם־, נָתַן־. *b*) in the most manifold significations, since in Hebrew לְ is not only used for the dative case, but also where in modern languages the relation is expressed by prepositions, e.g. by *for*, רִיב לְ plead for some one; גְּדוֹלָה לֵאלֹהִים great *by* God, יוֹם לַי״י a day of judgment *by* God, and others where the dative signifies belonging to, as יֵשׁ לִי I have, אֵין לִי I have not. *c*) as a sign of the genitive case also in the sense of belonging to, e.g. בֵּן לְיִשַׁי a son of Jesse, or belonging to Jesse: this mode of signifying the genitive case is used in statements of numbers, e. g. בְּאֶחָד לַחֹדֶשׁ in the first of the month, אַחַת לָהֶם one of them; also where several genitives refer to one noun, e.g. תַּח הַבַּיִת לֶאֱלִישָׁע likewise with compound particles, e.g. מִתַּחַת, מִקֶּדֶם, מִחוּץ, som

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times after a simple one, as after סָבִיב; *d*) as a sign of the accusative case, and therefore later superseding אֵת; in this sense are שְׁלַח־, הָרַג־, עָזַב־, אָכַל־, לָקַח־, חָבַק, הֵעִיל לְ; 3) transition from one state to another; hence, to become something, to turn into something, e.g. הָיָה, שׂוּם, עָשָׂה, נָתַן לְ; it extends still further where adverbs arise thereby, e.g. לָבֶטַח in safety, safely, לְרֹב in multitude, numerously, לְרִקְמוֹת in raiment of needlework; with plurals, it signifies individuality, e.g. לַבְּקָרִים every morning, לְמֵאוֹת every hundred. ß) like לְ in the demonstrative particles, signifying resting; after the question, when? where? etc.; 1) the local resting, e.g. לִימִין on the right, לְיַד at the side, לְפֶתַח at the door, לְפָנַי in the presence, לְחוֹף on the coast, לְמִצְפָּה at Mizpah, לְפִי עֶרֶת at the entrance of the city: 2) the temporal resting, the time of the action, e.g. לַבֹּקֶר in the morning, לָעֶרֶב in the evening, לְאוֹר by light; 3) the resting or abiding in a certain state, e.g. לְאֵל in power, לְבַד in solitude, alone, לָבֶטַח in tranquility, tranquil; לְ is also used before the infin. constr. e.g. לְפִתֹּחַ to open, *ad aperiendum*, לְצֵאתָם of their going out, לֹא לַעֲשׂוֹת not to be done, not a proper time for doing it; the translations of לְ in this case are very manifold: to, until, till that, so that, because, as if, since, inasmuch, as, etc.; לְ also signifies: after such rule, similar or according to, e.g. לְמִינוֹ after his kind.

לְ (Aram.) the same, and in the same double form as in Heb., only לְ appears here peculiarly in its use before the 3 pers. fut., to give it an optative conjunctive character, which by some is considered a secondary form of the preformative י.

לֹא (35 times לוֹא, seldom לֹו) adv. of unconditional negation, not, whilst אַל is conditional. לֹא is used 1) as a negative reply to a question, and as a refusal; 2) as part of a compound to negative a nominal idea, noun or adj., e.g. לֹא אֵל that which is no God, לֹא בָנִים childless, לֹא דֶרֶךְ where there is no way, לֹא חָכָם uninhabited, לֹא אִישׁ unwise, לֹא עָם no people, i.e. a wretched people, לֹא כֹחַ powerless, לֹא מְעַט not little, much; 3) it signifies a prohibition or a command if it precedes the fut., whilst אַל is only a warning; 4) interrogative sentences, connected

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with a former sentence, where an affirmative answer is expected. בְּלֹא arises from לֹא being joined to the prep. בְּ, and the significations are guided by the influence of the בְּ, which are: 1) בְּ signifying in בְּלֹא not in (a time), i.e. without, before (the time): e.g. בְּלֹא יוֹם before the day, בְּלֹא עֵת beyond the time; 2) not with (something), i.e. without, e.g. בְּלֹא לֵב without heart, בְּלֹא כַתּוֹרָה without being according to the law; 3) not by, e.g. בְּלֹא חַמָּה not by the sun; 4) not for, e.g. בְּלֹא כֶסֶף not for money. From לֹא connected with an interr. (הֲ) arises הֲלֹא in which case an affirmative answer is expected; likewise as pointing to something that is known, where the sense of interrogation becomes lost, e.g. הֲלֹא הֵם כְּתֻבִים are they not written, i.e. they are written; hence sometimes for הִנֵּה. A less significant influence לְ or בְּ have when connected with לֹא.

לָא (once לָהּ) Aram. the same, with הֵ of interrogation הֲלָא.

לֹא דָבָר (of no matter) p.n of a district in Gilead.

לֹא עַמִּי symbolical p.n.(not my people)

לֹא רֻחָמָה symbolical p.n. (not comforted).

לָאַב (not used) equiv. to לָהַב t burn, transferred to languishing comp. צָחָה, and others.

לָאָה (fut. יִלְאֶה, apoc. יִלָּא) equiv. t לָהָה to be weary, fatigued, powe less; transf. to be fruitless. Nipl to become wearied, faint; trans to weary oneself fruitlessly, t despair. Hiph. הֶלְאָה to wear ou to exhaust, to tire the patience some one.

לֵאָה p.n. f. (weariness, neglect, e haustedness).

לָאַט see לָטַט under לוּט.

לָאַם equiv. to לוּם to hide to wrap u

לָאַם Job 15:11, see אַם.

לָאַם see אַם.

לָאַץ (not used) 1) to send, *legar* compare שָׁלַח; 2) to arrange transact business; next, to be a tive generally; as to the conne tion of the two significations, s מְלָאכָה.

לָאֵל p.n. m.

לָאַם (not used) either a formati from אַם, or from the original ro לֹא; ם not belonging to the ro

לְאֻמִּי (with suff. לְאֻמֵּי, pl. לְאֻמִּים) 1) people, equiv. to אֻמִּים, אֻמִּים po sibly ם– is only a suff. of noun 2) as a pl. p.n. of an Arabian pe ple that cannot be defined.

לֵב (before makkaph לֵב־, with su לִבִּי, pl. לְבָבוֹת, from לָבַב) m. t

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heart, as the seat of life; also equiv. to נֶפֶשׁ life, soul (comp. as a contrast בָּשָׂר), e.g. "it reacheth unto thine heart," i.e. life (Jer. 4:18), for which otherwise נֶפֶשׁ; hence the forms: the heart lives, to support the heart, the heart is sick, always signifying the soul; the following manifold significations of לֵב must be enumerated: 1) heart, as the seat of physical emotions, viz. love, confidence, joy, sadness, contempt, disinclination, pain, contrition, bitterness, despair, fear, trembling, fearlessness, courage, etc.; hence so many phrases in which the heart is considered the abode of such emotions; for which reason also, shouting, wailing, moaning, deriding, are attributed thereto; 2) as the seat of thought, of character, and of moral emotions; hence, it is spoken of as a pure, true, just, pervert, stubborn, deep, and wicked heart, with which are sometimes used the verbs הִקְשָׁה, חָזַק (to harden), etc.; לֵב וָלֵב duplicity. The dimensions of לֵב, as גֹּבַהּ, רֹחַב, גֹּדֶל are used as moral standards to denote either haughtiness or timidity, narrow-mindedness or liberality; 3) as the seat of will and resolution; hence, to devise plans, to take counsel, to resolve, to consent, to wish, to resist, to refuse, are ascribed to the heart; next, knowledge, as identical with understanding; in this sense must be taken the forms בַּעַל לֵב, חֲסַר לֵב, אִישׁ לֵב, חֲכַם לֵב always in allusion to the understanding; 4) figur. to denote the midst of a thing, e.g. the heart of the sea, the heavens, and the oak, i.e. the midst.

לֵב (with suff. לִבִּי) Aram. the same.

לָבָא (not used) to roar, from which לְבִי, לָבִיא.

לְבָאוֹת as pl. to לְבִי see in *loco*.

לְבָאוֹת (complete בֵּית לְ lion-place) p.n. of a city in the territory of Simeon.

לְבָאִים as pl. to לְבִי which see.

לְבָאִים equiv. to לְהָבִים Ps. 57:5.

לָבַב (Kal not used) to be fat, related to חָלַב, from which לֵב heart, origin. a fat human body. Niph. is denom. from לֵבָב, which see. Pi. לִבֵּב 1) to fatten, to bake or boil in fat, which may also be a denom. from לְבִיבָה. 2) as denom. from לֵבָב, which see under לֵבָב.

לָבַב (Aram.) equiv. to לָבָב Heb. With suff. לִבְבָהּ; see also לֵב.

לֵבָב (const. לְבַב, with suff. לְבָבִי, לְבָבְכֶם, once לְבָבְהֶן, pl. לְבָבוֹת),

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m. equiv. to לֵב from which it is analysed, heart. The root is לָבַב. From which denom. לִבֵּב to take the heart away, dishearten. Niph. נִלְבַּב to be deprived of the heart.

לְבַד see בַּד.

לַבָּה (from לֶהָבָה), f. flame. It is possible that the root is לָבָה to inflame.

לִבָּה (pl. לִבּוֹת), f. from לֵב heart.

לְבוֹנָה see לְבֹנָה.

לְבוּשׁ (also לְבֻשׁ) m. 1) garment, clothing, often poetical for בֶּגֶד, e.g. לְבֻשׁ שַׂק a garment of sackcloth (mourning), sometimes, dress of splendour, e.g. and they stand כְּמוֹ לְבוּשׁ as a magnificent garment (Job 38:14); hence also of the scaly covering (garment) of the crocodile (Job 41:13); 2) transf. to husband, wife, perhaps on account of their being as near each other as garments are to the body.

לְבוּשׁ (Aram.) the same.

לָבַט (Kal, not used) to thrust to the ground, orgin. to beat down, related to חָבַט; hence, Niph. to be thrust down, to fall, or to plunge (oneself).

לְבִי (1st plur. לְבָאִים, comp. צְבָאִים, from צְבִי, 2 pl. לְבָאוֹת), com. a lion, a lioness, hence the double pl. according to the gender. See לָבָא.

לָבִיא com. a lion, a lioness; it is sometimes connected with אַרְיֵה and לַיִשׁ.

לְבִיָּא f. from לְבִי a form which has only latterly arisen.

לְבִיבָה (pl. —בוֹת) f. fat-cake, origin. that which is boiled in fat; from which the denom. לִבֵּב to prepare cakes with fat.

לֻבִּים see לוּבִי.

לָבַן (Kal not used) to be white. The root is לֵב, and is found in חָלָב milk, and in עָלַב. Hence, Hiph. הִלְבִּין either intrans. to be of a white colour, or trans. to make white; figur. to cleanse, to purify. Hith. to purify oneself, only in a moral sense.

לָבָן p.n. m. (the white, fair one).

לָבָן adj. m. לְבָנָה f. white. See especially לָבָן and לְבָנָה as nouns.

לָבֵן (const. לְבֶן) adj. m. equiv. to לָבָן white.

לַבֵּן see עַלְמוּת.

לְבָנָה f. the moon, origin. the white one.

לְבֵנָה (pl. לְבֵנִים) f. brick, origin. the white one, on account of its being made of white clay; it is therefore not a denom. from לְבָנָה. From which denom. לָבַן to make bricks.

לִבְנָה m. poplar, probably on account of the white sap which issues on cutting through the bark.

לִבְנָה em. 1) whiteness, clearness,

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brightness, transparency of the sapphire (סַפִּיר); 2) p.n. of a town in Judah, perhaps, origin. poplar district; 3) p.n. of an encampment in the wilderness.

לְבוֹנָה (לְבֹנָה) f. 1) frankincense, especially the white, and valuable sort, the best quality of which is called לְבֹנָה זַכָּה; the balm-plants are termed עֲצֵי לְבֹנָה, hence also גִּבְעַת הַלְּבוֹנָה; 2) p.n. of a town near Shiloh.

לְבָנוֹן (white mountain, alp), p.n. of a high mountain chain, between Syria and Palestine, with the article הַלְּבָנוֹן. "The valley of Lebanon," is the valley situate between the chain of mountains of the Lebanon. The Lebanon, forming the northern border of the dominions of the ten tribes; these dominions are called אֶרֶץ לְבָנוֹן.

לִבְנִי p.n. m. (the white, fair one).

לִבְנָת (occurs in the name of the river שִׁיחוֹר לִבְנָת), glass; see שִׁיחוֹר.

לָבַשׁ (in pause or with accent לָבָשׁ, imp. לְבַשׁ, fut. יִלְבַּשׁ), m. to clothe, to dress, origin. to tie round, related to חָבַשׁ. It has a double accus., like all verbs signifying wrapping round, but it is also found with בְּ of the garment, though the particip. pass. has always the accus.; it is transf. also to clothing, in a moral sense, i.e. the being surrounded or penetrated mentally. Pual, to be dressed in official garments. Hiph. to clothe some one, with double accus.; with עַל, to put on a dress over something. The Hiph., like the Kal, is used also in a figurative sense.

לְבַשׁ (fut. יִלְבַּשׁ), Aram. the same. Af. הַלְבֵּישׁ, like the Hiph. in Heb., but with לְ of the person.

לְבוּשׁ see לָבַשׁ.

לֹג (also לוֹג), m. name of a measure for fluids, and, according to tradition, the twelfth part of a *hin*. The root is לוּג to be hollow, deepened out.

לָגַן see לֹג and לוּג.

לֹד (place of strife), p.n. of a place in Benjamin, later known as Lydda.

לָדַד (root of לֹד, not used), to quarrel, to combat, after the Arab.

לֹה once Ketib for לֹא.

לָהּ see לָא.

לָהַב (not used), to burn, to flame, related to לָאַב, comp. also שַׁלְהֶבֶת.

לַהַב (pl. לְהָבִים, const. לַהֲבֵי), m.—1) a flame: פְּנֵי לְהָבִים flaming face, i.e. glowing with redness; 2) the glittering part of the sword, the blade; also used of the spear.

לָהְבָה (const. לַהֲבַת, plur. לְהָבוֹת,

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const. לַהֲבוֹת), fem. flame, often connected with אֵשׁ, but also blade, quite like לַהַב; from this probably arose לַבָּה.

לְהָבִים p.n. pl. of a people, probably equiv. to לוּבִים Lybians. So called on account of their living in the desert.

לָהַג (not used), extended from הָגָה; hence sometimes to meditate, to reflect, to study; sometimes, to speak.

לַהַג m. thinking, studying; later, speaking, talking.

לָהַד (not used), probably equiv. to לָהַם to burn, to flame.

לַהַד p.n. m. flame.

לָהָה (fut. apoc. וַתֶּלַהּ), equiv. to לָאָה to be wearied, exhausted, which the Targ. renders לְאָה. Comp. וַתֶּלַא the origin. signification is probably, to languish, languish with thirst.

לָהַהּ, only Hith. הִתְלַהֲלַהּ to be mad, confused, insane; hence, in the particip. form, a madman, he who does things without considering.

I. לָהַם to burn, to flame; hence אֵשׁ לְהָמִים, figur. לְהָמִים flames darting forth, used of the tongue of man which burns, i.e. slanders. Pi. לִהֵם 1) to kindle, burn away; 2) to fan, to produce a flame.

II. לָהַם (not used), only an extended form, from לוּם to hide, to wrap up; next, to practice necromancy; similar to which is לָאַם.

לַהַם m. 1) a flame, transf. to the blade of a sword; 2) pl. sorcery, origin. concealment, masking.

לָהַם (Kal, not used), equiv. to לָחַם to eat, origin. to swallow eagerly; but more correct, equiv. to נָהַם to murmur, to whisper; hence, Hith. particip. מִתְלַהֲמִים whispering, murmuring, i.e. speaking softly.

לָהֵן see הֵן.

לָהֵן (Aram.) therefore, because, אֲלָהֵן because why, but, except.

לָהַק (not used), equiv. to קָהַל to assemble.

לַהֲקָה f. equiv. to קְהִלָּה assemblage, congregation.

לוֹ for לֹא; see לֹא.

לוּ (or לוּא) a particle for expressing a wish, εἰ, *utinam*, would that! O that! joined to the imperf. or fut. if a fut. event is in question, and with the preterite if a past occurrence is in question; in all cases, however, the subject of the wish or of the condition is considered as not fulfilled, and in a certain degree of doubt; e.g. לוּ חָכְמוּ O that they were wise, that they understood this; לוּ יִחְיֶה O that he may live;

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שְׁמָעֵנִי O hearken to me! it is natural that this wish passes into an interj., though we have no reason for considering this signification as primitive. See לוּלַי.

לוּב (a desert, comp. יָצִי), p.n. of a country. From which gent. לוּבִי, which see.

לוּב (not used), probably equiv. to לָהַב to burn, to flame; compare also לָאַב.

לוּבִי (but only pl. לוּבִים, once also לֻבִּים), gent. plur. the Lybians, hence in connection with Egyptians and Æthiopians; לְהָבִים is the same.

לוּג (not used), to be hollow, to be deepened out. See לוּחַ.

לוּד (probably from לָהוּד, consequently from לָחַד, which see), p.n. m. (a dweller in the desert), from which gent. לוּד Lydian, name of a people.

לוֹ דָבָר see לֹא דָבָר.

לוּדִים p.n. of a people of Africa or Egypt; different from לוּד.

לָוָה (fut. יִלְוֶה) 1) to join some one, hence to accompany or dwell with some one. In this origin. signification לָוָה is connected with יָלַוּ, חָלַב, אָלַף. 2) to be under an obligation to some one; hence, to borrow from some one, the debitor being under an obligation to the creditor. The same is *nexum esse* in Latin. Niph. to join some one, with עַל, אֶל, or עִם, without distinction of purpose. Hiph. caus. of Kal in the second sense: to place some one under an obligation to oneself, to lend; hence, מַלְוֶה he that lends, but לֹוֶה he that borrows, debitor. In reference to the original signification הַלְוָה is construed with the accus.

לוּז (fut. יָלוּז), to deviate, to turn away, מֵעֵינַיִם from the looks. Niph. נָלוֹז to be perverted; hence נָלוֹז equiv. to עִקֵּשׁ the perverted one, as a pers. noun, or the perversion itself as a neuter. Hiph. (fut. יַלִּיז after the Aram.) to remove.

לוּז (from נוּז) m. 1) an almond or nut tree, but different from אֱגוֹז; 2) p.n. of a city, afterwards called Beth-El; with ה finis לוּזָה.

לוּחַ (not used), according to some, to shine; hence, to be polished, from which לוּחַ; according to others, the original signification is to engrave: thus, לוּחַ tablet for engraving.

לוּחַ (plur. לוּחוֹת, dual לְחֹתַיִם) m. a tablet, usually of stone, on which something is engraven, but also of wood; hence תַּיִם– tablet-work. The tablets of the law were called

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לְ הָעֲרוּת, לוּחוֹת הַבְּרִית; figur. the tablet of the heart.

לוּחִית (probably tablet-work, or engraving), p.n. of a Moabite city.

לוּחִשׁ p.n. m. (the silent one, or the whisperer), generally with the article הַלּוּחִשׁ; see לָחַשׁ.

לוּט equiv. to לָאַט 1) to wrap up, to conceal, particip. לוּט pass., f. לוּטָה. The particip. form לוּט is used to distinguish it from לָט in the sense of secretly. 2) to be secreted, hidden, from which לָט particip. secreting, especially בַּלָּט, בַּלָּאט. 3) to practice sorcery, necromancy, from which the part. pl. לָטִים or לְהָטִים. Hiph. הֵלִיט (fut. apoc. וַיַּלְט) to wrap up פָּנִים the face in (בְּ) something.

לוּט 1) m. veil; 2) p.n. m. (mourner, or necromancer).

לוּטָן p.n. m. (one that conceals).

לֵוִי p.n. m. (one that is encircled, from לָוָה to encircle); next also patron. for לְוִיִּי, plur. לְוִיִּים Levites, a portion of the tribe of Levi.

לֵוִי (plur. לְוִיִּא), Aram. the same.

לְוָיָה f. wreath, from לָוָה to encircle.

לִוְיָתָן (formed from לְוָיָה), m. origin. an animal which winds itself; hence, serpent, rattle-snake; next, transf. to crocodile or large winding sea animals.

לוּל (not used) reduplicated from the single root לו, in the sense of winding, circling.

לוּל (pl. לוּלִים) m. a spiral staircase, on account of its winding.

לוּלֵא (also לוּלֵי conditional conjunction, if not composed from לוֹ=לֹא and לוּ, hence its distinction from לוּ like אִם לֹא differs from לוּ אִם.

לוּלִי (from לוּל by adding the old adj. termination; pl. לָאוֹת, const. לְלָאוֹת) f. (in the pl.) loops, from לוּל to wind. The plur. form is from the sing. form לוּלָאָה, and the latter is from the m. לוּלִי.

I. לוּן (hence pret. לָן, 3 f. לָנָה=לָנְה, 1 pl. לַנּוּ, inf. לָלוּן, לָלֶנֶת, particip. לָנִים) to tarry over night, probably from לוּל (from which לַיִל); next, to stay or tarry generally, and also used of inanimate beings. Hiph. to allow to tarry; more frequently the abridged form לִין for הֵלִין, fut. יָלִין, imp. לִין; but the causative element becomes gradually lost. Hith. הִתְלוֹנֵן to tarry over night.

II. לוּן (Kal not used) to revolt, to murmur, origin. equiv. to לָעַן to curse; hence Niph. with עַל to murmur against some one. Hiph. (also after the Aram. תַּלִּינוּ, יַלִּינוּ, part. מַלִּינִים) to murmur against (עַל) some one, almost like Niph.

לוּעַ to sip, to swallow, connected

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with שְׁתָה. To which belongs also the redoubled form לָעְלַע, which is abbreviated in עָלַע; see עָלַע.

לוּץ to scorn, to mock, to laugh at, to deride. לֵץ a scoffer, a scorner. Hiph. הֵלִיץ (fut. יָלִיץ) 1) to scorn, to deride, with the accus. and dat. 2) to interpret, hence מֵלִיץ interpreter. Pi. לוֹצֵץ (particip. pl. מְלֹלוֹצְצִים) to scoff, to scorn. Hith. הִתְלוֹצֵץ to conduct oneself as a scoffer, i. e. as a perverted one, a sinner. In reference to signification 2 of Hiph., see מְלִיצָה.

לוּשׁ 1) to knead, connected with דּוּשׁ to press; 2) not used, to lick, from which לָשׁוֹן; 3) to be strong, from which לִישׁ.

לוּשׁ once Ketib for לִישׁ, which see.

לָוֹת (formed from לָוָאת, from לָוָא) Aram. f. binding, joining, but only as a prep. by, at, מִן לָוֹת equiv. to מֵעִם in Hebrew.

לְוֹ see הַלְוֹ, זֶה.

לָוָה (not used) to deviate from something, equiv. to לוּן.

לָוֶה see הַלָּוֶה, זֶה.

לָזֶה see הַלָּזֶה, זוּ.

לָזוּת f. perverseness, from לָוָה.

לַח (pl. לַחִים) adj. m. moist, sapful; hence, fresh, young, transf. to new, unused. The root is לָחַח, which see.

לֶחַ m. freshness, cheerfulness, from לָחַח.

לָחָה (not used) probably equiv. to לָחַח to look fresh.

לְחוּם (with suff. לְחֻמִּי, לְחֻמָּם) m. 1) origin. equiv. to לֶחֶם food, used of the fire and brimstone which the Lord caused to rain down as food for the wicked; 2) the flesh, the body, connected with signification 1.

לָחַח (not used) fresh, sapful; hence, to be young, in the vigour of life, new, related to לָחָה, and perhaps also to לָחַם.

לֶחִי (in pause לָחִי, with suff. לֶחְיוֹ, pl. לְחָיַיִם, const. לִחְיֵי, with suff. לְחָיֶיהָ, לְחָיֶיךָ) f. 1) jaw, cheek, so called from its freshness (as in other languages); to strike on the cheek, i. e. to humble; 2) chin; 3) p.n. of a district, complete רַמַּת לֶחִי hill of jaws of rocks, i. e. pointed cliffs. The name is illustrated in the history of Sampson.

לָחַךְ equiv. to לָקַק to lick, to nibble off. Pi. to lick up; figur. to lick the dust, i. e. to prostrate oneself unto the dust.

לָחַם (fut. יִלְחַם) 1) to partake of food, to eat, comp. לָגַם Aram. (the root-syllable is לח, extended by ם); hence equiv. to אָכַל with

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the accus.; with בְּ, however, to eat of something, to enjoy something, to delight in something; לֶחֶם רָשָׁף devoured by the flame; 2) to combat, to battle, with אֶת and לְ, origin. to devour the enemy, אָכַל is used similarly when speaking of the sword (Isa. 1:20; Ezek. 21:33). Niph. נִלְחַם (inf. absolute נִלְחוֹם) mutually combating, origin. devouring one another. The person against whom one makes war stands in the accus., or construed with בְּ, עִם, אֶל and עַל, but also with לְ, עָל it signifies to make war for some one; to besiege a town, const. with בְּ, עַל, עִם.

לֶחֶם (const. לֶחֶם) m. combat, siege (of the gates), the constructive form לֶחֶם is put for לֶחֶם.

לֶחֶם (with suff. לַחְמְךָ) com. food, nourishment, bread, bread-cake, also corn. The food from the tree, i. e. its fruit; the bread of God, i. e. sacrifice; אָכַל לְ to partake of a feast; עָשָׂה לְ to prepare a meal; אִישׁ לַחְמִי my associate, he that partakes of my bread.

לֶחֶם (Aram.) the same.

לַחְמִי under בֵּית הַלַּחְמִי, see under בֵּית לֶחֶם, but also as a p. n. m.; the meaning, however, cannot be defined.

לַחְמָם p. n. of a place in Judah.

לָחַן (not used) Aram. to cohabit, to copulate.

לַחֲנָה (with suff. לַחֲנָתוֹ, formed from the m. לָחַן) f. a concubine.

לָחַץ (fut. יִלְחַץ) equiv. to נָחַץ to press (comp. the changes between נָחַשׁ and לָחַשׁ, לוּז and נוּז). Niph. to press oneself forward against (אֶל) something.

לַחַץ (with suff. לַחֲצֵנוּ) m. oppression, affliction, לֶחֶם לַחַץ, מַיִם לַ bread or water of tribulation.

לָחַשׁ (Kal, not used) equiv. to נָחַשׁ to hiss, to whisper, or speaking with a soft hissing sound. Pi. of the whispering of conjurors, hence to conjure, to practice necromancy. Hith. הִתְלַחֵשׁ mutual whispering, conversing secretly; with עַל to hiss at some one.

לַחַשׁ (pl. לְחָשִׁים) m. origin. whisper; hence, as in the verb, conjuring of sorcerers; concrete, amulet, transf. to prayer, which is read softly.

לָט see לוּט.

לֹט m. a kind of odoriferous medicine, perhaps *laudanum* (Auth. Vers. myrrh). The root is uncertain.

לָטָא (not used) according to some equiv. to לוּט to conceal, to hide, like לָטָא Aram.

לְטָאָה f. a species of lizard, so called from its hiding itself.

לְטוּשִׁים p. n. of a people in Arabia.

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לָטִים see לוּט.

לָטַשׁ (fut. יִלְטֹשׁ to sharpen, to point, especially of the sharp looks of man; of the sharpening of iron, or of the ploughshare, transf. to hammer. Pu. לֻטַּשׁ to be pointed, sharpened.

לֵיָה (for לוֹיָה, from the masc. לְוִי, pl. לֵיֹת) f. wreath, garland, festoon, equiv. to לִוְיָה.

לַיִל (const. לֵיל, with ה paragogic לַיְלָה, plur. לֵילוֹת) m. night, and also as an adv. nightly, in opposition to יוֹמָם, figur. calamity, like חֹשֶׁךְ. Root לוּל.

לֵילְיָא (Aram.) the same.

לִילִית fem. nightmare, a spectre; in Cabala, a p.n.f. supposed to be the mother of devils, formed from לַיִל by the termination ־ִית.

לִין see לוּן.

לִישׁ see לוּשׁ 3.

לַיִשׁ m. 1) a lion, from לוּשׁ to be strong; 2) p.n. of a border town in Palestine, later called Dan; 3) p.n. m.

לָכַד (fut. יִלְכֹּד) origin. to draw the net in (comp. the root in אָ־נַד, עָ־קַד), next, generally to catch, to gather in (water), to conquer (a town) by siege, to take (by lot); figur. to catch some one by artifice. Niph. pass. to be caught, to be conquered. Hith. to join, to connect oneself, to adhere together, e.g. of the water by the frost, of the scales of the crocodile.

לֶכֶד m. catching, either by an enemy, or in a snare.

לְכָה as an imp. from יָלַךְ; see יָלַךְ.

לְכָה for לְךָ unto thee. See לְ.

לֵכָה p.n. of a place in Judah.

לָכִישׁ (the invincible one), p.n. of a city in Judah.

לָכֵן see כֵּן.

לָכַשׁ (not used) to be invincible (after the Arab.), from which לָכִישׁ.

לֻלָאוֹת see לוּלַי.

לָמַד (fut. יִלְמַד) origin. to meditate, to learn. From to learn, לָמַד is transf. to train; hence, לְמוּד מִלְחָמָה trained to war; generally with (אֶל) to train to something. Pi. to instruct, to teach, with accus. of the person, and with dat. בְּ, מִן of the subject. Pu. to be trained, of beasts, soldiers, or songsters.

לְמָה, לָמָה, לָמָּה; see מָה.

לְמוֹ see מוֹ.

לְמוֹאֵל and לְמוּאֵל p.n. m. (consecrated to God).

לִמּוּד (לִמֻּד, pl. לִמּוּדִים) adj. m. (after the forms שַׁכּוּל, קַשּׁוּב) 1) learned, trained, practised, the tongue of the learned, i.e. a practised tongue; 2) subst. a practised one, a pupil, a disciple.

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לָמַךְ (not used) after the Arab. to taste.

לֶמֶךְ p. n. m.

לְמִן see מִן.

לְמַעַן see מַעַן.

לֹעַ m. throat, neck, from לוּעַ.

לָעַב (Kal, not used) to be pale, white, transf. like כָּסַף and בּוּשׁ to be ashamed. Hiph. הִלְעִיב to shame, figur. to scorn, to deride; comp. עָלַב in עֶלְבּוֹן.

לָעַג origin. to stutter, to stammer, like עָלַג transf. to speak unintelligibly, outlandish, to scorn, to deride (origin. to mock the stammering of some one). Niph. to stammer; hence נִלְעַג a stammerer, an unintelligible one. Hiph. to scorn, to mock, to deride; constr. with לְ, בְּ and עַל, with אַחֲרֵי to mock some one speaking.

לַעַג m. scorn, scoffing, mocking; also used as the cause of scorn.

לָעֵג adj. m. scorning, speaking outlandish, לַעֲנֵי מָעוֹג (Author. Vers. mockers in feasts), slanderer.

לָעַד (not used) after the Arab. to put in order.

לַעְדָּה p. n. m. (order).

לַעְדָּן p. n. m. (one that puts in order).

לָעָה 1) to speak, to relate, not in a bad sense; hence לָעוּת speech; 2) to stammer, equiv. to לָעַג; לָעוּ (Job 6:3) is, according to some, in the same sense with the accent ante-penultimate on account of the pause.

לָעוּת (only Isa. 50:4) f. speech.

לָעַז equivalent to לָעַג to stammer, or to speak outlandishly; hence עַם לֹעֵז.

לָעַט (Kal, not used) origin. to eat, to taste; hence in Hiph. הִלְעִיט to cause to eat, to give to eat, always with the sub-signification of eagerness.

לָעַן (not used) equiv. to לוּן 2, to denounce, to curse, from which:—

לַעֲנָה f. wormwood, poisonous herb.

לָעַף only in שִׁלְהֵב=זִלְעֵף; hence= לָהַב according to some; possibly, however, the ל is interpolated.

לָפַד (not used) to flame, to burn; the radical is לף, related to לב, if the ד in לַפִּיד is not merely the suffix of a noun (—יִד) without belonging to the verb.

לַפִּיד (pl. ־דִים) m. flame, לַ׳ בּוּז despised torch, i.e. torch cast away; flame, לַ׳ אֵשׁ flame of fire.

לַפִּידוֹת p. n. m. (flames, torches).

לִפְנֵי see פָּנָה.

לָפַת (fut. יִלְפֹּת) to bend, to curve; hence, to cause something that is straight to bend or to fall; related to לָבַט. Niph. 1) to cringe, to turn round for the purpose of looking; 2) to curve, i.e. to take an indirect way.

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לָצוֹן m. scorn, scoffing, אִישׁ לָצוֹן, i.e. לֵץ.

לָצַץ belongs to לוּץ; see לוּץ.

לָצַר (not used), probably equiv. to נָצַר, to guard, to watch, to keep; hence, to superintend; from which probably מָלְצָר, which see.

לַקּוּם p.n. of a place in Naphtali.

לָקַח (fut. יִקַּח, imp. קַח, seldom לְקַח, with ה finis קָחָה, inf. לָקוֹחַ, const. קַחַת) to seize, to lay hold of by (בְּ) the hand; next, to take, generally; this, the general signification, is used in the most manifold applications, e. g. to take a wife, i. e. to marry; to take a wife for (לְ) some one; to take away, to take off; to accept, to receive, to take under protection; to take in, i. e. to insinuate oneself in some one's favor (by looks or by manner); to conquer (in a hostile sense); to fetch away, to bring away, to take away, to offer as a present; to take possession of, and other verbs in which the sense of "taking" is predominant. Niph. to be taken away, to be taken as booty, to be removed, etc.; more frequently, however, occur as passive, Pu. לֻקַּח in pret. and Hoph. יֻקַּח in fut. Hithp. הִתְלַקַּח to adhere together, used of the fire which flames up; comp. הִתְלַבֵּד.

לֶקַח (with suff. לִקְחִי) m. 1) the taking in or possessing by enticing; prepossession; 2) that which one receives, adopts: doctrine, knowledge, wisdom.

לְקִחִי p. n. m. (one rich in knowledge, or one who prepossesses people in his favour).

לָקַם (fut. יִלְקֹם) to gather, to gather up (ears of corn, manna, flowers, stones, etc.), proceeding from the original signification of "taking up," equiv. to נָקַם in Aram. Pi. to gather up often. Pu. to be gathered (one to another, Isaiah 27:12). Hithp. to gather themselves, to assemble at (אֶל) a place.

לֶקֶם m. the gathering (of ears of corn, grapes), after-gathering, gleaning.

לָקֻם see לַקּוּם.

לָקַק (3 pers. pl. לָקְקוּ, fut. יִלְקֹק) to lick, especially to drink in a licking or sipping way, applied to man as well as to dogs. Pi. לִקֵּק the same.

לָקַשׁ (Kal, not used), origin. to be hard, sapless, transf. to be late in season (of fruit). Pi. לִקֵּשׁ (is denom. from לֶקֶשׁ fruit late in season), to gather the fruit late in season. See לֶקֶשׁ, קֵשׁ.

לֶקֶשׁ m. 1) grass in late season, math; 2) fruit late in season, from which לִקֵּשׁ: to gather the לֶקֶשׁ.

לָשַׁד (not used) to suck, to sip the

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juice; the root is לָשַׁד equiv. to שָׁדַד, זָת (זִיתּ), and others.

לֶשֶׁד (after the form קֶטֶן, with suff. לִשְׁדִּי) m. 1) sap, juice, transf. to sweet, juicy things (of cakes); hence לְ הַשְׁמֵן oil-cake; 2) vigour, sap of life.

לָשׁוֹן (const. לְשׁוֹן, pl. לְשֹׁנוֹת) com. tongue, proceeding from the idea of licking (formed from לָשׁ, לוּשׁ, with the termination וֹן—); but next, tongue generally, as the organ of speech; hence, upon, under the tongue, of speech; אִישׁ לָשׁוֹן a man of tongue, i.e. a slanderer; בַּעַל הַלָּשׁוֹן a babbler, a mountebank; hence, generally speech, language, and in the latter sense used for people with a distinct language. לָשׁוֹן is also transf. to inanimate subjects, e.g. golden tongue, i.e. a bar of gold; fire-tongue, i.e. flame; tongue of the sea, i.e. a gulph, for which לָשׁוֹן alone is sometimes used.

לָשַׁח (not used) to lay, to lay down, to abate; the same is שָׁחַח in reference to anger, tide, storm.

לִשְׁכָּה (pl. לְשָׁכוֹת, const. לִשְׁכוֹת) f. assembly-room, dwelling-room, from לָשַׁח, like λέσχη, λέχος, from λέγω, *cubiculum* from *cubare*; especially used of the chamber of the priesthood. See נִשְׁכָּה.

לָשַׁם (not used) probably to shine, for which some analogies are found. From which:—

לֶשֶׁם m. 1) name of a precious stone, opal or ligure; 2) p.n. of a city, which was formerly called לַיִשׁ or דָּן.

לָשַׁן denom. from לָשׁוֹן, but only Po. לוֹשֵׁן to use the tongue, i.e. to slander; hence Part. מְלוֹשֵׁן in Keri, מְלַשֵּׁן from Pi. Hiph. the same.

לְשָׁן (def. pl. לְשָׁנַיָּא) Aram. equiv. to לָשׁוֹן Heb. the tongue, speech, people, etc.

לָשַׁע (not used) after the Arab. to cleave, to split.

לָשַׁע (split of the earth) p.n. of a city on the east of the Dead Sea, having warm baths. The Targum has מַלְרְהֵי Callirrhoe.

לָתַת (not used) to extend, to expand, to spread out, especially of a garment or mat; hence related with מָתַח (in אִמְתַּחַת), comp. מִטְפַּחַת in מָטַח. From which מַלְתֻּחָה, which see.

לָתַךְ (not used) to receive, to take up, to hold, probably related to לָמַד or לָשַׁךְ, or לָ־תַךְ is equiv. to תּוּךְ, since ל in many verbs of מ״ל is not of the root.

לֶתֶךְ m. name of a corn measure, the half of a *cor*. See the verb.

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לָתַע (not used) equiv. to נָתַק to tear off, to break off (comp. נָתַח, נָתַץ). Niph. נִלְתַּע=נִתַּע to be broken, dashed to pieces (of the teeth); see מַלְתַּעַת.

מ

מ Mēm (מֵים), the thirteenth letter of the alphabet, and as a numeral counts 40. The signification of the name is: a well, water, not unlike the shape of the letter. It interchanges with ב and פ as a labial, sometimes also with the weak labial ו, e.g. פָּלַט־, דִּימוֹן, דִּיבוֹן, מָלַט, תָּמַהּ, Aram. תְּוַה. As a liquid מ interchanges with נ, ר, ל, as will be seen in the course of this letter. מ is used—1) as extending the form of some short roots, e.g. דָּהַם; 2) in the formation of the quadriliterals; 3) as nominal affix to form long nouns from short ones, e.g. ־ָם in כֶּרֶם, כָּתָם, עֶלֶם, עֶצֶם, גֶּשֶׁם, תֶּלֶם, טֶרֶם, and others; ־ָם as סָלְעָם, יוֹמָם, רֵיקָם, אֶמְנָם; ־ֹם as חַרְטֹם, הֲלֹם, מְתֹם, פִּדְיֹם.

מַ (i.e. followed by *dag. forte*); see מָה.

מִ see מִן.

מָא (Aram.) interr. pron. what? and also without being an interrog., something. like מָה in Hebrew. מָא דִי that which.

מַאֲבוּס m. place for feeding or fattening cattle, stable; or place where the fodder is kept, magazine. Root אָבַס.

מְאֹד masc. power, strength, might; hence בְּכָל־מְאֹד with all might; frequently as an adv. בִּמְאֹד מְאֹד with great might, i.e. very; likewise, עַד מְאֹד, עַד לִמְאֹד the same, מְאֹד very, entirely, swiftly, soon, according to the context. The root is אוּד.

מָאָה (not used) to measure, to fix limits, comp. מְעָא Aram., similar to מָא in מָאן a vessel, utensil, etc.

מֵאָה (const. מְאַת, dual מָאתַיִם, pl. מֵאוֹת) fem. origin. a quantity, a number; next, a fixed number; 1) a hundred, after the analogy of אֶלֶף and רִבּוֹ which also assumed the signification of a definite number from an indefinite one. The pl. מֵאוֹת sounds in Ketib מֵאָיוֹת, as being from the sing. מֵאָיָה. Ecclesias. 8:12, מְאַת stands for מְ׳ שָׁנִים or מְ׳ פְּעָמִים. 2) one from a hundred (monthly), a per centage as interest; 3) p.n. of a tower in Jerusalem.

מְאָה (dual מָאתַיִן) Aram. the same.

מַאֲוַי (only pl.) m. desire, longing. Root אָוָה.

מְאוּם (contracted מוּם) m. a fault, blemish, quite like חֶסֶר used

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either of a physical or moral defect. See מָאַם.

מְאוּמָה adv. (contracted from מָה וּמָה) 1) anything; after the negations of לֹא, אַיִן not anything, nothing; 2) any how. It is not connected with מוּם or with מָאוּם, nor is it the fem. of these words.

מָאוֹר (const. מְאוֹר, pl. מְאוֹרִים, —רוֹת) m. light, an object giving light; hence of the sun, the moon, candlestick, whilst אוֹר denotes the light itself that shines. מְנוֹרַת הַמָּאוֹר the candlestick (that diffuses light), figur. מְאוֹר עֵינַיִם the light, or the cheerful look of the eyes.

מְאוֹרָה f. from מָאוֹר brilliancy, i. e. the brilliant eyeball of the basilisk. The feminine termination often serves to express a metaphor, as in מְעָרָה, מְצוּדָה, מְצוּדָה, מְעוֹנָה. According to others, it is equivalent to מַעֲרֶה, מַעֲנֶה.

מֹאזְנַיִם (only dual מֹאזְנַיִם) f. balances, the dual on account of the two scales. The root is אָזַן to weigh.

מֹאזְנַיִן (Aram.) dual, the same.

מְאִיוֹת see מֵאָה.

מַאֲכָל m. that which is eaten, that which serves for food; hence, food, corn, fruit, עֵץ מַאֲכָל fruit-tree, צֹאן מַ׳ sheep for slaughter.

מַאֲכֶלֶת fem. the same, in a figur. sense, the devouring; מַ׳ אֵשׁ food of the fire.

מַאֲכֶלֶת (pl. מַאֲכָלוֹת) fem. a knife, origin. that with which one eats (part. Hiph.)

מָאֵל p.n. of an Arabian people, designated the descendants of Yoktan, whose first ancestor was אֲבִימָאֵל, which see.

מָאַם (not used) to lack, to want, in contrast to תָּם to be perfect. The form is abridged from מָאֵמָא, which is reduplicated from מָא to diminish, to take away. Comp. מָאַן; from which מְאוּם and מוּם.

מַאֲמָץ (plur. מַאֲמַצִּים) m. strength (origin. subject of strength), with כֹּחַ strong in power, also in wealth; hence, treasure.

מַאֲמָר m. word, command, origin. that which is said or commanded.

מֵאמַר (Aram.) the same.

מָאן Aram. (def. מָאנָא, plur. מָאנִין, const. מָאנֵי) m. a vessel, origin. size, measure, from מָא equiv. to מָאָה Heb.; comp. also כְּלִי. ־ן is the formative syllable, as in לְשׁוֹן.

מָאֵן (Kal, not used) not being, wanting, formed from מָא, and the same as מָה (see below). Pi. מֵאֵן (fut. יְמָאֵן) to negative, refuse. Comp. also מָאַם.

מָאֵן (origin. particip.) adj. m. to negative, refuse.

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מָאֵן (pl. מְאֵנִים) adj. m. the same.

מָאַס (fut. יִמְאַס) to despise, disdain, reject, constr. with accusative and בְּ. Niph. 1) to be despised; 2) formed from מָסַס: to melt, to be dissolved, to vanish.

מַאֲפֶה m. that which is baked, from אָפָה.

מַאְפֵּל m. darkness, from אָפַל.

מַאְפֵּלָיָה f. the darkness from God; יָהּ is here like יָהּ in שַׁלְהֶבֶתְיָהּ; according to others, לְיָה— is an adj. termination from לִי—, and hence fem. for לִיָּה—.

מָאַר (Kal, not used) to stab, pierce, origin. to hurt, either equiv. to מָרַר or אָרַר. Hence, Hiph. to cause pain, to wound, to hurt, סְלוֹן מַמְאִיר piercing thorn, צָרַעַת מַמְאֶרֶת a fretting leprosy.

מַאְרָב m. 1) place of watching, ambush; 2) the act of watching; concr. for abstract, they that lie in ambush.

מְאֵרָה (from מָאַר, after the form יְרֻשָּׁה) f. imprecation, curse.

מִן=מֵאֵת, see אֵת.

מִבְדָּלָת f. separated place.

מָבוֹא (אוֹת, מְבוֹאִים) masc. 1) entrance, avenue (to a gate, to the sea), from בּוֹא to come in; 2) descent, of the sun, origin. its going to set; hence also, the west, western parts.

מְבוּכָה fem. confusion, confoundedness, from בּוּךְ.

מַבּוּל (from יָבַל) masc. flood, especially of the great deluge.

מְבוּנִים (Ketib) m. plur. formed from מָבוֹן (root בּוּן) insight, prudence, wisdom; transf. to wise doctrines, abs. for concr.

מְבוּסָה f. treading down (with the feet), destruction. Root בּוּס.

מַבּוּעַ (pl. עִים—) m. a spring, from נָבַע.

מְבוּקָה (for מְבֻקָּה) fem. emptiness, void, waste; from בָּקַק.

מְבוּשִׁים (only plur. מְבוּשִׁים) m. privy part; from בּוּשׁ.

מִבְזֶה f. contempt, disdain; hence נִמְבָּזֶה, which see.

מִבְחוֹר m. selection, choice; concr. that which is chosen.

מִבְחָר m. 1) the same; 2) p. n. m.

מַבָּט (with suff. מַבָּטָהּ) m. prospect, hopes, object of hopes; from נָבַט.

מִבְטָא m. connected with שְׂפָתַיִם pronunciation, speech. See בָּטָא.

מִבְטָח (with suff. מִבְטָחִי, plural מִבְטָחִים) m. confidence, object of confidence, safety; from בָּטַח.

מַבְלִינִית f. brightness, cheerfulness. See בָּלַג.

מִבְנֶה m. a building, from בָּנָה.

מִבְצָר (const. צַר—, pl. רִים—, רוֹת—) m. 1) fortress, fortification, with or without עִיר; עִיר מִבְצָרוֹת for עָרֵי מִבְצָרוֹת castles, burghs; 2)

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p.n. masc. (fortification, or rather fortifier).

מִבְרָח masc. flight, concr. fugitive. See בָּרַח.

מִבְשִׁים see מָבוֹשׁ.

מִבְשָׂם p.n. m. (fragrance).

מִבַּשֶּׁלֶת (plur. ־לוֹת) f. hearth, on which the cooking is prepared.

מָג m. a magi, a priest (among the Persians); hence רַב מָג head-magi.

מִגְבִּישׁ p.n. of a place.

מִגְבָּלָת f. cord, string; from =גָּבַל חָבַל.

מִגְבָּעָה fem. a turban, from its hill-like appearance; different from מִצְנֶפֶת.

מָגַד (not used) to be distinguished, precious, excellent. From which:

מֶגֶד (pl. מְגָדִים) m. that which is noble, precious things, e.g. of heaven, i.e. fruit; also joined with פְּרִי precious fruit.

מְגִדּוֹ (also מְגִדּוֹן origin. that which is noble, adorned, rich in fruit) p.n. of a city in the territory of Manasseh; hence, בִּקְעַת מְגִדּוֹ, מֵי valley, water near Megiddo, i.e. the valley and the brook of Kishon.

מַגְדִּיאֵל p.n. m. gift of God.

מִגְדָּל (a tower) p.n. of a city in Egypt.

מִגְדָּל (plur. מִגְדָּלִים, ־לוֹת) m. 1) a tower (of castles), or a small one in a vineyard; 2) anything of elevated position, as a scaffold, stage, balcony; figur. eminence, greatness; concr. the great. 3) in several proper names of places, e.g. מִגְדַּל אֵל (the Tower of God) p.n. of a city in Naphtali; מִגְדַּל גָּד (Tower of Gad) p.n. of a city in Judah; מִגְדַּל עֵדֶר (Tower of herds) p.n. of a place near Bethlehem.

מְגִדָּנָה f. preciousness, nobleness, only pl., precious gifts.

מָגוֹג p.n. of a northern people, whose king was called גּוֹג; this people is, according to Josephus, of Scythian origin.

מָגוֹר (pl. מְגוּרִים) m. 1) fear, from =יָגֹר גּוּר. 2) from גּוּר (to dwell) abode, sojourning (as a stranger); hence, pilgrimage, itineracy, in the biblical sense.

מְגוֹרָה f. 1) from מָגוֹר 1, fear, terror, like מְגוּרָה of which the plur. occurs in this sense; 2) store, magazine, from גּוּר to assemble, to collect.

מַגּוֶרָה f. an axe, from גָּזַר.

מַגָּל m. a sickle, from נָגַל.

מְגִלָּה f. something rolled together, roll of manuscript; complete, מְגִלַּת סֵפֶר, especially of the scroll of the Law.

מְגֻפָּה (const. ־פַּת) f. according to some, multitude, host, from גָּפַם;

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but the more correct derivation is from גָּמַד, so that מְגַמַּת is a contraction from מְגַמֶּדֶת, signifying, end, aim, goal; compare קֵץ.

מָגַן (Kal, not used) to be enabled; hence מִגֵּן 1) to deliver into the power of some one, to surrender (the enemy) into the hand of some one (בְּיָד); 2) denom. from מָגֵן to protect, to shield, to surround (of a crown).

מָגֵן (with suff. מָגִנִּי, pl. מָגִנִּים, const. —נֵי) com. a shield, from גָּנַן to shield, to protect; hence אִישׁ מָגֵן an armed man (a robber); transf. to God, as Protector; the princes also are called, the shields of the earth.

מְגִנָּה (formed from מָגֵן) f. a cover, which protects; figur. מְ׳ לֵב the cover of the heart, i.e. stubbornness, obduracy.

מִגְעֶרֶת f. threatening (of God), reproof, curse.

מַגֵּפָה f. a blow, a plague, through war or pestilence; next, the perishing of multitudes.

מַגְפִּיעָשׁ p.n. m.

מָגַר equiv. to נָגַר to flow along, to pour forth; also, trans. מָגוּר to be poured forth, to be delivered up to (אֶל) the sword. But generally in this sense only in Pi. מִגֵּר to deliver up forcibly; also הִגִּיר, from נָגַר.

מְגַר (Aram.) the same. Pi. to thrust, overthrow.

מְגֵרָה f. a saw, from גָּרַר.

מִגְרוֹן (thrust), p.n. of a city in Benjamin.

מִגְרַעַת fem. diminishing, deduction, from גָּרַע, only used in pl.

מֶגְרָפָה fem. clod, lump, from גָּרַף, which see.

מִגְרָשׁ (pl. -שִׁים, -שׁוֹת) m. 1) origin. liberties which belong to the possession of the town; hence also, the open place round a building, place of pasture. 2) district belonging to the town, עִיר מ׳ town having a suburb. See גָּרַשׁ II.

מַד (with suff. מַדִּי and מִדִּי, plur. מַדִּים and מִדִּין)—1) garment, which is worn on the body, from מָדַד. מִדּוֹ בָד (like חַיְתוֹ אֶרֶץ) linen garment. 2) tract, extent; hence, מִדָּהּ her extent; 3) measure, מְנַת מַד the portion meted out.

מַדְבַּח (Aram.) masc. an altar for sacrifices.

מִדְבָּר m. 1) a place to which cattle are driven, meadow, common, plain (not cultivated), steppe, but always where there is pasture for cattle; hence, יִרְעֲפוּ נְאוֹת מ׳. 2) a desert, a waste, either from a

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natural cause or from the power of man; complete, מִ שְׁמָמָה. הַמִּדְבָּר the Arabian desert, of which פְּאַרְן, סִינַי, סִין, צִין, are only parts. Figur. deserted, i.e. naked and bare, stripped of ornament. 3) speech, address, from דִּבֵּר to speak, which is more correct than, "organ of speech," as translated by some.

מָדַד (in the pret., more frequently the analysed form; fut. יָמֹד, inf. מֹד) 1) to measure, to mete out; hence, figur. to recompense. 2) to stretch, to extend, probably the original idea of signification I. Niph. to be measured, meted out. Pi. with the double signification of Kal. Po. מוֹדֵד to measure. Hithp. הִתְמוֹדֵד to stretch oneself out, to spread oneself.

מִמְדָּד m. according to some = מִנְדָּד, flight, departure (of sleep); according to others, 3 pers. pret. Pi. from מָדַד; thus מִמְדַּד עֶרֶב (Job 7:4) the night stretches, i.e. lasts too long for me; Author. Vers. however, "and the night be gone."

מָדָה belongs to מָדוֹן; see מוּד,

מָדָה belongs to מָדָא; see דוּא.

מָדָה (not used) to be in the midst; hence מָדַי p.n.

מִדָּה (from the masc. מַד) f. 1) extent, size, stature, אִישׁ מִ a man of high stature; the same is the pl. מִדּוֹת; hence אַנְשֵׁי מִדּוֹת, and transf. to space and time: מִדַּת יָמִים duration of life, בֵּית מִדּוֹת spacious house; 2) measure, measurement; hence קוֹ מִ, חֶבֶל מִדָּה, קָנֶה מִ cord for measuring, a measuring reed; figur. tribute, origin. quantum, measure; 3) equiv. to מַד garment, thus the plur. מִדּוֹת, פִּי מִדּוֹת hem of the garment or garments.

מִדָּה (also מִנְדָּה, const. מִנְדַּת) Aram. f. tax, tribute; origin. appointed tax; the same as מִדָּה in Heb.

מַדְהֵבָה f. surname or poetic term for Babel, she who exacts gold, or takes gold for booty; from דְּהַב Aram. = זְהַב, or, seat of gold, wealthy one; according to some, the reading is מַרְהֵבָה, which see.

מַדָּוֶה (in signification 1, only plur., with suff. מַדְוֵיהֶם) m. 1) garment, raiment, from דָּוָה II.; 2) sickness, from דָּוָה I.

מַדּוּחַ m. seduction, from נָדַח.

I. מָדוֹן (pl. מְדָוָנִים in the Keri often for מְדָיָנִים m. 1) strife, quarrel, contention, or concr. object of contention; 2) p.n. of a Phœnician city.

II. מָדוֹן masc. length, size; hence אִישׁ מִדָּה = אִישׁ מָדוֹן. The Ketib reads מִדִּין.

מַדּוּעַ (compounded of מָה יָדוּעַ) adv.

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of interrogation, why? wherefore? origin. on what grounds? different from לָמָּה for what purpose?

מָדוֹר (Aram.) masc. dwelling, abode, from דּוּר.

מְדוּרָה f. wood-pile, stake, funeral-pile, from דּוּר.

מְדוּשָׁה f. the threshing, concr. that which is threshed; hence figur. מְדֻשָּׁתִי my threshed (oppressed) people.

מְדוּחָה m. thrust, fall, from דָּחָה.

מַדֻּחָפָה f. thrust, fall, destruction, from דָּחַף to push.

מָדַי middle country, p. n. f. of a country, Media; used also as the name of the people; gent. מָדִי a Mede.

מָדַי (Aram.) the same; gent. מָדַי, def. מָדָאָה (Ketib מָדָיָא) Median.

מַדַּי (contracted from מַה־דַּי) sufficient, that which suffices; therefore belongs to דַּי.

מִדַּי see under דַּי.

מְדָיָן (pl. מְדָיָנִים, which stands also in the Keri for מְדוָנִים, from מָדוֹן) m. 1) strife, from דּוּן; 2) p. n. of an Arabian national tribe on the East of the Elanitic Gulf; gent. מִדְיָנִי.

מִדִּין track, p. n. of a city in the desert of Judah.

מְדִינָא (Aram.) equiv. to מְדִינָה, a province, a country, from דּוּן.

מְדִינָה f. district of a certain jurisdiction; hence, province, district, stadholdership, country; מִשְׁמַנֵּי מְ the fat country, i. e. Palestine; see דּוּן.

מְדֹכָה f. mortar, stamper, from דּוּךְ.

מַדְמֵן place of manure, p. n. of a Moabite city. Root דֶּמֶן.

מַדְמֵנָה fem. 1) dung-hill; equiv. to דֹּמֶן; 2) (dunghill) p. n. of a city not far from Jerusalem; 3) p. n. of a city in Judah.

מָדֹן (from דּוּן, like מְצָד from צוּד) m. 1) strife, contention; only pl. 2) p. n. m. quarrelsome one; gent. מְדָנִים for מְדָיָנִים.

מַדָּע (plur. מַדָּעִים) masc. knowledge, science, from יָדַע; the ' is replaced by dagesh.

מוֹדָע see מוֹדָע.

מַדְקֵרָה f. piercing, from דָּקַר

מָדוֹר (Aram.) masc. equiv. to מְדוֹר dwelling; see דּוּר.

מַדְרֵגָה f. steps, stair, stile, terrace, from דָּרַג to step up; also, degree.

מִדְרָךְ m. step, also place on which one steps.

מִדְרָשׁ m. origin. research, investigation, expounding; next, every exposition of a text; hence מִדְרַשׁ סֵפֶר הַמְּלָכִים a complete history of the book of Kings; see דָּרַשׁ.

מַדְתָּא (generally הַמְּדָתָא, הַ supposed to be the article) p. n. m.; more correctly however הַמְּדָתָא, see under הַ, הַ not being the article.

מָה (in the closer connexion of words

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מָה; else מַה, which is joined by makkaph to the succeeding word, and is also followed by dagesh forte; preceding gutturals, מָה is used, e.g. before א and ר, sometimes מֶה; before ה, ח, ע, מַה or מֶה with few exceptions) interr. pron. what? of inanimate things (see מִי) used of a direct or indirect question, mostly in the beginning of the sentence, and without distinction of gender and number, as in some languages. מָה is applied: 1) as a subst., hence also, as second part of state of const., e.g. חָכְמַת מָה whose wisdom; in this sense, or where the sentence is suddenly interrupted by a question, as וְנַחְנוּ מָה (Ex. 16:7, "and what are we?") מָה follows at the end; 2) what? of what kind? especially when referring to persons, e.g. מָה אֵלֶּה of what kind are these? 3) what! as reproaching, censuring, rejecting; hence equiv. to why? how? this mode of question sometimes turns into a negation, e.g. מַה־טֹּבוּ how goodly? מַה־נּוֹרָא how awful! מַה־תְּרִיבוּן why chide ye with me? מָה־יַהֲלֹךְ what goes away? (nothing goes away); 4) as an indefinite, somewhere, something, in which case it follows at the end, e.g. וִיהִי מָה whatever it be; with שׁ succeeding; hence, that which, where the relative שֶׁ or אֲשֶׁר is sometimes omitted. The following compositions ensue from connection with prepositions: 1) בַּמָּה, בַּמֶּה wherein? whereat? whereby? wherefore? according to the signification of בְּ in the context; 2) כַּמָּה about what? as what? i.e. in what condition? how large? how much? how often? how long? where כְּ is used as a comparison, and מָה what, to be taken in a suitable relation. Sometimes less as an interrogative than as an exclamation, e.g. עַד־כַּמָּה פְּעָמִים how many times! זֶה כַּמָּה שָׁנִים O how many years! later even indefinite; 3) לָמָּה (where the connection is so close that מָה has lost the accent; the forms לָמָה Job 7:20, לָמָה Ps. 42:10, 43:2, are exceptions) why? what for? לָמָּה זֶה why then? later: that not, lest; comp. מָה. The orig. form לָמָה is used before gutturals only; לְמָה on which account, because, is only found later. Prepositions less closely connected with מָה are: עַד־מָה how long; עַל־מָה upon what? why? מָה is sometimes entirely joined to the succeeding word, e.g. מַלְכֶם, מַזֶּה, מַדַּי,

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מַהְלָאָה, מַדּוּעַ compounded of מַ־תְּלָאָה, מַ־דַּי, מַ־זֶּה, מַה־לָּכֶם, מַ־יְדוּעַ. See also מְאוּמָה.

מָא (Aram.) the same, otherwise מָאוּ; מָה דִּי that which, כְּמָה like that, as, לְמָה that not, lest; likewise מִדֵּי לְמָה.

מָהָה (not used) to flow, to run, from which מַי (pl. מַיִם). In like manner the roots דָּהָה, נָהָה are formed, from which arose דַּי, נַי.

מָהָן (Kal, not used) to refuse, to negative; comp. the root מָאַן in מְאָן. From which Hithp. of the reduplicated form הִתְמַהְמַהּ to hesitate, to linger.

מְהוּמָה (const. מְהוּמַת—) f. noise, alarm, rage, roaring, transf. to confusion, from הָמַם.

מָהוּמָן (Pers.) p.n. m.

מְהַיְמָן p.n. m. (God is the Benefactor).

מָהִיר (const. מְהִיר) adj. masc. swift, hasty; hence, expert, ready, skilful (e.g. in writing).

מָהַל origin. to cut off, enervate, to deprive some one of power; hence figur. of the wine, to weaken it by mixing; related to מוּל to circumcise.

מַהֲלָךְ m. either abstr. walking, walk, or concr. journey, road; מַהֲלָכִים particip. plur. Hiph. they that accompany.

מַהֲלָל m. praising, exalting, approval; therefore used as a subs. verb.

מְהַלְלְאֵל p.n. m. (praise of God).

מַהֲלֻמוֹת (only pl. מַהֲלָמוֹת) m. blow, stroke, from חָלַם.

מַהֲמֹרֶת (only pl. —מֹרוֹת) f. equiv. to מַכְמֹרֶת, from which it is a softened form, a net, from כָּמַר=הָמַר.

מַהְפֵּכָה (const. מַהְפֶּכֶת) fem. overthrowing, destruction, from הָפַךְ to overthrow.

מַהֲפָכַת f. according to some, turning, changing, improving; hence, בֵּית הַמַּ׳ house of correction, of amendment; according to others, from הָפַךְ to turn, to bend; a house whose inmates are put in the stocks.

מָהַר (Kal, not used, and Psa. 16:4, uncertain) to hasten, run away; the origin. signification is, to flow, transf. to swift walking or running; comp. נָזַל (אָזַל), רָהַט, נָבַל, הָלַךְ, hence related to מָרַר. Niph. נִמְהַר to over hurry, act precipitately; hence, figur. to be inconsiderate, impetuous (of the enemy), לֵב to be over hasty in daring, not persevering in courage. Pi. מִהֵר to hasten, despatch, to prepare to take flight; figur. to do something readily, skilfully. The infin. מַהֵר is also used as an adv. quickly, swiftly.

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מָהַר (fut. יִמְהַר) origin. to barter, change, equiv. to מוּר, since purchasing formerly consisted in bartering; also, to buy, to purchase, especially of the bartering for idols, and of the purchase of a wife by a dowry (to endow).

מֹהַר m. enlistment money, purchasing price of a wife, i. e. the dowry which she brings the husband.

מַהֵר (origin. infin. Pi.) adv. swiftly, quickly, probably also an adj. m.

מְהִרָה fem. (after the form יְרִשָׁה, הֲרִנָה) hurry, haste, quickness; frequently, however, only as an adv., swiftly, quickly, like מַהֵר, especially with prepositions.

מַהֲרַי p. n. m. (swift one).

מַהֲתַלָּה f. scorning, deception, deceit; see הָתַל.

מוֹ equiv. to מָה, and only used in connection with the prepositions בְּ, כְּ, לְ; see בְּמוֹ.

מוֹאָב 1) p. n. m. (the desirable one, מוֹאָב=מִוְאָב from יָאַב) from this the name of a national tribe, whose ancestor was called Moab; 2) p. n. of the country (hence fem.), Moab, on the east side of the Dead Sea; gent. מוֹאָבִי m., בִּיָּה— and בִּית—f.

מוֹאָל read מוּאָל; see מוּל.

מוֹבָא m. entrance, equiv. to מָבוֹא; comp. מוֹצָא.

מוּג masc. red sandal-wood (Kimchi renders it brazil-wood); but frequently with the article אַלְמוּג.

מוּג (fut. יָמוּג) to flow; hence fig. to be disheartened; origin. the courage melting from fear, dissolving. Niph. נָמוֹג to be melted, dissolved, figur. of the dissolution of a host of people from timidity and fear. Piel מוֹגֵג to cause to melt or dissolve, to dishearten; of the earth, to soften it by rain. Hithp. הִתְמוֹגֵג the heart melting away or dissolving from fear.

מוּד (not used) to stretch, to extend, to expand; hence, of time, to last.

מוֹדַד belongs to מָדַד; from which מְדוֹן and תָּמִיד.

מוֹדָע (דַּע—) m. knowledge, from יָדַע to know; hence conc. an acquaintance.

מוֹדַעַת fem. the same, formed from מוֹדָע.

מוּט (fut. יָמוּט) to stagger, to totter, of the foot, of mountains, countries, empires; מָטָה יָד the hand, riches or wealth, sink, are reduced. Niph. to totter, tremble, of the steps. Hiph. to cause to totter, to sink, to be reduced. Hithp. הִתְמוֹטֵט to shake, to tremble, of the earth.

מוֹט m. 1) the tottering, staggering; hence, fall; 2) carrying-pole or litter, consisting of several poles

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or bars, so called from its moving to and fro; see מוּט; 3) yoke, especially the bent pole of the yoke which rests on the neck of the bull.

מוֹטָה f. equiv. to מוֹט in signif. 2 and 3, if it is not connected with מַטֶּה.

מוּךְ (fut. יָמוּךְ) equiv. to מוּג to melt away; figur. to become reduced, impoverished.

מוּל (fut. apoc. וַיָּמָל) origin. equiv. to מָלַל and מָהַל (see the latter), but generally in the sense of circumcising, with the accus. of the person, to cut off the foreskin; figur. of the foreskin of the heart. Niph. נִמּוֹל (inf. and imp. הִמּוֹל, fut. יִמּוֹל) to circumcise oneself, to be circumcised; also in a moral sense. Other forms of Niphal and Kal comp. under מָלַל. Pi. מוֹלֵל, see מָלַל as well as הִתְמוֹלֵל. Hiph. הַמִּיל to destroy, to annihilate (a people).

מוּל (once מוֹל and מוּאל, read מוּאָל) prep. before, e. g. before the sons of Ammon, before God; hence also, over against, e. g. of the window, מוּל over against to the (אֶל) window; origin. contracted from מוּאָל. Connected with other prepositions, e. g. אֶל־מוּל towards (something), in front of; succeeding verbs of motion or rest, מִמּוּל away from before something, from opposite; hence, מִמֻּלִי from before me, i. e. near me. See also אֶתְמוֹל.

מוֹלֶדֶת (birth-place) p. n. of a city in Judah, ceded to Simeon.

מוֹלֶדֶת fem. 1) birth, אֶרֶץ מוֹלַדְתּ land of birth, fatherland; מוֹלָדוֹת descendencies; 2) concr. they that are born, children, descendants, family, people. See יָלַד.

מוּלָה (after the form דּוּגָה) f. circumcision.

מוֹלִיד p. n. m. progenitor.

מוּם (arose from מְאוּם) m. origin. want, fault; hence, blemish, stain, defect, also in a moral sense.

מוּן (not used) to think, to reflect, to contemplate, and hence like זָמַם transf. to lie, to speak falsely; from which מִין and תְּמוּנָה.

מוּסָב (from סָבַב) m. circle, circumference of a house.

מוֹסָד (pl. מוֹסָדוֹת—, const. מוֹסְדוֹת—, but also מוֹסְדֵי) m. 1) to be founded, e. g. of the earth; 2) ground, foundation, fundament of a thing. Root יָסַד.

מוֹסָד m. founding, foundation מוּסָד מוּסָד founded foundation, i. e. the firm one, the proved one.

מוֹסָדָה f. foundation, arrangement, hence מַטֵּה מ׳ the staff (chastising rod) of the decree.

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מוּסָךְ (from סָכַךְ) m. covered walk, Ketib מְיִסָּךְ.

מוֹסָר (for מַאְסֵר, from אָסַר, plur. —רוֹת, —רִים) m. 1) bonds, fetters; 2) p.n. of a place in the desert.

מוּסָר (from יָסַר) m. 1) chastisement, discipline, שֵׁבֶט מ׳ rod of chastisement; next, discipline, force; thus similar to מוֹסֵר; hence, פָּתַח מ׳ to loosen the bond or release the force; 2) instruction, reproving, warning, exhorting; hence, repentance, recognition, insight, prudence.

מוֹסְרוֹת equiv. to מוֹסֵר 2.

מוֹעֵד (plur. מוֹעֲדִים, const. —דֵי) m. 1) appointed time, future time; such only as is fixed, festival, complete יוֹם מוֹעֵד; festival offering, like חַגִּ; next, year, space of time; in all these significations the idea of "appointed time" is the basis; 2) appointed sign, signal; 3) assembly, meeting (from יָעַד to appoint a place for assembling), especially of festival meetings; hence, אוֹהֶל מוֹעֵד; also place of assembly, e.g. מוֹעֲדֵי־אֵל the places of assembling on the festivals of the Lord. Root יָעַד.

מוֹעָד (pl. מוֹעָדִים) m. host, assembly that meets on the מוֹעֵד festival.

מוֹעָדָה f. festival, from יָעַד.

מוֹעָדָה f. appointed place, place of refuge; hence, joined to עִיר, city of refuge, asylum.

מוֹעֲדִי Job 12:5; see under מָעַד.

מְמוּעָדֹת=מוּעָדֹת; see מָעַד.

מוּעָף m. obscuring, darkening, from יָעַף or עוּף; the same is מְעוּף.

מוֹעָצָה (only pl. מוֹעֲצוֹת) f. counsel, resolution, determination, from יָעַץ.

מוּעָקָה (from עוּק) fem. oppression, oppressive burden.

מוֹפֵת (contracted from מוֹפֶאֶת, plur. מוֹפְתִים) f. origin. excellent, brilliant deed; hence, 1) wonder, especially of divine miracles, and often joined to אוֹת; שׂוּם מ׳, תֵּן מ׳ to work, to do wonders; 2) token, sign, which is sometimes the object of a miracle; hence, proof, token of truth, type, prognostic; אִישׁ מוֹפֵת a man of proof, prover Author. Vers. "man of wonder (Zech. 3:8).

מוּץ 1) to press out, like מָצַץ; 2) to separate, e.g. the chaff from the corn; but מֹץ is probably a noun from מָצַץ.

מוֹץ (also מֹץ defective) masc. chaff, origin. that which is separated from the corn.

מוֹצָא (pl. מוֹצָאִים) m. 1) outgoing; the sun, rising; of God, revealing, manifesting; 2) gate, place where one goes out; מוֹצָא מַיִם, place whence water flows; hence also

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place where the sun rises, the east; מוֹצָאֵי בֹּקֶר וָעֶרֶב place of the rising and setting of the sun; place where metals are found; 3) that which proceeds from the lips, sentence; origin, descent, extraction; 4) p.n.m. (origin, descent).

מוֹצָאָה fem. 1) descent, origin, like מוֹצָא; 2) sewer; compare צֵאָה dung, from יָצָא.

מוּצָק masc. cast work, that which is cast, from יָצַק.

מוּצַק (origin. particip. Hoph. from צוּק) m. strait, straitened, רֹחַב מַיִם בְּמוּצַק the breadth of the water is straitened (Job 37:10); figur. affliction; pressure, in the transferred sense.

מוּצָקָה fem. vessel for pouring, from יָצַק to pour.

מוּק (only Hiph. הֵמִיק) to jest, to mock; hence Hiphil, scorning, laughing at, deriding.

מוֹקֵד m. 1) glowing, burning; 2) material for burning, wood, faggot, from יָקַד to burn.

מוֹקֵדָה f. place of burning, especially where the sacrifices were burnt, from יָקַד.

מוֹקֵשׁ (pl. מוֹקְשִׁים, ות—, const. שֵׁי—) m. a snare, cord used for a trap, מָוֶת מ׳ snare of death; fig. one who entraps people as with a snare, decoyer, seducer, destroyer. Root יָקַשׁ.

מוֹר see מֹר.

מוּר (Kal, not used) to barter, to change, equiv. to מָהַר; hence Hiph. הֵמִיר, once הֵימִיר, changing, exchanging something for (בְּ) something else; to change an oath, a covenant, i.e. to break it; figur. of the changing of the earth. Niph. נָמַר for נָמוֹר to be changed, altered. Hithp. הִתְיַמֵּר, after a strange formation of the Hithp. of ע״ו, to place oneself in the stead of another, to change, as it were, with another. See also יָמַר.

מוֹרָא (with suff. מוֹרָאֲכֶם, pl. מוֹרָאִים) m. either abstr. fear, terror, or concr. subject of fear or reverence; hence also, wonder, from יָרֵא.

מוֹרַג (pl. רִגִּים— and רִיגִים—) masc. a threshing wheel, threshing roller, from מָרַג to roll, to turn, which see.

מוֹרָד (from יָרַד) masc. a slope, declivity; fig. festoon, as a piece of work hanging down.

מוֹרֶה (origin. part. Hiph., from יָרָה) m. 1) shooter, from יָרָה to throw; hence, archer; transf. to early or former rain, from its shooting down; 2) teacher, instructor, also from יָרָה but in the sense of enlightening; hence also, 3) p.n.m. (teacher, instructor), from which an oak in the vicinity of Sichem received the name אֵלוֹן מוֹרֶה.

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I. מוֹרָה m. a razor, from מָרַר=מָרָה to strop, which see.

II. מוֹרָה (from יָרָה) f. guidance, instruction, only Ps. 9:21; hence, equiv. to תּוֹרָה, and שֶׁת מוֹרָה is almost the same as שֶׁת חֹק. On the similarity between מ and ת preformative, compare מוֹצָא and מְבוּסָה, תַּחְלוּי and מַחְלוּי, תּוֹצָא and מְשׁוּבָה, תְּבוּסָה and תְּשׁוּבָה and others.

מוּרָט (origin. particip. Pu. for מְמוֹרָט, comp. מְמֻשָּׁךְ to which it is joined) adj. origin. to be pointed, sharp; hence like חַד vehement, rash, and in connection with גּוֹי violent, rash nation. Author. vers. "pealed."

מוֹרָיָה see מֹרִיָּה.

מוֹרָשׁ (pl. const. מוֹרָשֵׁי) m. possession of the heart, i.e. thoughts, hopes.

מוֹרָשָׁה f. the same, from יָרַשׁ.

מוֹרֶשֶׁת גַּת (possession near Gath) p.n. of a place near Eleutheropolis; gent. מוֹרַשְׁתִּי, where גַּת is omitted.

מוּשׁ (fut. יָמוּשׁ) to move, to move back; comp. אָמַשׁ, but the form וּמַשְׁתִּי (Zech. 3:9) stands for וְהַמַשְׁתִּי, and is abridged from the Hiph., which often occurs with the ע"י in that conjugation. Hiph. to cause to move back, to withdraw, to release; hence, to cause to cease, to vanish.

מוּשׁ in the signification of מָשַׁשׁ, see under מָשַׁשׁ.

מוֹשָׁב m. 1) seat, chair, a place upon which one sits; 2) dwelling, place, where one stays or sits; hence, בַּיִת מוֹשָׁב dwelling-house; 3) time of dwelling; 4) the inhabitants, abstr. for concr.

מוּשִׁי p. n. masc., as also מֻשִׁי; the patron. is of the same formation.

מוֹשָׁכוֹת (only pl. const. מוֹשְׁכוֹת) f. a cord, rope, from מָשַׁךְ to stretch, to extend.

מוֹשָׁעוֹת (only pl.) f. salvation, help, release, saving, from יָשַׁע, which see.

מוּת (pret. מֵת, 1 pers. מַתִּי) to die, naturally or violently, with בְּ, מָתַנִי to die of something. As in other languages, the idea of dying is transferred in Hebrew to other subjects, e. g. to the dying of plants, to the withering of the heart and perishing of states. Part. מֵת a dying one, but also a dead one, a corpse; the idols are figur. called מֵתִים. Pi. מוֹתֵת to kill, to murder. Hiph. to kill or to decree death; hence, especially used of God; מְמִיתִים they who kill, the angels of death. Hoph. pass. to be killed. As to the orig. form מָת, according to some, arose from מָרַת, which opinion is

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favoured by the analogy of languages: according to others, from מָתָה to be struck down, to die.

מָוֶת (const. מוֹת, with ה finis מָוְתָה, plur. מוֹתִים) masc. 1) natural or violent death; hence בֶּן מָ, אִישׁ מָ one guilty of death; but also, deadly sickness, the plague, also as in modern languages, the figure "sleeping" is used, as יָשֵׁן הַמָּוֶת to sleep (the sleep of) death; 2) personified; as, region of death, joined to gates (שְׁעָרִים) and chambers (חֲדָרִים); hence equiv. to lower regions, hell; 3) figur. calamity, destruction. The plural, as in חַיִּים, is translated in the singular.

מוֹת (Aram.) m. the same.

מוֹתָר (from יָתַר) m. superfluity, preference, excellence, according to the context.

מִזְבֵּחַ (const. מִזְבַּח, pl. מִזְבְּחוֹת) m. an altar, especially the altar of God in the temple; also, in connection with הָעוֹלָה, הַנְּחֹשֶׁת, הַזָּהָב, הַקְּטֹרֶת, to designate the different kinds of altars for the use of offerings; transf. also to the altar of idols.

מָזַג (not used) equiv. to מָסַךְ to mix, to spice (wine); from which:—

מָזֶג m. equiv. to מָסָךְ mixed, spiced, seasoned wine.

מָזָה equiv. to מָצָה to suck out; hence מָזֶה (after the forms יָפֶה, קָצֶה) an old form of the particip. active, const. pl. מְזֵי (after the form יְפֵי) sucking; with רָעָב to gnaw from hunger, Author. Vers. burnt with hunger (Deut. 32:24).

מָזֶה see מָזָה.

מִזָּה p. n. masc. (disheartening, from מָזַז).

מָזֶה (only pl. מְזָוִים; origin. for מְזֻוָּה, from זָוָה) masc. magazine, storehouse. See זָוָה.

מְזוּזָה f. door-post, from זוּז, which see.

מָזוֹן m. sustenance, food, from זוּן.

מָזוֹן (Aram.) the same.

מָזוֹר m. bandage (of a wound), from זוּר to bind round; hence fig. for healing; 2) fetter, net; also from זוּר in the signif. of binding.

מָזַז (not used) to flow, melt away, to be disheartened.

מָזַח (not used) a verb from the derivatives מְזִיחַ, מֵזַח, which, however, belong to זָחַח, equiv. to קָמַץ.

מֵזַח (after the forms מֵצַר, מֵסַב, מֵמַר) m. a girdle, bonds, fetters, from זָחַח to bind.

מְזִיחַ (for מָזַח, since *sere* may be lengthened into *chirik*) masc. the same.

מַזָּל (only pl. מַזָּלוֹת) m. originally, wanderer; hence, a wandering

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star, a planet, from נָזַל, equiv. to אָזַל, which see.

מַזְלֵג (but pl. מְזָלְגוֹת) m. fork, from זָלַג, which see.

מַזְמָה f. origin. thinking, reflecting; hence, 1) thought, i.e. that which has occupied the mind; 2) concoction of artfulness, trickery, wickedness, crime, destructive plans—all in a bad sense; 3) cunning, shrewdness, dexterity, prudence, in a good sense. The root is זָמַם which see.

מִזְמוֹר m. a song, hymn, from זָמַר.

מַזְמֵרָה f. pruning-hook used by the vintner, from זָמַר.

מַזְמֶרֶת (only pl. מְזַמְּרוֹת) f. an instrument for cutting off, from זָמַר, especially a kind of scissors for candles, snuffers.

מְזֻעָר masc. littleness, trifle; also of time. As an adv. little.

מָזַר (not used) to mix, from which מַמְזֵר. Similar to מָצַר, from which מְצָרִים.

מַזָּר (only pl. מַזָּרוֹת) m. probably the same as מַזָּל, through the interchanging of ר and ל. If מָזַר, however, is the root, it signifies the northern group of stars, from מָזַר, to mix, to join.

מָזָר (only pl. מְזָרִים) masc. probably equiv. to מַזָּר, thus the northern group of stars; and next, northern countries, or point generally.

מִזְרֶה m. vessel for winnowing, w nowing shovel. Author. Ve "fan."

מִזְרָח (const. מִזְרַח, with ה fi מִזְרָחָה, מִזְרָחָה) m. the east, ea ern point; origin. the point wh the sun rises; complete זְרַח שֶׁמֶשׁ. With proper nouns, the east of, e.g. מִזְרַח יְרִיחוֹ.

מִזְרָע (const. מִזְרַע) m. seed, יְאוֹר seed on the Nile, from זָרַע.

מִזְרָק (from זָרַק; pl. ־קִים, ־קוֹת) origin. vessel for sprinkling (of t blood of sacrifices); next, bas generally; transf. to bottle, which the wine was tempered befo it was put in the cup; thus origi vessel for pouring out. See ק

מֵחַ (pl. מֶחַיִם, from מָחַח) m. som thing that is fat, especially a f sheep or ram.

מֹחַ m. marrow (of bones), from חַח which see.

מָחָא (fut. יִמְחֶא) to strike (the han with accus. to shake hands a sign of friendship; thus הִכָּה כַּף. Pi. the same. Com *μάχομαι*.

מְחָא (Aram.) the same: hence, 3 pr f. מְחָת. Pa. מַחֵא to prever joined to יַד origin. to push t hand back. Ithp. to be fasten to be knocked on, to be nailed c used of one who is hanged.

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מַחֲנֶה m. concealment, hiding place, from חָבָא.

מַחֲנֶה (only pl.) m. the same.

מַחְבֶּרֶת fem. place of joining two things, junction, from חָבַר.

מְחַבְּרוֹת pl. —בְּרוֹת, fem. origin. that which joins, cramp-iron, beams which join.

מַחֲבַת fem. pan, from חָבַת, which see.

מַחֲגֹרֶת fem. putting on (mourning clothes), girding round. Root חָגַר.

מָחָה (fut. יִמְחֶה) 1) origin. to pass over something softly, to stroke; hence, to wipe (the mouth), to wipe off (tears, writing, sin=to forget); with עַל, to push towards or against something; to strike out, to blot out, to destroy (a city, country, a name, the memory); 2) to be fat, full of marrow, proceeding from the origin. signif. to pass over softly. In this sense, מָחָה occurs only in Pu. and is equal to מָחַח; 3) (not used) to strike, equiv. to מָחָא, which, however, is not connected with signif. 1 and 2. Niph. (fut. apoc. יִמָּח=יִמַּח, from יִמָּחֶה) to be wiped off, to be blotted out (a tribe, name, deed, disgrace, book, mankind). Pu. to be full of marrow, of fat viands (שְׁמָנִים) or to be strong. Hiph. (fut. apoc. תַּמְחֵם; infin. with ל, לַמְחוֹת) to destroy.

מְחוּגָה fem. a compass, origin. an instrument by which circles are defined, from חוּג.

מָחוֹז (const. מְחוֹז) m. haven, from חוּז, which see.

מְחוּיָאֵל p. n. m. (smitten by God).

מַחֲוִים gent. n. of an unknown מַחֲוִי.

מָחוֹל m. 1) dance, especially a dance in a circle, from חוּל; 2) p. n. m. of an ancient and celebrated singer, whose descendants were called בְּנֵי מָחוֹל.

מְחוֹלָה (also מְחֹלָה) f. 1) dance, from חוּל; 2) p. n. m. in אָבֵל מְחוֹלָה.

מַחֲזֶה masc. vision, appearance in a vision, from חָזָה.

מַחֲזֶה f. window, from חָזָה.

מַחֲזִיאוֹת p. n. m. (visions).

מָחַח (not used) to be fat, full of marrow, probably related to מָקַק; to be soft, or with מָחָה, to stroke over.

מַחַי masc. a blow, a stroke, from מָחָא=מָחָה.

מְחִידָא p. n. m. (one who joins.)

מְחָיָה f. 1) maintenance, sustenance of life, means of living, from חָיָה; 2) blow, mark, token; hence, מְחִית הַמִּכְוֶה, mark of the burning wound (Author. Vers. the "quick flesh that burneth," Lev. 13:20). It is formed from the m. מַחַי.

מְחַיָּאֵל p. n. m. (smitten by God).

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מְחִיר (pl. מְחִירִים) m. 1) purchasing price; בִּמְ for money; לֹא בִמְ without reward or recompense, for nothing; 2) p.n. m. (the purchased one).

מְחוֹלָה see מְחֹלָה.

מַחֲלֶה m. sickness, from חָלָה.

מַחֲלָה fem. 1) sickness; 2) p.n. fem. (sickness, the sick one).

מְחִלָּה f. cavern, from חָלַל.

מַחֲלֵי (only pl. לַיִם) m. equiv. to תַּחֲלוּאִי, sickness.

מַחְלוֹן (formed from מַחֲלָה) p. n. m. (the sick one).

מַחְלִי p.n. m. (the same) from חָלָה.

מַחֲלָף (from חָלַף = גָּלַב) m. a knife, a knife of sacrifice.

מַחֲלָפָת (pl. לָפוֹת) f. hair-plaid, hair-locks, from חָלַף.

מַחֲלָצָת (pl. לָצוֹת) fem. festival or official garment, origin. dress. See חָלַץ.

מַחֲלָקֹת with suff. מַחֲלָקְתּוֹ, plur. מַחְלְקוֹת fem. 1) division, used of the divisions of the Levites and priests; 2) defilement, from חָלַק, to separate, which see.

מַחְלָקָה (pl. מַחְלָקָן) Aram. f. the same.

מַחֲלַת m. name of a melody (not an instrument) to which Ps. 53 and 88 were sung; hence, עַל מַחֲלַת לְעַנּוֹת to sing according to Machalath. Probably the burden of an old melody, like יוֹנַת אֵלֶם רְחֹקִים, שׁוֹשַׁנִּים עֵדוּת, שׁוֹשַׁנִּים אַל עַלְמוֹת לְבָן, נְחִילוֹת, עֲדוּת תַּשְׁחֵת, and others.

מְחֻלַת p.n. f.

מְחֹלָתִי gent. from מְחֹלָה, אָבֵל מְחֹלָתִי, which see.

מַחֲמָאת (pl. מַחֲמָאוֹת) fem. denom. from חֶמְאָה, softness, smoothness; hence, flattery, hypocrisy; but if the reading is מֵחֲמָאוֹת, the sing. is חֶמְאָה.

מַחְמָד (pl. מַחֲמַדִּים, const. מַחֲמַדֵּי) m. that which one desires, or which is desirable, dear, precious; hence also, desire, loveliness, preciousness, from חָמַד.

מַחֲמָד (only pl. מַחֲמָדִים) m. preciousness, beauty.

מַחְמָל (const. מַחְמַל) m. the carrying, lifting up (of the heart) towards something; hence, wish, desire; with נָפֶשׁ, equiv. to מַשְׂא נָפֶשׁ. See חָמַל.

מַחְמֶצֶת f. leaven, that which ferments, from חָמֵץ.

מַחֲנֶה (const. מַחֲנֵה, dual מַחֲנַיִם; pl. מַחֲנִים; hence with suff. מַחֲנֶיךָ, מַחֲנוֹת) com. 1) a camp, from חָנָה to encamp, used of the camps of nomades and armies; next, generally, crowd, army, host (of angels), used even of locusts; 2) place of encampment, especially of the priests in the courts of the temple

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מַחֲנֵה־דָן (the camp of Dan) p.n. of a place in Judah.

מַחֲנַיִם (double host) p.n. of a city beyond the Jordan.

מַחְנָק m. strangling, death, from חָנַק.

מַחֲסֶה (מַחְסֶה from חָסָה, with suff. מַחְסִי), m. refuge, place of refuge.

מַחְסוֹם m. muzzle, origin. closing up, closing of the mouth, from חָסַם.

מַחְסוֹר (pl. with suff. מַחְסוֹרֵיהֶם) m. want, deficiency, indigence; hence אִישׁ מַ an indigent man, from חָסַר, which see.

מַחְסֶיָה p.n. m. refuge in God.

מָחַץ (fut. יִמְחַץ) to cleave, to split, to crush, equiv. to חוּץ, חָצָה; hence, of the wounding of the head, the loins, the temple (of the head); also absolute, to bruise; וְחִצָּיו יְמַחֵץ and he shall split them (Author. Vers. pierce them through), with his arrows, where בְּ is omitted; fig. also, the beating of the raging sea; מָחַץ רֶגֶל בְּדָם to bruise the foot against blood (corpses), Author. Vers. "to dip the foot in the blood."

מַחַץ m. wound, bruise, origin. that which is struck.

מַחְצֵב masc. the hewing (of stones), from חָצַב; hence, אַבְנֵי מַ hewn stones.

מַחֲצִית f. the half, from חָצָה.

מַחֲצִית f. the middle, half, from חָצָה.

מָחַק to pierce through, to cut through, equiv. to חָקַק; hence, of the splitting of the head.

מַחְקָר m. depth, the innermost, from חָקַר to be deep, to fetch from the depth.

מָחַר (not used) equiv. to מָכַר to sell, also, to buy, origin. to exchange. See מָכַר.

מָחָר (contracted from מֵאֲחָר, that which is later, the latter) origin. that which follows, or the sucession (see אָחַר in this sense); transf. to the morrow, the following day; complete יוֹם מָ לְמָחָר; for to-morrow; or בְּעֵת מָחָר בָּעֵת הַזֹּאת at this time to-morrow; by adding שְׁלִישִׁי it signifies, the day after to-morrow.

מַחֲרָאָה fem. sewer, sink, from חָרָא, which see.

מַחֲרֵשָׁה (pl. שׁוֹת—) f. ploughshare, from חָרַשׁ.

מַחֲרֶשֶׁת (with suff. רַשְׁתּוֹ—) f. ploughknife, ploughshare.

מָחֳרָת (const. מָחֳרַת) f. formed from מָחָר, with the same signif.; complete יוֹם מָחֳרָת the morrow following; with prep. לְמָ, מִמָּ on the following day.

מָחֳרָתָם adv. to-morrow; ם— is an adverbial termination, like יוֹמָם, חִנָּם, רֵיקָם.

מַחֲשָׁבָה (pl. שָׁבוֹת—, const. שְׁבוֹת—)

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f. 1) thought (like מְזִמָּה); next, motive, object, plan, design, device, and like מְזִמָּה in a bad sense, even without adding רָעָה; 2) artificial work. The root is חָשַׁב to bind, to tie.

מַחְשַׁךְ (pl. מַחֲשַׁכִּים, const. מַחֲשַׁכֵּי—) m. darkness, obscurity; the pl. is used of dark places, hiding, lurking holes, and of the dreary regions of the שְׁאוֹל pit or hell.

מַחְשֹׂף m. uncovering, laying bare, peeling, from חָשַׂף.

מַחַת p n. m.

מַחְתָּה f. pan, from חָתָה, especially for the collecting of cinders; hence, fire-basin, but also, tongs or shovel, by which the cinders are removed.

מְחִתָּה f. fright, terror, despondency, from חָתַת; transf. to destruction.

מַחְתֶּרֶת f. breaking-in, burglary, from חָתַר.

מַט the original form of מַטָּה.

מָטָא (3 f. מָטַת, 3 pl. מָטוּ, fut. יִמְטֵא) Aram. origin. equiv. to מָצָא Heb. next, to enter, to come in, to arrive at, to come, and figur. to reach unto.

מַטְאֲטֵא masc. a besom, that which sweeps away. See טְאַטֵּא.

מַטְבֵּחַ masc. the slaughtering, the defeat; from טָבַח.

מַטֶּה (pl. מַטּוֹת and also מַטִּים; hence, with suff. מַטָּיו) com. from נָטָה to stretch out; hence, that which spreads easily, which is slender, slim: as, branch, staff, stick (to lean on): מַטֵּה לֶחֶם the staff, i.e. stay of bread, sustenance, to break which signifies to cause famine; rod or cane (for chastisement), rod of the back, i.e. which hits on the back; sceptre (of the king); also, rule; spear, used for piercing; fig. tribe (of a people), similar to שֵׁבֶט; רָאשֵׁי הַמַּטּוֹת the heads of the tribes.

מַטָּה adv. (from מַט or מַטֶּה in another signif. to that previously given, formed with ה finis) to incline downward, to decline; from נָטָה to bend; sometimes joined to לְמַטָּה down, לְמַטָּה מִן under, less, מִלְּמַטָּה from below, from under. See נָטָה.

מִטָּה f. couch, bed, pillow, sofa, on which one inclines; also, deathbed, litter.

מָטָה (pl. מָטוֹת) f. origin. that which is extended, the spreading (of the wings), from נָטָה.

מָטֶה m. the bending, inclining, perverting of justice, from נָטָה to bend.

מַטְוֶה m. that which is spun, from טָוָה to spin.

מָטִיל (const. מְטִיל) m. iron bar, from טוּל. No similar masc. formatios

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occurs from this form, but only the fem. formation, e.g. מְרִיבָה, מְדִינָה, and others.

מָטַל belongs to מָטִיל. See טוּל.

מַטְמוֹן (pl. מַטְמֹנִים) m. place of keeping and preserving things, from טָמַן; hence, store, treasury, transf. to the treasure itself.

מַטָּע m. plant, from נָטַע.

מַטְעַם (only pl. מַטְעַמִּים) masc. that which is tasteful, dainty (Author. Vers. savoury meat), from טָעַם to taste, especially of eating tasty things.

מַטְעַמָּה (only pl. מַטְעַמּוֹת) fem. the same, savoury meat.

מִטְפַּחַת (pl. מִטְפָּחוֹת) f. a wide upper garment, Author. Vers. veil, from טָפַח to spread out.

מָטַר (Kal, not used) to rain. Hiph. הִמְטִיר to cause to rain, to pour down, also of hail, manna, and lightning. Niph. to be rained upon. The root is מָרַר and origin. signifies to flow, to run.

מָטָר (pl. מָטָר, const. מִטְרוֹת) m. rain, in connection with טַל, זֶרֶם, קוֹל, דֶּרֶךְ, different to גֶּשֶׁם, with which מָטָר is once joined in the state of const.

מִטְרָד p. n. f. exile, banishment.

מַטָּרָה f. 1) place of keeping, from נָטַר; 2) aim, target, likewise from נָטַר.

מַטְרִי p. n. m. (probably = מַזְרִי the expectant one).

מַיִם see מַיִם.

מִי inter. pron. who? generally of persons, but also of inanimate objects. This pronoun not being restricted to any particular gender or number, is joined with the plur. as אֵלֶּה, as well as with the fem. מִי זֹאת; in the plur., however, מִי וָמִי is also used. מִי is applied: 1) as the second part of the const. state, succeeding the noun, e.g. בַּת מִי whose daughter? 2) מִי always retains its personal relation, though it may stand before an inanimate object, whilst מָה, though used of persons only, inquires after the matter, e.g. מִי הַמְּחֻנָּה who is that host? i.e. who are the persons composing the host? 3) connected with הוּא, to give emphasis, e.g. who is he that? and with זֶה, still closer connected with the object; 4) מִי often takes a negative turn, like מָה, expressing astonishment, e.g. מִי יוֹדֵעַ who knows? i.e. nobody knows; 5) מִי is often translated in the sense of how? e.g. מִי יָקוּם יַעֲקֹב who will stand like Jacob? (Author. Vers. by whom shall Jacob arise?) but the subst. verb has to be supplied after מִי; 6) indefinite.

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מֵידְבָא p. n. of a Moabite city, formerly belonging to Reuben.

מֵידָד p. n. m. (love).

מֵיטָב (const. —טַב) m. the good, best (of sheep, of the vineyard, the field, the land), from יָטַב.

מִיכָא p. n. m. (who is like unto God).

מִיכָאֵל p. n. m. (the same).

מִיכָה p. n. m. (the same).

מִיכֵהוּ p. n. m. (the same).

מִיכָיָה p. n. m. (the same).

מִיכָיָהוּ p. n. m. (the same).

מִיכָיְהוּ p. n. m. (the same).

מִיכָל (const. —כַל) 1) m. cistern, ditch, from כּוּל=יָכַל to hold, to contain; 2) p. n. f. small brook, rivulet.

מַיִם (const. מֵי, reduplicated form מֵימֵי, with suff. מֵימֶיךָ, מֵימָיו, etc., with ה finis מַיְמָה) pl. m. from the sing. מַי (from מָה) origin. that which flows; hence, pl. water, for drinking; connected with names of places it signifies, well, fountain, brook, rivulet, pond, sea, etc.; connected with רֹאשׁ it signifies juice; with רַגְלַיִם urine; fig. מַיִם is used as indicating danger, as a symbol of the melting or desponding heart; as denoting superabundance; and water boiling over, to represent overbearing, frivolity. Besides מֵי being joined to proper nouns, where it really signifies water, fountain, well, e. g. מֵי מְנִדּוֹ, מֵי מְרִיבָה, מֵי נִמְרִים, it is also joined to the following proper nouns:—

מֵי הַיַּרְקוֹן (clear water) p. n. of a place in Dan.

מֵי זָהָב p. n. m. (water bright as gold).

מֵי נֶפְתֹּחַ (opening spring) p. n. of a spring in the vicinity of the valley of Hinnom.

מִיָּמִין and מִנְיָמִין p. n. m. (a corrupted form from בִּנְיָמִין).

מִין (from מוּן) masc. origin. image, form, transf. to that which is after a certain class, i. e. kind; thus לְמִינוֹ after its kind.

מֵינֶקֶת f. a nurse (origin. particip. f. Hiph. יָנַק).

מֵיסַךְ (from מֵסַךְ, Ketib for מוּסַךְ) m. covered walk.

מֵיפָעָת (also מֵפַעַת, and once in Ketib מוּפַעַת; beauty, from יָפַע) p. n. of a Levitical city beyond the Jordan.

מִיץ m. that which is pressed out, from מוּץ.

מִישָׁא p. n. m. (refuge), from מוּשׁ.

מִישָׁאֵל p. n. m. (who is like unto God?) comp. מִיכָאֵל.

מִישׁוֹר m. 1) a plain, from יָשַׁר to be even, especially the name of a plain near Medba; 2) honesty, probity, from יָשַׁר, as an adv. justly.

מֵישַׁךְ (from מֵישׁ and שַׁךְ modern Persian, guest of the king) p. n. m.

מֵישָׁע p. n. m. (salvation), from יָשַׁע

מֵישַׁע (p. n. m. (the same).

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מֵישָׁר (only plur. מֵישָׁרִים) masc. 1) straightness, uprightness, probity, justice; with בְּ and לְ, right, just; 2) עָשָׂה מֵישָׁרִים to act equitably.

מֵיתָר (only pl.) m. string (of a bow), cord (of a tent), from יָתַר; comp. יֶתֶר.

מַכְאֹב (plur. –בִים, –בוֹת) m. pain, affliction, from כָּאַב.

מַכְאוֹב see מַכְאֹב.

מַכְבִּיר (after the form מַשְׁחִית) m. fulness (origin. part. Hith. from כָּבַר).

מַכְבֵּנָא (connection) p.n. of a place.

מַכְבֵּנַי p.n. m. (one that connects).

מַכְבֵּר m. mat, plaid-work, from כָּבַר, which see.

מִכְבָּר (const. –בַּר) m. lattice work, from כָּבַר.

מַכָּה (pl. מַכּוֹת, twice מַכִּים, as from מַכָּה) f. 1) a stroke, a wound, a plague, a defeat, as a concrete; 2) the defeating, e. g. מַכַּת אֹיֵב, חָרֶב. מַכּוֹת 2 Chron. 2:9, see under מַכֹּלֶת.

מַכָּוָה f. part of the skin in which there is a brand or burn, from כָּוָה.

מָכוֹן m. a place on which something stands, a stead; hence also, foundation, basis of a foundation, dwelling-place, from כּוּן to stand.

מְכוֹנָה (with suff. מְכֹנָתָהּ) f. 1) equiv. to מָכוֹן, also signifies a pedestal to something; 2) foundation, p.n. of a city in Judah. מְכֹנָה is the same.

מְכוֹנָה equiv. to מְכוֹנָה.

מְכוֹנָה f. place of origin; of men, extraction, ancestry, from כּוּר to dig out.

מָכִיר p.n. m. (origin, extraction) from כּוּר, patron. מָכִירִי.

מָכַךְ (3 pl. fut. יִמְכּוּ) equiv. to מָקַק, מוּךְ to sink, to fall off, to become reduced, to perish. Niph. נָמַךְ (fut. יִמַּךְ) to sink, used of a beam or arch. Hoph. הֻמַּךְ (3 pers. pl. הֻמְכוּ for הֻמְכוּ) to fall in, to sink.

מָכַל belongs to מִיכָל; see יָכַל.

מִכְלָה f. 1) perfection, but only pl. מִכְלוֹת זָהָב perfect gold, i.e. pure, unalloyed gold; comp. כָּלָה in this signification; 2) equiv. to מִכְלָא (from כָּלָא) herd, from its being penned up, pl. מִכְלָאוֹת.

מִכְלוֹל m. (from כָּלַל) perfection (of beauty), לְבָשֵׁי מִכְלוֹל they who are in full dress.

מִכְלָל m. the same.

מַכְלֹל (only pl. –לִים) m. the same; hence, beautiful garments.

מַכֹּלֶת (contracted from מַאֲכֹלֶת) f. food. The form מַכֹּלֶת is in Chronicles again contracted into חִטִּים מַכּוֹת לַעֲבָדֶיךָ; מַכּוֹת wheat as food for thy servants (Author. Vers. "beaten wheat," 2 Chron. 2:13). The parallel passage corroborating our view is in חִטִּים מַכֹּלֶת לְבֵיתוֹ 1 Kings 5:11,

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"wheat for food to his household."

מָכְמָן (only pl. נִים–) m. a treasure, from כָּמַן to hide.

מִכְמָס p.n. of a place in the tribe of Benjamin.

מִכְמֶרֶת m. a net, from כָּמַר=כָּבַר.

מַכְמֹר masc. the same, from which מַחְמוֹר is a softened form.

מִכְמֶרֶת f. a net, from כָּמַר.

מִכְמֹרֶת f. the same.

מִכְמָשׂ (מַשׂ–) מִכְמָס p.n. the same as מִכְמָס.

מִכְמְתָת p.n. of a place between Ephraim and Manasseh.

מַכְנַדְבַי p.n. m.

מִכְנָס (only dual מִכְנָסַיִם, const. מִכְנְסֵי) m. a kind of breeches worn by the priests, so called from כָּנַס, in the sense of: hiding, covering, wrapping up.

מֶכֶס m. census, tax, origin. number, from כָּסַס to count.

מִכְסָה f. (formed from מֶכֶס) number, amount, sum, from כָּסַס. In modern Heb. the verb מָכַס arose from it.

מִכְסֶה m. covering, cover, from כָּסָה.

מַכְסֶה m. the same; transferred to the network covering the entrails, from כָּסָה.

מַכְפֵּלָה (double cavern or double grave), p.n. of a place where the patriarchs were buried.

מָכַר (fut. יִמְכֹּר) to sell for (בְּ) a price, i.e. to barter, to exchange (related to כָּרָה); hence, for a price (מֹהַר) to sell the daughter, i.e. to marry her; of God, to sell the people, i.e. to deliver them up. Niph. pass. of Kal, to be sold, delivered up; 2) reflective, to sell oneself. Hith. like Niph., but also figur. to sell oneself to a subject, i.e. to give oneself up to something, e.g. לַעֲשׂוֹת הָרַע to evil-doing.

מֶכֶר (with suff. מִכְרִי) masc. 1) that which is saleable (property) or that which is exposed for sale; 2) value or purchasing price.

מַכָּר (from נָכַר) m. an acquaintance, a friend.

מִכְרֶה m. a pit, from כָּרָה.

מָכֵרָה (pl. מָכֵרוֹת) f. 1) sword, origin. an instrument for piercing, from כוּר, which see; 2) p.n. of an undefined place.

מִכְרִי p.n. m. (the saleable one).

מִכְרָתִי gent. from מִכְרָה.

מִכְשׁוֹל m. stumbling-block, as being the subject which causes stumbling; also in a figurative sense, stumbling, seduction, vexation, cause of falling, etc.; מִכְשׁוֹל לֵב stumbling of the heart, i.e. conscientious scruples.

מַכְשֵׁלָה f. 1) vexation, subject of seduction; hence, מַכְשֵׁלוֹת; figur. the idols; 2) fall (of the state).

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מִכְתָּב m. a writing, a letter; next generally, that which is written, a song.

מִכְתָּה f. a piece of something that is broken, from כָּתַת.

מִכְתָּם m. according to some equiv. to מִכְתָּב, writing, song; according to others, from כָּתַם to conceal, thus similar to *απόκρυφον*; and according to a third opinion, related to כֶּתֶם, golden or precious song. See כֶּתֶם.

מַכְתֵּשׁ m. 1) a mortar, from כָּתַשׁ to pound, to bruise; 2) of the shape of the same, the deep seat of the the teeth; 3) p. n. of a valley round Jerusalem.

מָלֵא (once מָלְאָה, 1st pret., once מָלַאתִי, 3 pl. once מָלְוּ, inf. מִלֹּאת, מְלֹאוֹת, fut. יִמְלָא) origin. to overflow, from which, 1) trans. to fill (a space); with double accus., viz. the accus. of the space and of the material, the latter is sometimes joined with מִן. The following phrases must be noticed: מִלְאוּ הַשְּׁלָמִים gather the shields, i.e. surround yourselves by them (comp. מָלְאָה הַפָּשֶׁת); to fill the hand for God, i.e. with offerings; מָלָא לֵב לַעֲשׂוֹת to fill the heart to do something, i.e. to venture, to undertake a task; but generally it is 2) intrans. to be or become full, with accus. or מִן of the matter by which something is full or being filled; in this sense מָלֵא is applied (*a*) to denote the lapse or expiring of time, e.g. the days to be delivered are fulfilled (מָלְאוּ); (*b*) with נֶפֶשׁ, the filling or satisfying the mind. Niph. pass. of Kal, and also of the expiring of time; hence equiv. to die, e.g. Job 15:32, "shall be accomplished before its time" (תִּמָּלֵא), i.e. it dies before its time. Pi. מִלֵּא (sometimes מִלָּא), inf. מַלֵּא, מְלֵאוֹת, fut. יְמַלֵּא (—לֶה) to fill, to fill up; מִלֵּא יַד פ׳ to fill the hand of some one, i.e. to appoint him to the office of priest; to fill the hand for God, i.e. to approach him with offerings; to fill the bow, i.e. to draw it up; to fill the soul (נֶפֶשׁ, חַיָּה), i.e. to still the hunger; to fill a number, i.e. to complete it; to fill the word, i.e. to finish the word commenced; to fill a time, i.e. to let it expire, to endure it; to fulfil a prophecy, a request, a promise; to fill in, pour in, e.g. a drink-offering; to fill precious stones, i.e. to set them; to fill the hand with the bow, i.e. to seize it; to fill with wisdom (with double accus. sometimes with מִן of the object), etc. In connexion with other verbs

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it assumes an adverbial signification, e. g. מָלֵא קָרָא he called fully, i. e. in a strong voice, מִלֵּא לָלֶכֶת מִלֵּא אַחֲרֵי יי׳, אַחֲרֵי יי׳ he followed God fully, i. e. perfectly. Pu. to be filled up, used of the setting of precious stones, with בְּ something. Hith. to fill, in an assembly, to assemble; comp. מְלֵא a host.

מְלֵא (Aram.) to fulfil. Ith. pass.

מָלֵא adj. m. מְלֵאָה f.; 1) full, מְלֵא יָמִים full of days, i. e. aged; a full wind, i. e. violent one; 2) fulfilling, filling out; 3) subst. fulness, orig. neuter, e. g. מֵי מָלֵא full water, water in fulness; 4) adverb, completely, loudly, fully.

מְלֹא (also מְלוֹא, מְלוּ, with suff. מְלוֹאָהּ) m. fulness, origin. that which fills; hence, multitude, host, crowd. It is often in the const. state to that which is full, e. g. מְלֹא חֻפְנַיִם the hands full, מְלֹא הַסַּפָּל the dish full, מְלֹא הַקָּנֶה a full reed (the length of a measuring rod), etc.; מְלֹא בַּיִת a house full, מְלֹא עֹמֶר, בֶּגֶד, הַחֶבֶל, etc.

מְלֵאָה f. fulness, superabundance of corn or wine; figur. the tenth part or tithe, which is considered as an offering of the superfluous.

מִלֵּאָה f. setting precious stones, see מִלֵּא.

מִלֻּאִים m. plur. 1) the initiation or consecration of a priest, from מִלֵּא in this sense; transf. to the consecration offering; 2) setting of precious stones, like מִלֵּאָה.

מַלְאָךְ (const. מַלְאַךְ—, plur. מַלְאָכִים—) m. origin. abstract, sending, mission, but next also concr. messenger; as messenger of God, angel, priest, and symbolically, the Jewish nation. Root לָאַךְ.

מְלָאכָה (from מַלְאָכָה, const. מְלֶאֶכֶת, with suffix מַלַאכְתְּךָ, const. plur. מַלְאֲכוֹת) fem. 1) origin. mission, transaction, business; hence, work (of the artist or mechanic), occupation, management, service, and in pl. of the works of God; 2) that which is got by work, i. e. property, wealth, etc.

מַלְאֲכוּת (const. מַלְאֲכוּת) f. message, mission, from לָאַךְ.

מַלְאָכִי p. n. m. (messenger).

מִלֵּאת f. origin. מְלֵאת fulness, especially rich fountain; according to others, setting (of precious stones).

מַלְבּוּשׁ masc. garment, dress, from לָבַשׁ.

מַלְבֵּן (denom. from לְבֵנָה) m. furnace for making bricks.

מִלָּה (pl. מִלִּים and מִלִּין) f. of manifold significations, like דָּבָר word speech, conversation, transf. to thing, matter, from מָלַל.

מִלָּה (def. מִלְּתָא, pl. מִלִּין) Aram. the same.

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מְלוֹ see מְלֹא.

מְלוֹא see מְלֹא.

מִלּוֹא masc. rampart, origin. a place filled with rubbish; hence also, 1) name of a part of fortifications, and from this sense; 2) name of a castle in Sichem. According to some מִלֵּאת is the same in a figurative sense.

מִלּוּאִים see מִלֻּאִים.

מַלּוּחַ m. a kind of briny plant, which was the food of the poor.

מַלּוּךְ p. n. m. (a counsellor).

מְלוּכָה f. kingdom, dominion, עִיר הַמְּ׳ king's town, metropolis; עָשָׂה מְ׳ to exercise rule or dominion. Root מָלַךְ.

מַלּוּכִי equiv. to מַלּוּךְ.

מָלוֹן (from לוּן) m. place for staying over night, inn.

מְלוּנָה (from מָלוֹן) f. m. a lodge for the watchman in gardens and vineyards.

מָלַח (Kal, not used) to flow, to flood, equiv. to פָּלַג; hence, Niph. נִמְלַח to dissolve, to which sense the verbs signifying flowing are commonly transferred; figur. of the dissolving and vanishing of the heavens.

מֶלַח masc. origin. a salt flood, a sea, from מָלַח to flow; next, salt generally; יַם הַמֶּלַח salt sea, גֵּי מֶ׳ salt valley, בְּרִית מֶלַח a covenant of salt, i. e. everlasting; from which denom. מָלַח to salt. Pu. pass. to be seasoned, salted. Hoph. הֻמְלַח to be bathed in salt water (of new-born children). Inf. abs. הָמְלֵחַ.

מְלַח (Aram.) the same, salt, from which denom. מְלַח to eat salt.

מָלָח (only pl. מְלָחִים) m. a torn garment, tatters, from מָלַח.

מַלָּח (pl. מַלָּחִים) masc. denom. from מֶלַח salt-flood; hence, one whose calling is on the water, a skipper, a pilot.

מְלֵחָה f. origin. saltness, barrenness of a country; hence, transf. to a desolate, unfruitful country.

מִלְחָמָה (with suff. מִלְחַמְתִּי, plur. מִלְחָמוֹת) f. 1) war, combat, battle; hence, אִישׁ, כְּלִי מִ׳: to carry on war עָשָׂה מִלְ׳, construed with אֵת (אֶת), and עִם.

מָלַט (Kal, not used) to pass over softly, to stroke over; hence, fig. to slide away, slip off, to escape, related to פָּלַט. Pi. מִלֵּט, in pause מִלֵּט to let escape, נַפְשׁוֹ his life, i. e. to save, transf. to lay eggs; (origin. to cause to escape). Hiph. like Pi. to save, transf. to bear, deliver. Niph. to be saved; also reflective, to save oneself, to escape from (מִן) danger; also, to pass along quickly, to hasten. Hith. to escape.

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מָלָט m. mortar, lime, from מָלַט to stroke over.

מְלַטְיָה p. n. m. (saved by God).

מְלִיכוּ equiv. to מַלּוּךְ.

מְלִילָה f. the ear of corn that is cut or plucked off, from מָלַל.

מְלִיצָה fem. 1) a song, origin. poesy, from לוּץ which see; hence also, 2) doctrine, brief reflection (gnome).

מָלַךְ (fut. יִמְלֹךְ) to rule, to reign over (עַל, בְּ) something, to be appointed king; the original signification is not to counsel (this being only the secondary one), but probably, to excel; next, to be king; and lastly, to counsel. Niph. to take counsel, after the Aram. Hiph. to appoint as king, with acc., rarely with dat. Hoph. to be appointed as king.

מֶלֶךְ (with suff. מַלְכִּי, plur. מְלָכִים, once מְלָאכִים, and מְלָכִין) m. 1) a king, הַמֶּלֶךְ the king of the country; the Lord is called מֶ׳ יִשְׂרָאֵל, מֶלֶךְ יַעֲקֹב; the Babylonian kings assumed the title of מֶלֶךְ מְלָכִים, the Assyrian king מֶלֶךְ הַגָּדוֹל; 2) p. n. m. sometimes the word is found with the article as a p. n.

מֶלֶךְ (def. מַלְכָּא, pl. מַלְכִּין, –כִּים, def. מַלְכַיָּא) Aram. m. the same, מֶלֶךְ מַלְכַיָּא king of kings, of the kings of Babylon and Persia.

מִלַּךְ (with suff. מִלְכִּי) Aram. masc. counsel.

מֹלֶךְ (king) p. n. of an Ammonite idol, to whom the Israelites sometimes sacrificed human beings, Moloch. Always with the article הַמֹּלֶךְ.

מַלְכֹּדֶת f. net, snare, catchrope, from לָכַד.

מַלְכָּה (from מֶלֶךְ, pl. מְלָכוֹת) fem. queen, pl. princesses, who descend from kings.

מַלְכָּה (Aram.) f. the same.

מַלְכָּה p. n. f. (counsel, device).

מְלוּכָה see מְלוּכָה.

מַלְכוּ (const. מַלְכוּת–, def. מַלְכוּתָא–, const. pl. מַלְכֻוָת, def. pl. מַלְכְוָתָא) fem. Aram. rule, reign, dominion, kingdom.

מַלְכוּת (pl. מַלְכֻיוֹת) f. kingdom, dominion, empire; also, the ruling.

מַלְכִּיאֵל p. n. masc. (a king is God), patron. אֵלִי–.

מַלְכִּיָּה p. n. m. (the same).

מַלְכִּיָּהוּ p. n. m. (the same).

מַלְכִּי־צֶדֶק p. n. m. (king of righteousness), king of Salem.

מַלְכִּירָם p. n. m. (king of eminence).

מַלְכִּישׁוּעַ p. n. m. (king of salvation).

מַלְכָּם 1) p. n. of an Ammonite idol, equiv. to מֹלֶךְ; 2) p. n. m.

מִלְכָּם p. n. the same.

מַלְכָּת f. origin. queen, formed from the Aram. מֶלֶךְ, but complete מַ׳ הַשָּׁמַיִם queen of the skies, as the name of Venus, which was worshipped as an idol.

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מַלְכָּת p.n. f. (female ruler) with the article.

I. מָלַל to speak, a rare term for דִּבֶּר, origin. to utter forth, part. מוֹלֵל. Pi. מִלֵּל to speak, to express (the deeds of God), with לְ to speak to some one, to tell.

II. מָלַל transf. to cut off, to circumcise (of the foreskin). Niph. נִמַּל (2 pers. pl. נְמַלְתֶּם for נִמַּלְתֶּם, fut. יִמּוֹל) to be cut off, to be plucked off, used of flowers, ears of corn, grass, etc. Po. מוֹלֵל (fut. יְמוֹלֵל) to cut off (flowers); probably also, Prov. 6:13, to scrape with the feet, as this word is used in modern Hebrew (Author. Vers. " he speaketh").

מְלַל (Aram.) only Pa. to speak.

מְלָלַי p.n. m. (the eloquent one).

מַלְמָד (const. מַלְמַד) m. instrument for driving the cattle, ox-goad, from לָמַד, only with the addition of הַבָּקָר.

מָלַץ (Kal, not used) according to some, equivalent to מָלַט, to slide along; transf. to flatter; hence Niph. נִמְלַץ to be smooth-tongued, insinuating; according to others, נִמְלַץ is only denom. from the noun מְלִיצָה (interpretation), and therefore signifies, to be distinct, clear, intelligible.

מָלְצָר m. origin. abstract, overseeing, from לָצַר; next concrete, overseer; probably, however, it is not a Hebrew but a Persian word.

מָלַק to pinch off, to pluck off, perhaps related to פָּרַק, at all events, with the later מָלַנ.

מַלְקוֹחַ (dual מַלְקוֹחַיִם) m. 1) that which is taken away, booty, spoil, either of living beasts, or of prisoners generally, but never of inanimate things; 2) only dual, jaws, origin. they that lay hold of something (the upper and lower jaws).

מַלְקוֹשׁ m. denom. from לָקַשׁ latter rain, harvest-rain; in contrast to יוֹרֶה and מוֹרֶה, which see.

מֶלְקָח (only dual קָחַיִם—) m. instrument used in taking up something, tongs; also applied to snuffers, and only used in the dual form, owing to its twofold form.

מֶלְתָּחָה fem. wardrobe, from לָתַח= מָתַח, which see.

מַלְתִּי p.n. m.

מַלְתָּעָה (pl. עוֹת—, const. תְּעוֹת—) f. tooth (Author. Vers. jaw); originally, that which bites, from לָתַע. מְתַלְעָה is the same.

מַמְגֵרָה f. denom. from מְנוּרָה storehouse, from נוּר, which see. The dagesh in the מ is euphonic.

מֵמַד (only pl. מְמַדִּים) m. from מָדַד, measure, extent, space; after the form מָצַר.

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מְמוּכָן (Persian) pn. m.

מָמוֹת (only pl. מְמוֹתִים) m. death, once in Keri for מוּמָתִים, they that are killed.

מַמְזֵר m. one of mixed birth, whose father is an Israelite, and whose mother is a Philistine; next generally, bastard, who is the issue of adultery, from מָזַר to mix, in reference to sex; comp. תָּבַל.

מִמְכָּר m. 1) sale; 2) concr. subject of sale, that which is for sale, saleable.

מַמְכֶּרֶת f. the same.

מַמְלָכָה (const. מַמְלֶכֶת, with suff. מַמְלַכְתִּי, pl. מַמְלָכוֹת) f. dominion, kingdom, equiv. to מְלוּכָה; hence עִיר הַמַּמְ״ royal residence.

מַמְלָכוּת (const. –לְכוּת) f. the same.

מִמֶּן see מִן.

מִמְסָךְ m. mixed wine, from מָסַךְ to mix.

מֶמֶר m. vexation, from מָרַד.

מַמְרֵא p.n. m. (corpulent one), and from which אֵלוֹנֵי מַמְרֵא the oaks of Mamre, for which also מַמְרֵא stands alone.

מַמְרֹר (only pl. מַמְרֹרִים) m, bitterness, from מָרַר.

מִמְשַׁח masc. extension, spreading; cherub of spreading, i. e. with spread wings, from מָשַׁח.

מִמְשָׁל (pl. –לִים) m. ruling, dominion, pl. heads of the people.

מֶמְשָׁלָה (const. –שֶׁלֶת, with suff. –שַׁלְתּוֹ, const. pl. מַמְשְׁלוֹת, מִמְ׳) fem. 1) rule, empire, dominion; transf. to chief.

מִמְשָׁק (const. –שַׁק) m. possession, from מָשַׁק.

מַמְתָּק (pl. מַמְתַּקִּים) m. sweetness, loveliness, from מָתַק.

מָן (with suff. מַנְּךָ) m. the Arabian manna, a kind of sweet gum flowing from certain trees. The orig. signification is, according to some, gift, present, from מָנָה to award, to allot.

מָן (before makkaph מַן) Aram. inter. pron. who? what? equiv. to the Heb. מִי: מַן־דִּי every one who.

מֵן (const. מִן, only in connection with מִן, and with suff. מִמֶּנִּי, מִמֶּנּוּ, const. pl. מִנֵּי) m. a part; hence מִמֶּנִּי from me, on my part, so that מֵן is only added to strengthen the sense, but the state of const. loses entirely the character of the noun.

מִן (or מִי, i.e. with compensating dagesh forte, before gutturals מֵ, seldom מִ) prep. from, out of; as a particle of motion, from or out of a thing, in contrast to אֶל motion *to* or *towards* a thing. The significations may be thus classified; 1) local removal from a subject, after the verbs to proceed, to

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emigrate, to carry, bring, draw, rend, deliver, help forth, etc.; also after to fear, to conceal, to shut out, to guard, secrete oneself, etc., from or against anything, in which the idea of local removal is predominant.—To this belong also בּוֹשׁ מִן to be ashamed of some one, שָׁבַת מִן, נוּחַ to rest from something, בָּגַד מִן to apostatise from some one, אָבַד מִן to be lost from some one, כָּלָה מִן to desist from, רָשַׁע מִן to degenerate from, חָלִילָה לוֹ מִן far be it from; מִן also signifies without, e.g. מִבַּלְעָדַי Job 21:9, מִמֶּלֶךְ 1 Sam. 15:23; חָפְשִׁי, צֵל מֵהֹרֶב; מִמּוּם; comp. רַב מֵעֲלוֹת, מֵאֲדֹנָיו; it also signifies a comparison, in which case it is rendered, more than, which is called by the grammarians מִם הַיִּתְרוֹן, e.g. טוֹבָה חָכְמָה מִחָרוּץ wisdom is better than fine gold, hence רַב, נָקֵל, עָמַד, נִפַּל, הִשְׁחִית; נָבַהּ, עָקֹב מִן, בָּחַר מִן, עָצַם, אָמַץ; it also signifies the separation of part of a whole, which the grammarians call מֵם קְצָצִית, and follows the verbs to go, to give, to take, to receive, to leave over, to eat, to drink, to fall (in battle), especially after numbers, always to separate a part from the whole: in some phrases מִן is rendered, part of some of, several of, e.g. מִיָּמַי one of my days, מִנְּשִׁיקוֹת some kisses, מִן שָׂרָיו one of his princes, מִן הָעָם some of the people, מִדָּם some of the blood, מֵאַחַד אַחֶיךָ of any one of thy brothers; also with negatives, where the מִן is scarcely translateable in a modern language, e. g. מֵאַיִן, מֵאָפֶס, it can only be rendered: nothing at all, nothing whatever, nought; also מִמַּעַל from above, מִתַּחַת from under, מִבַּיִת from within, מִחוּץ from without, מִשְּׂמֹאל, מִיָּמִין, מִפָּבִיב round about (from all sides), מֵרָחוֹק, מִמּוּל, מַיִם, מִפָּנַי, etc.; 2) removal (in reference to time), as מִנְּעָרַי from my youth, מִבֶּטֶן מֵאֵם from the mother's womb, מִיּוֹם since there has been day, מִשְּׁנַת הַיֹּבֵל from the beginning of the year of the jubilee, מִיָּמִים from two days, i. e. immediately after two days; like a dream מֵהָקִיץ immediately after waking, מֵרֶחֶם on leaving the womb, מִקֵּץ at the end (of a time), מִיָּמִים after days, מִשְּׁלֹשׁ חֳדָשִׁים after three months, likewise in מֵעוֹלָם, מֵאָז from olden times, from days of yore, מִמֶּרֶם since, not yet, ere, מִמָּחֳרָת on the following day; 3) the local motion transf. to designate the cause, the

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means, the instrument or occasion of the action, whether physical or mental, e.g. מִיַּיִן from wine, מֵאֹפֶה kindled by the baker, מִבִּינָתֶךָ through thy understanding, מֵחָזְיֹנוֹת through visions, מֵרֹב through the multitude (of thy sins); in many phrases מִן must be rendered, on account of, e.g. מִפְּשָׁעֵינוּ on account of, or owing to, our transgressions, מִקּוֹל הַקּוֹרֵא owing to the voice of him that cries; in this sense are found several particles joined to מִן, e.g. מִבְּלִי, מִבְּלְתִּי, because, not, etc.; when the cause is a preventive, מִן is translated, from or on account of, e.g. they could not drink the water מִמָּרָה from bitterness; מִן also signifies, according, e.g. מִפִּי according to order. Thus several verbs are construed with מִן to signify the cause, e.g. שָׂמַח מִן he rejoiced of, i. e. on account of, something; in some places, because, e.g. מֵאַהֲבָה because of love. As to the joining of מִן with particles, or as to the various shades of its signification, the context must decide. With suffix, the above-mentioned noun מִן is added to מִן; hence, מִמֶּנִּי (rare and poetical are the forms מִנִּי, מֻנִּי), מִמֶּךָּ, מִמֶּנּוּ (poetically מִנֵּהוּ, מִמֶּנָּה); only with הֵם, הֶן, כֶּם, כֶּן, מִן retains its simple form, see also לְמִן.

מִן (with suff. מִנִּי, מִמֶּךָּ, מִמֶּנּוּ, מִמֶּנָּה, מִמֶּנּוּ) Aram. equiv. to מִן Heb. from, out of, etc.; hence, מִדַּיְקִיב from firmness, certain, מִן־קְשׁוֹט according to truth, truly, מִן לְוָת on the part of some one, מִן קֳדָם from before (some one), מִן אֲרֵין from the time, since, מִדְּדִי from the time that, etc.

מִן belongs to מִנִּים. See מִנִּים.

מָנָא (Aram.) equiv. to the Heb. מָנָה to number; hence, the Lord hath numbered thy kingdom, i. e. the years of thy reign; part. pass. מְנֵא numbered. Po. to appoint to an office.

מְנָאוֹת see מָנָת.

מַנְגִּינָה f. equiv. to נְגִינָה in the sense of, a song of derision. Root נָגַן.

מִנְדָּה (Aram.) see מִדָּה.

מַנְדָּע (Aram.) masc. equiv. to Heb. מַדָּע knowledge, understanding. The נ is the letter replaced by the dagesh forte.

מָנָה 1) origin. to part, to separate, related to בָּן (בּוּן) to distinguish; next, to divide; transf. to number, which properly is a division in parts, as in סָפַר; 2) to determine, as expressed by all verbs signifying splitting, e.g. חָרַץ,

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נָזַר. Niph. to be numbered, determined, with אֶת (אֵת) to be counted to. Pi. מִנָּה (fut. apoc. יְמַן, imp. מַן) to appoint, to prepare, to allot, to award, to arrange. Pu. pass; hence part. מְמֻנֶּה one who is appointed over (עַל) something.

מָנֶה (pl. מָנִים) m. origin. a number, weight; of a certain number, shekel, maneh.

מָנָה (pl. מָנוֹת) f. gift, part, portion; origin. a portion awarded; then transf. like חֵלֶק, to the lot awarded.

מֹנֶה (only pl. מֹנִים) m. portion, gift, but only as an adv. time; comp. יָד in the same sense.

מִנְהָג masc. the driving or carrying along, from נָהַג. In modern Heb. custom, usage.

מִנְהָרָה f. a channel, a ditch, a cleft, formed from נָהָר.

מָנוֹד (const. מְנוֹד) m. the shaking of the head; also, the subject of the shaking of the head or of astonishment.

מָנוֹחַ (pl. מְנוּחִים) m. 1) rest, tranquillity, state of quietude; 2) resting place; 3) p.n. m.

מְנוּחָה f. (formed from מָנוֹחַ) equiv. to מָנוֹחַ rest, quietness, tranquil dwelling.

מָנ m. denom. from נִין; progeny, dynasty, child. See נון.

מָנוֹ (with suff. מְנוּסִי) m. refuge, where protection is found; or, flight. See נוס.

מְנוּסָה f. of the above, and signifies the same.

מָנוֹר (const. מְנוֹר) masc. a coulter; transf. to a weaver's beam (Kimchi יְתַד הָאֶרֶג). Compare נִיר.

מְנוֹרָה f. candlestick, from נור.

מִנְּזָר (with euphonic dagesh in the נ, pl. מִנְּזָרִים) m. origin. crowning; hence, the crowned one, monarch. According to others, from נָזַר, one who is distinguished from the people.

מָנַח (not used) to present, probably from מָנָה, with the origin. signification of: to award.

מִנְחָה (pl. מְנָחוֹת, const. מִנְחוֹת) f. 1) gift, present, especially offering of sacrifices, meat or drink-offering; hence its connection with זֶבַח; 2) tax, tribute.

מִנְחָה (pl. with suff. מִנְחָתְהוֹן) Aram. f. the same.

מְנַחֵם p.n. m. (comforter).

מָנַחַת 1) p.n. m. (rest); 2) resting-place, p.n. of a place.

מְנִי p.n. of a deity (Venus) which the Jews in Babylon idolatrously worshipped; its signification is, probably, fate, destiny, from מָנָה to award.

מִנִּי p.n. of an Armenian district, similar to אֲרָרָט.

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מָנִי poetical form for the state of const. מָן, which see.

מָנֵי state of const. pl. from מָן, after the manner of אָלֵי and others.

מְנָיוֹת see מָנָה.

מְנִים (for מְנָעִים, hence a sing.) m. name of a musical instrument, so called from its lovely tone, like עוּגָב (from עָנַב) thus from נָעַם; according to others, as a plur. from מָן a string, from מָנַן to split, to sever, as supported by analogy.

מְנִימִין see מִימִין.

מִנְיָן (Aram.) m. a number, from מָנָא, in modern Heb. signifies ten, the quorum for a congregation for religious worship.

מִנִּית (allotment) p. n. of an Ammonite place.

מִנְלָה (with suff. מִנְלָם) m. property, wealth, riches, see נָלָה; מִנְלָם is probably equiv. to מִן־לָהֶם that which, or some of that which belongs to them, i.e. their property; comp. אֶרְאֶלָּם Isa. 33:7, which ancient commentators analyse in אֶרְאֶה לָּם. The contraction of לָהֶם in לָם is quite regular, as בָּם for בָּהֶם.

מָנַן (not used) to divide, to award, from which מָן (מַנִּי), מָן (מִן), מִנִּית, and, according to some, also מָנוֹן.

מָנַע (fut. יִמְנַע) to withhold, to prevent, to refuse, with מִן and לְ of the person to whom one refuses something; related to מָאַן. Niph. pass. to be withheld, refused; or reflective, to withdraw (oneself), to refuse.

מַנְעוּל m. a bolt, from נָעַל.

מִנְעָל m. the same.

מַנְעַם (only plur. מַנְעַמִּים—) m. dainty food, from נָעַם.

מְנַעֲנָעִים (only pl. מְנַעֲנָעִים) m. an instrument in the temple music, cornet, or sistron, so called from the rushing of the iron staves, from נוּעַ.

מְנַקִּיּוֹת (only plur. מְנַקִּיּוֹת) f. vessel, used for libation, bowls of offerings, from נָקָה, which see.

מִנְקָת see מֵינָקָת.

מְנַשֶּׁה 1) p. n. m. (he who causes forgetfulness of the native country) a son of Joseph, but also one of the twelve tribes; 2) subsequently the name of the territory of the tribe.

מָנָת (pl. מָנָאוֹת and מָנָיוֹת; it arose from מָנָאת f. the portion allotted, the part, the lot awarded; מָנַת כּוֹס portion of the cup, fate.

I. מַס m. the desponding one, the despairing one, from מָסַס, after the form עָם.

II. מַס (plur. מִסִּים) m. origin. gift, reward, present; of the irregular and undefined tribute, different

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from מָכָם, the definite one; מַס עֹבֵד tribute of service or serving under tribute; judging from the fem. מִכְסָה the origin. signif. is to measure; hence the noun, that which is meted out, allotted, gift. The phrases in connection with מַס are: שׂוּם לָמַס, נָתַן לָמַס, שׂוּם מַס עַל to impose a tribute upon some one; שַׂר הַמַּס officer of the tribute.

מַסַּב (from סָבַב, plur. מְסִבּוֹת and const. pl. מְסִבֵּי) m. a circle, a circular seat, round of a table, from which, as an adverb, round about; plur. the same; hence, הִתְהַפֵּךְ מְסִבּוֹת to turn round, to turn in a circle, מְסִבֵּי יְרוּשָׁלַיִם round about Jerusalem.

מַסְגֵּר (origin. particip. Hiph.) masc. locksmith; 2) prison, origin. that which shuts up or encloses.

מִסְגֶּרֶת (sing. Exod. 25:25) f. 1) that which encloses; hence, a border, a frame, and as in מַסְגֵּר transf. to enclosure, prison; 2) the border of the brazen basin in the temple, a kind of ornament.

מַסָּד (from יָסַד) m. foundation, fundament, basis.

מִסְדְּרוֹן (with ה finis —רוֹנָה) masc. denom. from סֶדֶר, a row of pillars, portico.

מָסָה (Kal not used) equiv. to מָסַס to dissolve, to melt, related to מָאַס; hence Hiph. 3rd pers. pl. הִמְסוּ the Aram. form for הֵמַסּוּ; (fut. apoc. יָמֵס) to cause to dissolve in tears, to melt the heart, i.e. to affright it.

מַסָּה (plur. מַסּוֹת) f. 1) temptation, trial, the trial of the people, i.e. to test their confidence; tempting God, i.e. to murmur against him; fig. the sufferings by which God tries man; 2) p.n. of a place in the wilderness.

מִסָּה (const. מִסַּת) fem. formed from מַס, measuring, numbering, something that is measured, meted out; hence as a prepos. in the const. state to the succeeding noun: according to the standard; origin. according to measure, accordingly. See מַס.

מַסְוֶה m. cover, veil, from סָוָה, which see; comp. סוּת.

מְסוּכָה f. a thorn-hedge, from סוּךְ = שׂוּךְ. See סְאָה.

מַסָּח (from נָסַח) masc. relieving a (מִשְׁמֶרֶת) guard; origin. removing, removing of the sentinel or outpost.

מִסְחָר m. origin. travelling, trafficking, trading, trade, from סָחַר.

מָסַךְ equiv. to מָזַג to mix, temper (the wine); hence, in connection with יַיִן and שֵׁכָר, transf. to confuse, confound.

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מָסָךְ m. mixed wine, equiv. to מָזָג.

מָסָךְ (const. מְסַךְ, from סָכַךְ) m. a covering, a curtain. See סָכַךְ.

מְסָכָה (from the masc. מָסָךְ) fem. a covering, a covering over, from סָכַךְ.

I. מַסֵּכָה f. the same, from נָסַךְ 2.

II. מַסֵּכָה (pl. מַסֵּכוֹת) f. 1) a mould; hence עָגַל מַ, אֱלֹהֵי מַ a molten god, a molten calf, i.e. a cast idol (different from פֶּסֶל a graven idol), a cast calf; 2) the pouring out, libation; transf. to a covenant sanctioned by libation.

מִסְכֵּן m. a poor man, an indigent man, from סָכַן, which see.

מִסְכְּנוּת f. poverty, neediness, from סָכַן, which see.

מִסְכְּנֹת (only plur. מִסְכְּנוֹת) f. storehouse, magazine, treasury, from סָכַן, which see. Its origin, of מְכוֹנָה from כָּנַן, cannot, however, be defined.

מַסֶּכֶת f. thread-work, weaving, from נָסַךְ to weave, to twist; comp. מַסֵּכָה in the same sense.

מְסִלָּה (pl. מְסִלּוֹת) f. 1) a raised, i.e. a beaten road, highway, high road; transf. to wandering, pilgrimage; 2) walk, course of life, comp. דֶּרֶךְ; 3) equiv. to סֻלָּם ladder, staircase, rising step. See סָלַל.

מַסְלוּל (from סָלַל) m. a path, a pathway.

מַסְמֵר (only pl. מַסְמְרִים and מִסְמְרִים) m. a nail, a peg, from סָמַר (to be pointed), which see.

מַסְמֶרֶת (only pl. const. מַסְמְרוֹת and מִסְ׳) f. the same.

מָסַס (inf. const. מְסֹס) to melt, dissolve; figur. of the perishing of one in sickness. Niph. נָמַס (pause נָמָס, 3 pl. נָמַסּוּ, inf. const. הִמַּס, fut. יִמַּס, pl. יִמַּסּוּ, but also with the dagesh analysed, יִמָּאֲסוּ) 1) to melt away, to dissolve, physically, but transf. also to the dissolving of the fetters; to be disheartened, to be affrighted, with the addition of לֵב; and of inanimate nature, to vanish, to perish. Hiph. הֵמַס to cause to be disheartened.

מַסָּע (from נָסַע) m. 1) stone quarry; hence, whole (uncut) stones אֶבֶן מַסָּע from the quarry; 2) journey, march, departure; next, travelling station, and in this sense is the pl. מַסָּעִים. In signif. 1 the root is סוּעַ=נָסַע.

מִסְעָד m. support, stay, baluster, on which one leans, from סָעַד.

מִסְפֵּד (const. מִסְפַּד—, with suff. מִסְפְּדִי) m. mourning, lament, cry of woe, from סָפַד.

מִסְפּוֹא m. fodder, provender, from סָפָא, which see.

I. מִסְפַּחַת f. equiv. to סַפַּחַת scurf,

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origin. that which sticks, a scab. See סָפַח.

I. מִסְפַּחַת (only pl. מִסְפָּחוֹת) f. a covering, a mat, from סָפַח, equiv. to טָפַח, צָפַח, which see.

מִסְפָּר (const. מִסְפַּר—) m. 1) number, amount; also, after numerals, e.g. twenty-four in number; לְאֵין מִ, אֵין עֵד אֵין without number, innumerable; 2) numerable; next, that which can be counted, few, e.g. men (אַנְשֵׁי מִתֵי), of number, i.e. a few; 3) narrative, tale, from סָפַר; 4) p. n. m.

מִסְפָּרָה p. n. m. (narrative).

מָסַר (inf. const. before makkaph לְמָסְרָ—) to deliver up, to transmit, transf. to commit oneself, to commit a trespass against God, in a parallel passage לִמְעֹל מַעַל. Niph. to be removed, to be delivered up. The origin. signification is, to take away, to remove, for the purpose of delivering up. In this sense is the signification of committing an act of treachery or fraud by abstracting or removing something.

מֹסָר (=מוֹסָר) m. admonition, chastisement, instruction, from יָסַר.

מָסֹרֶת (contracted from מֵאֲסֹרֶת) f. a fetter, from אָסַר.

מִסְתָּר (from סָתַר) m. lurking hole, where people hide themselves.

מִסְתָּר m. the same.

מֵעַ (only pl. מֵעִים, const. מְעֵי and מֵעוֹת, const. מְעוֹת, after the form שֵׁם) m. 1) the inner part, entrail, bowels, used as the seat of propagation, of the mind, of the disposition, etc.; hence the forms יָצָא מִמְּעֵי מִ׳ to descend (by birth) from some one, עוֹד בָּנִים בְּמֵעִים yet to bear children, children being called צֶאֱצְאֵי מֵעִים; 2) offsprings (of the sea), i.e. fishes, but in this sense only the form מֵעוֹת is used; complete צֶאֱצְאֵי מֵעוֹת; hence, בִּמְעוֹתָיו like its (the sea's) fishes.

מֵעַ (pl. with suff. מְעוֹתַי) Aram. the same.

מַעֲבָד m. deed, the doing, from עָבַד.

מַעֲבֶה m. thickness, density, from עָבָה.

מַעֲבָר m. 1) abstract, the passing by, going along; 2) place of passage, pass, ford.

מַעֲבָרָה f. point of transition, ford.

מַעְבֶּרֶת (only plur. מַעְבָּרוֹת, const. מַעְבְּרוֹת) f. the same.

מַעְגָּל (pl. לִים—, const. מַעְגְּלֵי, לוֹת—) m. denom. from עֲגָלָה a waggon, a chariot; hence, 1) waggon track, road on which the waggon rolls along, transf. to a road, way, path, course of action (comp. נְתִיבָה, דֶּרֶךְ); 2) castle of chariots. See עֲגָל.

מָעַד (fut. יִמְעַד) equiv. to מוּט to

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totter; מוֹעֲדֵי רָגֶל they whose feet are tottering. Pual מֻעָד, hence part. with omission of מ, מְעֻדֶת to totter. Hiph. to shake.

מַעֲדַי (an adj. form from מַעֲדָה an ornament) p. n. m.

מַעֲדִיָה p. n. m. (the diadem of God).

מַעֲדָנִי (only pl. מַעֲדָנִים, מַעֲדַנּוֹת) m. delight, loveliness, joy; fig. dainty things.

מַעֲדָנָה (only pl. נוֹת—) f. a fetter, a bond, from עָדַן, equiv. to עָנַד to fetter, to bind.

מַעְדֵּר m. an instrument for digging vineyards or ploughing fields, a mattock. See עָדַר.

מָעָה (not used) according to some, to be soft, tender, related to מָה to flow, or מוּג to melt away.

מָעוֹג m. a cake, equiv. to עֻגָה. According to Aruch (under ענא) עֻגָא signifies scorn, jest, לְשׁוֹן עֻגָא, i.e. it is used satirically (not *sermo placentae*) לַעֲגֵי מָעוֹג "mockers in feast," i. e. sycophants. The root is in עוּג.

מָעוֹז (מָעֹז, with suffix מָעֻזִּי, מָעוּזִי, pl. מְעוּזִים) masc. strong place, a fortress; hence עָרֵי מָעוֹז. Tyre was called מָעוֹז הַיָם sea fortress, and a Syrian deity was called אֱלֹהֵי מָעֻזִּים god of the strong ones, fig. defence, asylum, refuge. The form מָעֻזֵיהָ (Is. 23:11) is instead of מָעֻזֶיהָ with dagesh analysed.

מָעוֹט see מְעָטָה.

מָעוֹךְ p. n. m. (the needy one) from מָעַךְ equiv. to מָךְ.

מָעוֹן (pl. מְעוֹנִים) masc. 1) dwelling, from עוּן; accus. in the dwelling, like בַּיִת in the house; 2) cities of refuge; 3) p. n. of a city in Judah, near which there was a desert; 4) p. n. of a people.

בַּיִת מְעוֹן, בַּעַל מְעוֹן see מְעוֹן, בַּעַל מְעוֹן.

מְעוֹנָה fem. equiv. to מָעוֹן dwelling, habitation.

מְעוֹנִים 1) gent. from מָעוֹן, a dweller of Maon; 2) p. n. m.

מְעוֹנֹתַי p. n. m. (my cities of dwelling).

מָעוּף masc. darkness, origin. veiling, covering, from עוּף.

מָעוֹר (only pl. מְעוֹרִים) m. the privy parts, orig. uncovering, from עוּר.

מָעוֹז see מָעוֹז.

מַעֲזִיָה p. n. m. (strength of God).

מַעֲזִיָהוּ p. n. m. (the same).

I. מָעַם (inf. const. מְעֹם, fut. יִמְעַם 1) (not used) equiv. to מָחַץ to split, to cleave, to break off, transf. to diminish, comp. פָּחַת; 2) intr. to be little, trifling (in contrast to רָבָה), e. g. as regards number, value, character or position; also to become little, few. Pi. מִעֵם to do little. Hiph. הִמְעִים (fut. יַמְעִים) to diminish, to lessen, to do something by little or feebly. That

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מָעַט is not a denom. from מָעָט, but an original verb, may be perceived by its similarity to מָחַץ. The sense of, to be smooth, is found in מָעָט II. which see.

II. מָעַט (not used) equiv. to מָלַט, to be smooth, bare: the consonant ל is changed into the vowel letter ע. Probably מָטַע and מָבַל and others are similarly related.

מְעַט (four times מָעָט according to the Masoretic text, without reference to pause, plur. מְעַטִּים) m. 1) little, trifling, and as a noun in connection with another, e. g. מְעַט מַיִם a little water, or succeeding the noun, e. g. מְתֵי מְעַט a few men; 2) concr., hence מְעַטִּים the few, as apposition, and thus used as an adjective; 3) adv. little, short, soon; מְעַט מְעַט little by little, gradually; הַמְעַט מִכֶּם is it not enough (too little) for you? הַמְעַט מִזְּנוּתָיִךְ is this of thy whoredoms a small matter? כִּמְעַט as a little, almost; but also in reference to time, soon, shortly, swiftly, quickly; 4) as a little, i. e. but a little, trifle; כִּמְעַט רָגַע only a little moment, where the כְּ expresses, as it were, the superlative of littleness; according to some, it is derived from מָעַט to be smooth, and hence מְעַט a little space, but more probably the derivation is from מָעַט=מָחַץ, a splinter, something split off.

מְעָטָה (for מָעוּטָה, from the masc. form מָעוֹט; hence from עוּט after the form מָקוֹם, מָבוֹא, מָדוֹן, and others) f. the rushing forward upon (?) something; according to others, from מָעַט II.; hence, smooth, polished, glittering.

מַעֲטֶה m. a cover, from עָטָה.

מַעֲטָפָה f. a cover, a mantle from עָטַף.

מְעִי m. ruined cities (עִי) a paronomasia of מֵעִיר.

מָעַי p. n. m.

מְעִיל (—לִים) m. a cover, an upper garment, worn by the distinguished. Root מָעַל.

מֵעַי see מֵעָה.

מְעִין in מְעִינִים Ketib, for מְעוּנִים under מָעוֹן.

מַעְיָן (const. מַעְיַן, old form מַעְיְנוֹ, with suff. מַעְיָנוֹ, pl. מַעְיָנִים—, const. מַעְיְנֵי and מַעְיָנוֹת—, const. מַעְיְנוֹת—) m. place of a spring, from עַיִן well, and the formative מ; next, the spring itself; transf. to the source of a thing. See עוּן.

מָעַךְ to press in, to impress, to stick in (a spear in the earth), to crush (the testicles); hence, מָעוּךְ that which is bruised (in the testicles). Pu. to be pressed, to be touched (on the breasts).

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מַעֲכָה (probably, lowering) 1) p.n. of a city on the Hermon: hence, the name אֲדָם מַ, gent. מַעֲכָתִי; 2) p. n. m. (probably, crushing); 3) p. n. f. (probably, lewdness, carnality).

מָעַל (fut. יִמְעַל and יִמְעֹל) origin. to cover, to veil (related to שָׂ–כַל); hence, like בָּגַד, to act clandestinely, i.e. treacherously, with בְּ of the person and בְּ of the object, to purloin something.

I. מַעַל (with suff. מַעֲלוֹ) m. trespass, embezzlement, purloining; hence מָעַל מַעַל בְּ.

II. מַעַל (abbreviated from מַעֲלָה, from עָלָה) masc. origin. that which is above, the upper part, but generally adj. above, and only in compound words; as, מִמַּעַל from above, מִמַּעַל לְ over, upon; 2) with ה finis, מַעְלָה upwards; of time, beyond; sometimes, afterwards; מִמַּעְלָה מַעְלָה higher and higher. Like מַעַל this form is also joined with prepositions; as, לְמַעְלָה upwards, beyond; לְמַ מִן, as without לְ beyond something, i. e. besides which; עַד לְמַ further beyond; מִלְּמַעְלָה from above. See עָלָה.

מֵעַל see עַל.

מֵעַל (origin. inf. pl. לִין–) m. Aram. sunset, from עָלַל.

מַעַל (abbreviated from מַעֲלָה) m. the lifting up, from עָלָה.

מַעֲלָה (const. מַעֲלֵה, with suff. מַעֲלָיו) masc. a place where one ascends; hence also, a rising, eminence (of a city); transf. to a gallery, a terrace, stage.

מַעֲלָה (pl. מַעֲלוֹת) f. 1) the going up, journey (to Palestine); figur. the rising in the mind, i.e. thinking, reflecting; comp. עֲלֵה אֶל–לֵב; 2) the point to which one has to ascend; thus, height, garret, upper chamber עֲלִיָּה; 3) that upon which one ascends, step, and figur. the degree of the sun-dial. The word מַעֲלוֹת, which occurs as a heading to some of the psalms, some take from signif. 1, as pilgrimages; and others, from signif. 3, step or degree, either in the natural or in the rhythmical sense.

מַעֲלִיל m. equiv. to מַעֲלָל, for which it stands in the Ketib.

מַעֲלָל (from עָלַל only plur. לִים–, const. מַעַלְלֵי) m. deed, action; of God, great works; הֵיטִיב, הֵרַע מַ to do good or evil; רַע מַ the evil of a deed; but in פְּרִי מַ, מַ by itself signifies a bad deed. Root עָלַל.

מַעֲמָד m. stand, post, from עָמַד, in Rabbinical Hebrew used as position, and especially of the official position of the priests.

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מַעֲמָד m. stand, basis of standing, from עָמַד.

מַעֲמָסָה fem. a load, אֶבֶן מַ׳ a load-stone, to exercise oneself in lifting. Root עָמַס.

מַעֲמָק (only pl. מַ׳קִים) m. depth.

מַעַן (abbreviated from מַעֲנָה) m. purpose, object, but only with לְ (with suff. לְמַעֲנִי, לְמַעֲנְךָ, לְמַעֲנְכֶם) and only as a particle; 1) as a preposition, on account of, either denoting the motive or the consideration, and may therefore be translated, because of, or, in consideration of; or the object, and may therefore be rendered, for the sake of, in order to; 2) conjunction, with a view that, or for that, with the fut. or inf. following, but generally in this sense לְמַעַן אֲשֶׁר is used. The root is עָנָה.

מַעֲנֶה m. 1) answer, reply; hence also, hearing or granting the request; sometimes objection in reply to some one; 2) purpose, object. See עָנָה.

מַעֲנָה (pl. מַעֲנוֹת) f. furrow.

מַעֲנוֹ see מְעוֹנָה.

מַעֲנִי (Keri for מַעֲנָה) f. the same, as מַעֲנָה from עָנָה.

מָץ (not used) after the Arab., to be wroth.

מַץ p. n. m. (anger) comp. אַחִימַעַץ.

מַעֲצֵבָה f. tribulation, pain, from עָצַב.

מַעֲצָד m. an axe, from עָצַד equiv. to חָצַד, Aram.

מַעְצוֹר m. restraint, hindrance, from עָצַר, which see.

מַעְצָר m. the same, from עָצַר.

מַעֲקֶה masc. battlement, a kind of railing or balustrade round the flat roof, from עָקָה.

מַעֲקַשׁ (only pl. מַעֲקַשִּׁים) m. curve or turning of the road, in contrast to מִישׁוֹר, from עָקַשׁ.

מַעַר (abridged from מַעֲרֶה) masc. 1) nakedness, bareness; hence, the privy parts; 2) a bare, empty spot, vacant place; hence, כְּמַעַר אִישׁ according to the spaces of every (border).

מַעֲרָב (formed from עֵרֶב I. and II.) m. 1) exchange (of goods); hence, trade; 2) goods, wares, as the subject of exchange; 3) place of exchanging, or of commerce; all the three signif. from עָרַב I.; 4) place where the sun sets, in contrast to מִזְרָח; hence, the west, occident, with ה finis, מַעֲרָבָה westward, מִ׳ לְ on the western side of something, from עָרַב II. 4.

מַעֲרָבָה f. the west, from מַעֲרָב

מַעֲרֶה (const. מַעֲרֵה) m. a bare place without trees, plain, from עָרָה, hence the Targ. מִישַׁר.

מְעָרָה (omitted in Gesenius' "Thesaurus," const. מְעָרַת, pl. מְעָרוֹת)

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fem. 1) a cave, cavern, from עוּר equiv. to חוּר to excavate; 2) p. n. of a place.

מַעֲרוֹת in the Ketib for the Keri מַעֲרֹכוֹת, but the latter is probably correct.

מַעֲרִיץ m. cause of fear and terror, applied to God.

מַעֲרָךְ masc. preparing, design (of the heart), from עָרַךְ.

מַעֲרָכָה f. 1) order, preparation, e. g. גֵּרוֹת הַמַּ׳ the lamps set in order, the wood for the sacrifices set in order; 2) battle array; hence also, army. See עָרַךְ.

מַעֲרֶכֶת f. 1) the same, also used of the shew-bread placed in order, מַ׳ לֶחֶם, לֶחֶם הַמַּ׳, and the table שֻׁלְחַן הַמַּ׳.

מַעֲרֹם (only pl. מַ׳ רַמִּים) masc. nakedness, from עָרֹם.

מַעֲרֵצָה m. an instrument for breaking or lopping off branches, equiv. to חֲרֵצָה from חָרַץ.

מַעֲרֶת (treeless place) p. n. of a place in Judah.

מַעֲשֶׂה (const. שֵׂה־, pl. שִׂים־, const. שֵׂי־, with suff. the sing. is often not distinguishable, from the pl. as in many nouns in ל״ה) m. 1) as a verbal noun, the doing, transacting; hence, business, transaction, sometimes of evil doing only; 2) that which is done, transacted; hence, *a*) deed, and sometimes only of a bad deed; *b*) conc. work (of the hands), applied to God and man; in the former case (of God) it signifies sometimes, the divine judgment decreed on man, and in the latter case (of man), either idols or some other artificial work, e. g. מַ׳ חֹשֵׁב cunning work, מַ׳ רֶשֶׁת net or lattice work, מַ׳ מִרְקַחַת the art of the apothecary, figur. the product, the fruit of something; *c*) that which is got by work or labor, property, comp. סְלָאָה.

מַעֲשַׂי p. n. m. (the active one).

מַעֲשִׂיָּה p. n. m. (work of God).

מַעֲשֵׂיָהוּ p. n. m. (the same).

מַעֲשָׂק (only pl. מַ׳ שָׂקוֹת) masc. oppression, exacting, comp. עֹשֶׁק.

מַעֲשֵׂר (const. מַעְשַׂר, with suffix מַעֲשָׂרוֹ, pl. מַעֲשָׂרוֹת) denom. from עֶשֶׂר ten, the tenth, that which was given to the Levites, שְׁנַת הַמַּעֲשֵׂר the year of tithing, מַעְשַׂר הַמַּעֲשֵׂר the tenth of the tenth.

מֹף (habitation of the Phtah, i. e. of the Balkan) p. n. of an Egyptian city, Memphis, the ruins of which are found to the south of ancient Cairo. See נֹף.

מְפֵיבֹשֶׁת see מְפִיבֹשֶׁת.

מִפְגָּע m. the point or subject of attack, from פָּגַע.

מַפָּח m. breathing the last breath of

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life (נֶפֶשׁ), giving up the ghost, from נָפַח.

מַפֻּחַ m. bellows, from נָפַח.

מְפִיבֹשֶׁת p. n. m. (eminence, fame of the idol, for מְפִיעַ ב׳, from פּוּעַ = יָפַע).

מֻפִּים p. n. masc. (contracted from מְעוּפִים, probably the swift flight of the term of life, comp. p. n. עֵיפָה).

מֵפִיץ m. equiv. to מַפֵּץ, that which breaks or dashes to pieces, a hammer, from פּוּץ.

מַפָּל (from נָפַל) masc. that which is suspended or falling down; hence, מַ׳ בָּשָׂר flakes or lumps of flesh, מַ׳ בַּר the refuse of the wheat.

מִפְלָאָה f. a miracle, equiv. to נִפְלָאָה, from פָּלָא.

מִפְלַגָּה f. equiv. to פְּלַגָּה division.

מַפָּלָה f. falling or decay of a building, a ruin, from נָפַל.

מַפֵּלָה f. the same.

מִפְלָט m. place of refuge or escape, from פָּלַט.

מִפְלֶצֶת fem. an idol, image, origin. image of terror, comp. פַּחַד from פָּלַץ.

מִפְלָשׂ m. only a secondary form of מִפְרָשׂ the course or balancing (of the clouds). See פָּלַשׂ.

מַפֶּלֶת (from נָפַל) fem. 1) a fall; 2) concrete, the branch lopped off, the dead body, from its falling.

מִפְעָל m. work, from פָּעַל.

מִפְעָלָה f. the same.

מֵפַעַת see מֵיפַעַת.

מַפָּץ m. the dashing to pieces, כְּלִי מַ׳ the deadly weapon of war, from נָפַץ.

מַפֵּץ m. a hammer or battle-axe, from נָפַץ.

מִפְקָד m. 1) the counting of people; 2) a command, order; 3) appointed place, שַׁעַר הַמִּפְקָד, the name of a gate in Jerusalem. It is, however, uncertain from which of the three significations the gate was so called.

מִפְרָץ m. origin. a creek, an inlet; hence, a bay, a gulf, from פָּרַץ.

מַפְרֶקֶת f. a neck, nape, from פָּרַק.

מִפְרָשׂ masc. a sail, or the spreading out, from פָּרַשׂ.

מִפְשָׂעָה f. origin. seat or limb from whence proceeds the striding or stepping of the feet; hence figur. the privy part. See פָּשַׂע.

מַפְתֵּחַ (const. מִפְתַּח) m. 1) abstract, the opening, e.g. of the lips, i.e. speaking; next, that which is spoken; 2) instrument for opening, a key. Root פָּתַח.

מִפְתָּן m. threshold, from פָּתַן.

מֹץ see מוֹץ.

מָצָא (1 pers. also מָצָתִי, fut. יִמְצָא, imp. מְצָא, inf. מְצֹא, with suff. מָצְאִי, מֹצַאֲכֶם for מָצְאֲכֶם; part.

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מָצָא, once מְצָא, f. מְצָאת, מְצֹאת) 1) arriving at something, joined with עַד; with the accusative, to reach, to obtain something; without object., e.g. אֵין בְּשׂרָה מְצָאת no tiding is ready, i.e. obtained; 2) to meet or to happen to some one, with the accus. or לְ, e.g. all the travail which had come upon them אֲשֶׁר מְצָאָתַם; 3) to find, in the widest sense. Niph. נִמְצָא (part. pl. נִמְצָאִים, נְמְצָאִים) pass. of Kal in signif. 2 and 3, to be met, overtaken by something, to be found with, in, or on (בְּ, עִם, לְ) some one; also, to exist, i.e. to be found somewhere, sometimes also, to suffice. Hiph. to cause some one (אֶל) to meet with or obtain something, i.e. to bring, to deliver מ״ בְּיַד into the hand of some one; to hand, to award, to allot (with acc.), i.e. to allow some one to find something. See מְמָצֵא.

מַצָּב (const. מַצַּב) m. place of standing, a post, a military one; transf. to an office. Root יָצַב

מְצָב m. the same, a post, from יָצַב.

מַצָּבָה fem. a post, a garrison, from יָצַב.

מְצָבָה f. the same, from יָצַב.

מַצֵּבָה (const. מַצֶּבֶת) f. something that is erected, a pillar; hence, monument, either a column, pillar, or a stone for a monument; also stones erected for idols. Root יָצַב.

מְצֹבָיָה p.n. of a place.

מַצֶּבֶת f. pillar of stones for monuments, equiv. to מַצֵּבָה, but also a stock, a stem, from יָצַב to stand firmly.

מָצָד (pl. מְצָדוֹת) m. a burgh, a fortress; hence, asylum, origin. enclosed place, but not *locus insidiarum*. Root צוּד origin. to enclose, next, to catch.

מָצָה 1) equiv. to מָזָה, מָצַץ, to suck out, to drink off (to the dregs); transf. to press the moisture or juice from (מִן) something. Niph. pass. to be sucked out, pressed out (blood), to push out.

מַצָּה (pl. מַצּוֹת) fem. 1) a thin cake, not fermented by leaven, in contrast to חָמֵץ, from מָצַץ to press together, origin. adj. to חַלָּה; but next also, as a substantive, חַג הַמַּצּוֹת the feast of unleavened bread, the passover feast; 2) strife, contention, from נָצָה.

מֹצָה (i.e. מוֹצָא a well) p.n. of a place in Benjamin.

מְצָהֳלָה f. the neighing (of the horse), from צָהַל.

מָצוֹד (pl. מְצוֹדִים) m. 1) a burgh, a fortress, orig. that which encloses; 2) a net, from צוּד.

מָצוּד m. a net, from צוּד.

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מְצוֹדָה f. from מָצוֹד, the same as מָצוֹד.

מְצוּדָה fem. the same, especially, a fortress, a burgh.

מִצְוָה (pl. מִצְוֹת) f. commandment, precept, order, especially of the Divine commandment; מִ הַלְוִיִּם that which was commanded to be given to the Levites.

מְצוּלָה f. deep (of seas, rivers, etc), from צוּל.

מְצוּלָה f. the same.

מָצוֹק (from צוּק) m. strait, oppression.

מָצוּק (plur. const. מְצֻקֵי) m. origin. that which is cast; hence, pillar, from צוּק, equiv. to יָצַק; hence, 2) steep, height, resembling a pillar; according to others, from צוּק to be pointed.

מְצוּקָה f. strait, equiv. to מָצוֹק.

מָצוֹר (with suff. מְצוֹרְךָ) m. 1) strait; hence, siege; 2) concrete, fortification, sometimes complete עִיר מָצוֹר; probably in the last signification the root is מָצַר, equiv. to נָצַר; 3) p.n. for Egypt, origin. fortified territory, if the word is not a foreign one. See מִצְרַיִם.

מְצוּרָה (pl. מְצוּרוֹת) f. a rampart, a fortress, from צוּר.

מָצוּת f. contention, strife, equiv. to מַצָּה 2).

מָצָה (not used) equiv. to צָהַח to be lustrous; next, to shine forth, to beam forth.

מֵצַח (with suff. מִצְחִי) m. forehead, brow, origin. the highest part of the countenance, from מָצָה. חֲזַק מֵ' barefaced, impudent.

מִצְחָה fem. artificial brow, splint, greaves: the fem. form is often used for artificial and inanimate things.

מְצִלָּה (pl. מְצִלּוֹת) f. a bell, used as an ornament on horses. Root צָלַל.

מְצִלָּה f. shady spot, from צָלַל.

מְצִלְתַּיִם (only dual מְצִלְתַּיִם) f. a kind of cymbals or timbrel, consisting of two basins, from צָלַל; comp. צֶלְצְלִים.

מִצְנֶפֶת f. a turban, especially that worn by the distinguished, from צָנַף to wind round.

מִצַּע (from יָצַע) m. a couch.

מִצְעָד m. walk, step, pace, pl. ־דִים— retinue, from צָעַד, which see.

מִצְּעִירָה (arose from מִן צְעִירָה) f. the little, nearly a little.

מִצְעָר masc. 1) littleness (from צָעַר) either of number, or of time, transf. to a little, insignificant thing; 2) p.n. of a mountain.

מִצְפָּה (from צָפָה) m. 1) watchtower, high place for inspection; 2) p.n. of several cities in Judah, Gad, Benjamin, and Moab, which, having a high situation, commanded an extensive view. Sometimes רָמַת הַמִּצְפֶּה or מִצְפֶּה stands for it.

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מִצְפָּה (height of a mountain, watch tower) 1) p. n. of a place in Gilead; 2) in the tribe of Judah.

מַצְפֻּן (only pl. מַצְפֻּנִים—) masc. hidden place, from צָפַן.

מָצַץ equiv. to מָצָה, מָזָה to suck, to sip (synon. with יָנַק), transf. to be sweet, like מָתַק.

מָצַר (not used) probably equiv. to אָצַר, נָצַר to enclose, to contain; from which probably p. n. מָצוֹר and מִצְרַיִם.

מֵצַר (from צָרַר, after the form מֵסַב from סָבַב; pl. מְצָרִים, מְצָרֵי) m. strait, pressure.

מִצְרַיִם (dual form of מָצוֹר) p. n. of Egypt, sometimes used for the inhabitants thereof; אֶרֶץ מִ׳ often occurs to designate the country. The dual form is either in reference to the division into Upper and Lower Egypt, or in reference to its being divided into two parts by the Nile. Gent. מִצְרִי m., רִית— f., pl. m. מִצְרִים, pl. f. מִצְרִיּוֹת.

מַצְרֵף m. utensil for melting, crucible, from צָרַף.

מַק m. decay, rottenness, from מָקַק, which see.

מַקָּבָה f. pointed hammer of the stone mason, for boring; next, hammer generally, from נָקַב.

מַקֶּבֶת f. 1) a hammer; 2) cleft of a rock from נָקַב.

מַקֵּדָה (herd's place) p. n. of a city in Judah. See נֶקֶד.

מִקְדָּשׁ (with suff. דָּשׁוֹ—, once דְּשׁוֹ—) m. a holy place, a sanctuary: the holy halls are called מִקְדְּשֵׁי בֵית יי׳, מִ׳ אֵל, מִקְדְּשֵׁי יִשְׂרָאֵל: next, generally, privileged place, which afforded an asylum to the fugitive.

מַקְהֵל (pl. לִים—, לוֹת—) m. 1) an assembly, a congregation, a choir; 2) place of assemblage) p. n. of an encampment of the Israelites in the desert.

מִקְוֶה (const. וֵה—) m. 1) hopes, confidence, trust or subject of confidence; 2) collection (of water), host (of men or horses). In both significations from קָוָה.

מִקְוֶה f. place of collection (of water), from קָוָה. In modern Heb. a bath.

מָקוֹם (const. מְקוֹם, pl. מְקוֹמוֹת) com. 1) a place on which something stands or exists; also, place of dwelling or staying; likewise, a place of permanent duration; hence, Job 16:18, "and let my cry have no place;" 2) village or town, as מְקוֹם שְׁכֶם the place of Sichem; 3) as a particle, *a*) for *loco*, instead, in the place of; *b*) joined with אֲשֶׁר the place where. Sometimes the relative אֲשֶׁר is omitted, but the form of the constructive state is always retained. Root קוּם.

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מָקוֹר (const. מְקוֹר) m. a well, spring-place (from קוּר): מְקוֹר דָּמִים fountain of her blood, i.e. female nakedness; in this signification מָקוֹר seldom stands alone: מְקוֹר יִשְׂרָאֵל the fountain of Israel, i.e. the descendants of Israel, comp. מַיִם.

מִקָּח (from לָקַח) m. the taking, accepting, later used also for purchase.

מַקָּחָה f. that which is saleable, from לָקַח in the signification of purchasing.

מִקְטָר masc. the ascending of smoke, from קָטַר.

מִקְטֶרֶת f. the censer, from קָטַר.

מָקַל (not used) to strike, hence מַקֵּל; probably, however, the root is נָקַל, related to נָגַל; more correctly, to move to and fro, equiv. to קַל, thus syn. with חָטַר; hence מַקֵּל, equiv. to חֹטֶר a branch; next, a stick, a staff.

מַקֵּל (const. מַקֵּל and מַקַּל, with suff. מַקְּלוֹ, מַקֶּלְכֶם, pl. מַקְּלוֹת) m. a staff, a stick, origin. a branch, like חֹטֶר which also originally signifies branch; מַקַּל יָד a spear, origin. a hand-stick.

מִקְלוֹת (staves) p. n. m.

מִקְלָט m. a place, a place for the reception of the fugitive, an asylum; hence, עִיר מִ׳ city of refuge. See קָלַט.

מִקְלַעַת (pl. מִקְלָעוֹת, c. מִקְלְעוֹת) f. origin. the engraving or carving; next, carving work, from קָלַע.

מִקְנֶה (with suff. מִקְנִי, מִקְנְךָ, also with י as in many verbs of ל״ה, as מִקְנֶיךָ, without its being plur.) m. 1) that which is gotten, acquired, possession (from קָנָה to possess, to get, to acquire); but exclusively, possession of cattle: אִישׁ מִקְנֶה a man trading in cattle, or feeding cattle, אֶרֶץ מִקְנֶה cattle or pasture land; 2) purchase or that which is purchased, from קָנָה.

מִקְנָה f. 1) possession, but in a more extended sense than מִקְנֶה; hence, also possession of anything bought, of slaves, or other subjects; hence, סֵפֶר הַמִּ׳ letter of purchase, a document of the purchase, מִקְנַת כֶּסֶף a slave bought for money, transf. to price of purchase.

מִקְנֵיָהוּ p. n. m. (possession of God).

מִקְסָם m. soothsaying, from קָסַם.

מָקַץ (border-towns, from קָצַץ) p. n. of a place.

מִקְצוֹעַ (ִים, ־וֹת) m. corner, from קָצַע.

מַקְצוּעָה m. instrument for cutting out, Author. Version, plane, from קָצַע.

מִקְצָת see קְצָת.

מָקַק (Kal, not used) equiv. to מָכַךְ,

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מוּג, מוּף to melt away, to dissolve, used to designate a running wound. Niph. נָמַק to melt, to dissolve, also to express the vanishing lustre of the eyes or stars, and dissolution generally. Hiph. causative. See מַק.

מִקְרָא m. the calling together, assembling, convocation, and next, like מוֹעֵד festival; origin. festival, assembly; 2) place of assembly, hall; 3) the reading. See קָרָא.

מִקְרֶה m. occurrence, chance; transf. to destiny, fate. See קָרָה.

מְקָרֶה m. a beam, entablature, from קָרָה.

מְקֵרָה f. cooling, from קָרַר.

מִקְשֶׁה m. turning, twisting (of the hair); hence, מַעֲשֵׂה מִ׳ artificial twisting of hair-locks, from קָשָׁה.

I. מִקְשָׁה f. turnery, work in wood, gold, etc.; hence transf. to beaten work generally. See מִקְשֶׁה.

II. מִקְשָׁה (compounded from מִקְשָׁאָה) f. a cucumber-field, denom. from קִשֻּׁא.

מַר m. a drop, from מָרַר I. to flow,

מַר (plur. מָרִים) adj. m. מָרָה (const. מָרַת) f. bitter, transf. to sharp, harsh, and applied to emotions and feelings, bitter, sad, melancholy, violent, grim, strong, accursed, pernicious; מַר and מָרָה are used as substantives in the same sense, grief, affliction, as also the plur. מָרִים, which is construed as a noun; as an adv., however, only מַר and מָרָה occur, but not the plural. Root מָרַר II.

מֹר (before makkaph מָר־, with suff. מֹרִי) m. myrrh, that which issues out of a tree in Arabia resembling the acacia; מֹר עֹבֵר, מֹר דְּרוֹר freely-flowing myrrh. The root is מָרַר I. to flow, to ooze out.

מָרָא (Kal, not used) to flee, equiv. to פָּרָא with the usual interchanging of מ and פ. Only Hiph. הִמְרִיא to soar, to take a high flight; as Kimchi renders it הִגְבִּיהַּ. The part. f. מוֹרָאָה is for מוֹרָה, from מָרָה distinct from מוֹרָה razor.

מָרֵא (not used) equiv. to מָלֵא filled, to be full; comp. also בָּרֵא; hence to be fat, well fed, fattened, strong, robust. In modern Heb. הִמְרִיא signifies to fatten.

מָרָא p. n. f. (the afflicted one).

מָרֵא (with suff. מָרְאִי) Aram. m. a lord, master, origin. a man, the robust one. See מָרֵא.

מְרֹאדַךְ see מְרֹדַךְ.

מְרֹאדַךְ בַּלְאֲדָן p. n. of one of the Babylonian kings. The last part of the name has not yet been defined.

מַרְאָה (const. —אֵה, with suff. מַרְאָיו מַרְאֵיהֶם, where the י, however

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does not express the pl.) m. the seeing, sight, but also concr. the look, the appearance; hence frequently, as genitive, following the adjectives יָפֶה, טוֹב, נֶחְמָד, to describe the kind of appearance or looks. In the Prophets it is equiv. to דְּמוּת.

מַרְאָה (pl. מַרְאוֹת) f. 1) vision, sight, מַ֫ הַלַּיְלָה the nightly vision, מַ֫ אֱלֹהִים vision of the Lord; 2) a mirror.

מְרִיאָה (formed from the masc. מְרִיא) f. crop, gorge, from מָרָא to fatten.

מְרֵאשָׁה see מְרֻאשָׁה.

מַרְאֲשׁוֹת see מַרְאֶשֶׁת.

מַרְאֶשֶׁת (pl. מַרְאֲשׁוֹת, const. מַרְאֲשׁוֹת, before suff. מַרְאַשְׁתֵּי) f. a place for resting the head upon, but also that which is a head, from רֹאשׁ.

מַרְבַּד p.n. f. (multiplication, increase).

מַרְבַּד (only plur. מַרְבַּדִּים) m. carpet, tapestry, from רָבַד.

מִרְבָּה f. largeness, width, from רָבָה, origin. increase.

מַרְבֶּה m. increase, a multitude, from רָבָה.

מַרְבִּית fem. increase, augmentation, accumulation; hence transf. to usury, interest, as an increase of the debt, from רָבָה.

מַרְבֵּץ (const. מִרְבַּץ) m. a couch, from רָבַץ.

מִרְבָּק m. a stable, see רָבַק.

מָרַג (not used) equiv. to מָרַק, to rub, to polish, probably also, to thrust down, like the root in הָרַג.

מֹרָג (pl. מוֹרָגִים) see מוֹרָג.

מַרְגּוֹעַ m. rest, quietness, tranquillity, resting-place, from רָגַע.

מַרְגְּלָת (denom. from רֶגֶל) f. place for laying down the feet, sometimes feet only; comp. מַרְאֶשֶׁת.

מַרְגֵּמָה f. a heap of stones, from רָגַם; according to the LXX., flinging, from רָגַם to throw stones.

מַרְגֵּעָה f. resting-place, from רָגַע.

מָרַד (fut. יִמְרֹד) to be disobedient, to revolt, to be or become rebellious against (בְּ, עַל, accus.) some one; related to מָרָה. The original signification is to bite off, to gnaw; hence to diminish, despise something, etc.

מָרַד (Aram.) the same.

מֶרֶד m. 1) a rebellion, revolt, apostasy; 2) p.n. m. (a rebel).

מָרַד (Aram.) adj. m. def. מָרְדָּא, f. מָרְדָּתָא rebellious, revolting, base.

מִרְדֶּה rule, dominion, from רָדָה only, Isaiah 14:16, where מִרְדָּף stands erroneously.

מַרְדּוּת f. refractoriness, rebellion.

מְרֹדַךְ p.n. of a Babylonian deity, probably Mars, hence in the composition of several proper names. See אֱוִיל מְרֹאדַךְ.

מָרְדְּכַי p.n. m. of the foster-father

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and guardian of Esther; later, a vizier at the court of Xerxes.

מָרְדָּךְ Isa. 14 : 16, probably an erroneous reading for מִרְדָּת.

I. מָרָה (inf. abs. מָרוֹ) to murmur; next, to be refractory against (acc. בְּ) some one, "יי מָרָה אֶת־פִּי to rebel against the command of the Lord. Hiph. הִמְרָה (fut. apoc. יַמְרְ) to act rebelliously against (acc., בְּ) some one, to insult, to offend, to hurt (acc.) to contend, to quarrel with (עִם) some one.

II. מָרָה (not used) to shear off, to cut off, like מָרָא in the Talmud, equiv. to מָרַח to strop, from the stropping of razors. From which מוֹרָה.

מָרָה 1) only dual מָרָתַיִם (double rebellion), prophetic name of Babylon; 2) p.n. of a well on the peninsular of Sinai (from מָרַר).

מָרָה f. grief, affliction. See מַר.

מֹרָה (const. מֹרַת) f. grief, from מָרַר)

מָרוּד (from מָרַד, pl. מְרוּדִים) adj. m. 1) refractory, rebellious; next, fugitive, of one who had to fly on account of his rebelliousness; עֲנִיִּים מְרוּדִים unhappy fugitives, outcasts; 2) as a subst. and abstr. fugitiveness, persecution. See also רוּד.

מָרוֹז p.n. of a city in north Palestine.

מָרוֹחַ (const. מְרוֹחַ) adj. m. bruised, crushed, מְ אֲשֶׁר one who has his stones broken. Root מָרַח.

מָרוֹם (const. מְרוֹם, pl. מְרוֹמִים) masc. height; also high point, high place; transf. to highness (in a fig. sense), greatness, eminence, haughtiness. The root is רוּם.

מֵי־מֵרוֹם complete מֵי־מֵרוֹם (the high water) p.n. of a lake, now called Bahrat Chule.

מֵרוֹץ m. a course, from רוּץ.

מְרוּצָה f. 1) a course, a race, from רוּץ; 2) extortion, for מְרוּצָה from רָצַץ.

מְרוּקִים m. pl. purifications, cleansing, from מָרַק.

מָרוֹת (bitter well) p.n. of a city in Judah.

מְרִוַח (const. מְרִוַח) m. shouting, either from joy or affliction, from רָוַח.

מָרַח (fut. יִמְרַח) equiv. to מָרַק to rub, to stroke or smear over (עַל) something, e.g. over a wound; next, to rub to pieces, to pound, to bruise, as in מָרוֹחַ.

מֶרְחָב m. width, wide place or space; hence, 1) in contrast to hurdle, pen, i.e. the open, wide field; 2) figur. enlargement, freedom, as צַר (straitened, narrow) is transf. to strait, trouble, affliction.

מֶרְחָק (pl. מֶרְחַקִּים and מֵ) m. a distance, a distant country, complete מֶרְחַקֵּי אֶרֶץ, אֶרֶץ מֶרְחַקִּים, אֶרֶץ מֵ, or מֶרְחַקִּים and מֵרְחַקִּים alone.

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מַרְחֶשֶׁת f. a frying-pan, from רָחַשׁ to fry, to broil.

מְרַט (Aram.) to call out; 3 pers. pl. מְרִיטוּ.

מָרַט (fut. יִמְרַט) origin. equiv. to מָלַט, to smooth, to polish, to grind (the sword), to rub off the hair of the head or beard, to tear or pluck the hair out, מָרַט לֶחִי to smooth the chin (by taking the hair off), מָרַט כָּתֵף to rub or wound the shoulder by unremittingly carrying loads. Niph. to be stripped of hair. Pu. only part. מְמֹרַט with omitting the preformative מ, מוֹרָט m., מֹרָטָה (with the euphonic dagesh) f. smoothed, polished, glittering of a sword; naked, bare, of the Ethiopians, who are generally represented on monuments as naked. See מוֹרָט.

מְרִי (pause מֶרִי, with suff. מֶרְיְךָ, מִרְיָם) m. refractoriness, rebelliousness, transf. to violence of wailing. Ezek. 2:7, מְרִי for בְּנֵי מְרִי. See מָרָה.

מְרִי (plur. —אִים) m. fattened, fat calf, in connection with שׁוֹר and בָּקָר. See מָרֵא.

מְרִי בַ (from מְרִיב בַּעַל, he who combatted Baal) p.n. masc.; for which also מְפִיבֹשֶׁת.

מְרִיבָה (pl. —בוֹת) f. 1) strife, contention, from רוּב; hence, 2) p.n. of waters in the desert; 3) another called מֵי־מְרִיבוֹת, מְרִיבָה.

מְרָיָה p. n. masc. resistance, refractoriness.

מֹרִיָּה p. n. of a hill in Jerusalem; later, of the hill of the temple. According to Gen. 22:8, 14, from מָרְאִי יָהּ "selected by God." Once plene מוֹר.

מְרָיוֹת p. n. masc. (origin. refractory conduct).

מִרְיָם p. n. f. (resistance), —ָם is the termination.

מְרִירוּת f. affliction, from מָרַר.

מְרִירִי adj. m. bitter, transf. to venemous; see מָרַר.

מְרִירִים in בִּמְרִירֵי, see בִּמְרִיר.

מָרַךְ (not used) probably equiv. to מָרַח to pound, to bruise.

מֹרֶךְ m. the melting or dissolving; hence, faintheartedness, fear, from מָרַךְ; according to others, from רָכַךְ.

מֶרְכָּב m. that upon which one rides, seat in a carriage; also, carriage, chariot.

מֶרְכָּבָה (const. מִרְכֶּבֶת, with suff. מֶרְכַּבְתּוֹ, pl. מַרְכָּבוֹת, c. —כְּבוֹת) f. the same, and also of a chariot of war.

מַרְכֹּלֶת f. trade, commerce, place of commerce, from רָכַל.

מִרְמָה (plur. מִרְמוֹת) f. 1) deception, deceit, falsity; transferred to that

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which is gotten by deceit; the root is רָמָה; 2) p.n. m.

מְרַמּוֹת p.n. m. (haughtiness), once also for מְרָיוֹת.

מִרְמָס m. that which is trodden down, from רָמַס.

מַרְנוֹת p.n. of a place, from which the gent. noun מַרְנֹתִי.

מֶרֶס (Persian) p.n. m. (a worthy).

מִרְסְנָא (Persian) p.n. m.

מֵרַע (with suff. מֵרֵעֵהוּ, מֵרֵעָהּ, plur. מֵרֵעִים) m. equiv. to רֵעַ associate, confederate, friend; but originally abstract, friendship, from מְרֵעָה of רָעָה II.

מִרְעֶה (from רָעָה I.) masc. pasture, feeding, grazing.

מַרְעִית f. the feeding or the pasturage, transf. to herd, from רָעָה II. See מִרְעֶה.

מַרְעֲלָה (shuddering) p. n. of a place in Zebulun.

מַרְפֵּא m. 1) healing, transf. to saving, salvation, remedy, from רָפָא; 2) for מַרְפֵּה forbearance, from רָפָה.

מַרְפֵּה in signification 1 of מַרְפֵּא, which see.

מִרְפָּשׂ m. foul, muddy water, from רָפַשׂ.

מָרַץ (Kal, not used) 1) probably equiv. to פָּרַץ to break forth, to penetrate by force; 2) secondary form of מָלַץ (which see); hence, Niph. 1) violent, pressing; 2) smooth, flattering of speech. Hiph. to penetrate deeply, to hurt.

מַרְצֵעַ m. an awl, from רָצַע.

מַרְצֶפֶת (from רָצַף) f. paved ground.

מָרַק equiv. to מָרַט to rub off, to polish (brass); next, to sharpen (lances). Pu. מֹרַק to be cleansed, scoured.

מָרָק (const. מְרַק) m. only a secondary form of פָּרָק, which see. According to others, from מָרַק to grind to pieces; hence, soup, broth.

מָרְקָח masc. spice, a bed of spices, from רָקַח.

מָרְקָחָה f. salve, ointment, or pot of ointment, from רָקַח.

מִרְקַחַת fem. a compound or spiced ointment, from רָקַח, which see.

I. מָרַר (not used) to flow, to run, to ooze out, from which מַר, מוֹר, and probably also מְרֵרָה, which see.

II. מָרַר (pret. מַר, fut. יִמַּר, comp. the fut. forms יִחַם, יִחַת, יִרַע, etc.) intrans. to be irritable, embittered, related to מָרָה, which is trans. Niph. נִמַּר belongs to מוּר in reference to sense, which see. Pi. מֵרַר (fut. יְמָרֵר) to make bitter, to embitter (the life), to embitter some one, מֵרַר בָּכָה to weep bitterly. Hiph. הֵמַר (fut. יַמֵּר for יָמֵר, inf. הָמַר) 1) causative of the origin. signif. to manifest disobedience against (בְּ) some one, equiv.

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to הִמְרָה; 2) to sadden some one (לְ), with בֶּכִי, to weep bitterly. Hithp. reduplicated הִתְמַרְמַר to be embittered, provoked against (אֶל) some one.

מָרֹר (only pl. מְרֹרִים) m. bitter herbs.

מְרֵרָה f. gall, from מָרַר II.; according to others, from מָרַר I.

מְרֹרָה fem. equiv. to מְרֵרָה, but also transf. to: bitterness, sourness, acerbity (of grapes), poison, the seat of which was considered to be in the gall.

מְרָרִי p. n. masc. (the afflicted one), patron. the same.

מְרֹרִים see מָרֹר.

מָרֵשָׁה (probably possession) p. n. of a city in Judah, once written מָרֵאשָׁה.

מִרְשַׁעַת (from רָשַׁע) f. wickedness, frivolity.

מַשׁ p. n. of a part of the Dschudish mountains, the Mount Masius, on the north of Nisibis.

מַשָּׁא (from נָשָׁא) m. 1) debt, loan, מַ׳ כָּל־יָד the exaction of every debt; 2) usury, נָשָׁא מַ׳ to carry on usury.

מֵשָׁא p. n. of a border town of the Joktanite Arabia, probably the whole of Maushid, formerly called Musa.

מַשָּׂא (from נָשָׂא) m. 1) the lifting up, *a*) of the voice, i.e. the chaunting of the temple service; *b*) of speech, sentence, origin. the lifting up of the voice, especially of prophetic sentences upon (בְּ, עַל, אֶל) something; complete, מַ׳ דְּבַר י״י, sometimes in allusion to the signification of burden; *c*) the lifting up of the soul or heart after something, i. e. the wish, the longing, panting, as מַשָּׂא נֶפֶשׁ; 2) the carrying (as an infinitive); next, the burden, הָיָה לְמַ׳ עַל to be burdensome to some one; 3) the carrying to some one as a present, presenting; next, a present generally; 4) p. n. m.

מַשֹּׂא m. only in connection with מַ׳ פָּנִים the accepting of the person, i. e. partiality; comp. this signif. in נָשָׂא.

מַשְׁאָב (—אַבִּים) masc. water-trough, where water is placed for cattle, from שָׁאַב, Author. Vers. place of drawing water.

מַשָּׁאָה (const. מַשַּׁאת, pl. מַשָּׁאוֹת) f. equiv. to מַשָּׁא debt, loan.

מַשֻּׁאָה see מַשּׁוּאָה.

מַשָּׂאָה fem. the rising smoke; next, conflagration, fire generally.

מַשָּׁאוֹן m. deceit, deception, in the sense of נָשָׁא to deceive.

מַשֻּׁאוֹת see מַשּׁוּאָה.

מַשְׂאוֹת as an infin. from נָשָׂא, see נָשָׂא.

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מִשְׁאָל (probably, hollow way) p. n. of a Levitical city in Asher, also contracted מָשָׁל, which see.

מִשְׁאָלָה f. a request, from שָׁאַל.

מִשְׁאֶרֶת fem. a utensil for containing the leaven, kneading trough, from שְׁאֹר, Author. Vers. store.

מַשְׂאֵת (const. תַּ—, pl. אוֹת—) f. 1) the lifting up (of the hands), rising (of the smoke), thus equiv. to מַשָּׂא and מַשָּׂאָה; transf. to a sign of fire, signal; probably also, sign, or signal, generally, from its being placed in an elevated position; 2) sentence, burden, present, tax, in as manifold significations as מַשָּׂא.

מִשְׁבְּצוֹת (pl. const. מִשְׁבְּצוֹת, sometimes also abstract) f. weaving, from שָׁבַץ, transf. to setting of precious stones, on account of its similarity to a kind of weaving, Auth. Vers. ouches.

מִשְׁבָּר (const. מִשְׁבַּר) m. the womb of the mother (Author. Vers. birth), from שָׁבַר, origin. place of breaking forth.

מִשְׁבָּר (const. pl. מִשְׁבְּרֵי) masc. the breaking of the waves, breaker, surge, from שָׁבַר.

מִשְׁבָּת (only pl. מִשְׁבָּתִים) m. destruction, desolation, from שָׁבַת; according to others, denom. from שַׁבָּת rest, ceasing from activity in an ironical sense.

מִשְׂגָּב (with suff. מִשְׂגָּבִי) m. 1) place where one finds refuge, place of safety; 2) p.n. of a place in Moab (elevated place).

מִשְׁגֶּה m. error, fault, from שָׁגָה.

מָשָׁה belongs to אָמַשׁ, see אָמַשׁ.

מָשָׁה equiv. to מָשַׁךְ to draw forth from (מִן) something; the same Hiph; from which מֹשֶׁה.

מֹשֶׁה (a drawer forth, a deliverer) p.n. of the Jewish legislator, Moses. If the origin is Egyptian, it signifies *son*, as indeed we find *mose*, son, in many Egyptian proper names as part of the composition; only in this case the first part of the name, signifying an Egyptian deity, would be omitted.

מַשֶּׁה (from נָשָׁה) masc. debt, comp. מַשָּׂא.

מְשׁוֹאָה fem. desolation or place of shuddering. See שׁוֹאָה and the root שׁוּא.

מַשּׁוּאָה (pl. מַשָּׁאוֹת) f.; according to some, equiv. to מַשָּׁאוֹן deception; next, haughtiness, from נָשָׂא; according to others, equiv. to מְשׁוֹאָה ruin, from שׁוּא, which see.

מְשׁוּבָב p.n. m. (the restored one).

מְשׁוּבָה fem. turning away, apostasy, backsliding, conc. the backslider, the apostate. The root is שׁוּב.

מְשׁוּגָה f. error, offence, for מְשֻׁגָה, from שָׁגַג.

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מָשׁוֹט m. an oar, rudder, helm, from שׁוּט.

מְשׁוֹט m. the same, also from שׁוּט.

מְשׂוּכָה for מְשֻׂכָּה, מְשׂוּכָּה, which see.

מְשׂוּכָּה fem. equiv. to מְשֻׂכָּה hedge, thorn-hedge, from שָׂכַךְ.

מְשׂוּסָּה f. plundering, spoiling, from שָׂסַס, only in Ketib for מְשִׂסָּה.

מַשּׂוֹר m. a saw, from נָשַׂר; see also שׂוֹר.

מְשׂוֹרָה f. a measure, from שׂוֹר to divide, to measure.

מָשׂוֹשׂ m. joy, gladness; also, subject of joy; from שׂוּשׂ.

מְשָׁא (Aram) m. oil, with which things are anointed or smeared over. See מָשַׁח.

מָשַׁח (fut. יִמְשַׁח, infin. also מָשְׁחָה) 1) to smear something over; hence, to anoint with oil, whether for consecration, or for softening, and other purposes; hence the phrase, מָשַׁח לְמֶלֶךְ to anoint one for a king, i. e. to consecrate, to crown; 2) equivalent to מָשַׁךְ to extend, stretch; hence transf., like מָדַד, to measure. Niph. to be anointed.

מִשְׁחָה (const. חַת—) fem. 1) abstr. anointment, consecration; in connexion with שֶׁמֶן oil of anointment; 2) measure, that which is meted out, equiv. to מִדָּה; hence, portion, from מָשַׁח II.

מָשְׁחָה f. 1) the anointing; 2) part, portion, like מִשְׁחָה.

מַשְׁחִית f. corruption, fall, origin. that which is corrupted, from שָׁחַת. In allusion to מִשְׁחָה, the Mountain of Olives received the name of הַר הַמַּשְׁחִית.

מִשְׂחָק m. scorn, jest, from שָׂחַק.

מִשְׁחָר (denom. from שַׁחַר) m. time of the morning dawn.

מִשְׁחָת m. that which is destroyed, from שָׁחַת.

מָשְׁחָת m. corruption, from שָׁחַת.

מִשְׁחָתָה equiv. to מַשְׁחִית, which see.

מִשְׁטָח m. a place where something is spread out, from שָׁטַח.

מַשְׁטֵמָה (from שָׂטַם) f. hostility, offence, molestation; hence concrete, the offender, the destroyer.

מִשְׁטָר masc. management, rule, dominion.

מֶשִׁי (not מְשִׁי) m. silk; probably this is a foreign word.

מָשִׁי see מוּשִׁי.

מְשֵׁיזַבְאֵל p. n. masc. (God is the deliverer.)

מָשִׁיחַ (const. מְשִׁיחַ) m. the anointed one, the consecrated one, origin. an adjective, anointed, then as a substantive.

מָשַׁךְ (fut. יִמְשֹׁךְ) 1) to draw (see מָשַׁח and מָשַׁךְ), to draw some one (accus.) to some place (אֶל), to draw in (בְּ) somewhere, to draw forth (מִן), to draw along, etc.; 2) to lay hold of, to possess, com-

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pare מָשַׁשׁ. The following phrases belong to the first signification: מָ הַקֶּשֶׁת to stretch or strain the bow, מָ הַזֶּרַע to strew the seed (in long furrows), מָ הַיּוֹבֵל or בְּקֶרֶן הַיּוֹבֵל to sound the horn or trumpet of the Jubilee, מָשַׁךְ יָד אֶת־פִּי to have intercourse with some one, מָ שָׁנִים, חֶסֶד to let the years, the kindness, endure, מָ בָּשָׂר to strengthen the flesh, the body, by etc.; next, also to draw forth, to move along in procession. Niph. to be extended, lengthened, of time. Pu. to be stretched out, to be great, strong, robust; thus, גּוֹי מְמֻשָּׁךְ vigorous people, Author. Version scattered nation.

מָשׁךְ m. 1) drawing the seed along, i. e. strewing it, Auth. Vers. precious seed; 2) possession, comp. מָשַׁשׁ; 3) p. n. of a barbarous people in the north, near Armenia.

מִשְׁכָּב (const. מִשְׁכַּב—, c. pl. מִשְׁכְּבֵי) m. 1) the lying down, as action, transf. to connubial intercourse; 2) place of lying down, couch, bed, transf. to death bed; the root is שָׁכַב.

מִשְׁכַּב (Aram.) the same.

מִשְׁכוֹת see מִשְׁכֹּת.

מַשְׁכִּיל see שָׂכַל.

מַשְׁכִּית fem. 1) image, figure, with which rooms were decorated for idolatrous worship; אַבְנֵי מַ stones with such figures; 2) image, representation, in a mental sense. The root is שָׁכָה.

מִשְׁכָּן (const. מִשְׁכַּן—, pl. מִשְׁכָּנִים, מִשְׁכָּנוֹת) m. a place where one dwells, rests, or lies; hence, dwelling, couch; as dwelling of the dead, grave; as the dwelling of God, the temple, especially a part of the tabernacle in the desert. The root is שָׁכַן.

מַשְׂכֹּרֶת f. reward, wages, from שָׂכַר.

I. מָשַׁל (fut. יִמְשֹׁל) to rule, to reign over (בְּ, עַל) some one or something), to have power for something (inf. with לְ); מֹשֵׁל a ruler. Hiph. to appoint some one as ruler, inf. הַמְשִׁיל used as a subst. dominion; as to the origin. signif. comp. the the root בָּזַל (see under בָּרַזְל) to be hard, strong.

II. מָשַׁל (Kal, not used) to compare (two subjects); next, intrans. to be alike, to resemble: the forms occurring in Kal are derived from the noun מָשָׁל, which see. Niph. to resemble, to be like (אֶל, עִם, בְּ) a person or subject. Piel is denom. from מָשָׁל. Hiph. to compare, to liken. Hithp. to become alike, with בְּ.

מָשָׁל as a p. n. see מִשְׁאָל.

מָשָׁל (plur. מְשָׁלִים, const. מְשָׁלֵי) m. origin. comparison through equal measurement of expression; hence

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generally, simile, metaphor, axiom, proverb, in which a certain symmetry of the parts prevails; transf. to a poem, song, on account of a certain equality in the metre; next, oracle, prophecy. From this noun is derived the verb :—

מָשַׁל (fut. יִמְשֹׁל) to express a comparison, an axiom, to sing or compose a song, to pronounce an oracle, etc.; hence, מֹשְׁלִים the poets, מָשַׁל מָשָׁל to speak proverbs, axioms. Pi. מָשֵׁל to speak often in problems.

מֹשֶׁל m. equiv. to מָשָׁל in the signification of song, transf. to song of derision.

מֶשֶׁל (with suff. מָשְׁלוֹ) m. 1) rule; 2) comparison, similarity.

מִשְׁלָה (const. מִשְׁלַת—) m. 1) a common or meadow where cattle are sent for pasture; 2) that on which one lays hands, occupation, business. See שָׁלַח.

מִשְׁלֹחַ (מִשְׁלוֹחַ) m. 1) the sending, giving; 2) origin. the stretching out of the hand, booty.

מִשְׁלַחַת (from מִשְׁלָח) f. origin. the sending away, but generally: 1) the host or army sent off; 2) dismissal, release.

מְשֻׁלָּם p. n. m. (the befriended one).

מְשֶׁלְמְיָה p.n. m. (befriended by God); compare שֶׁלֶמְיָה.

מְשֻׁלֶּמֶת p. n. f. (the befriended one).

מִשְׁלֹשׁ see שָׁלוֹשׁ.

מְשַׁמָּה (pl. מוֹת—) fem. desolation, shuddering, from שָׁמַם.

מִשְׁמַן (pl. נִים—) m. firmness (denom. from שָׁמֶן) of the human body, transf. to fatness of the soil, and figur. strength, firmness; concr. the warrior.

מִשְׁמַנָּה p.n. m. (fatness, strength).

מַשְׁמַנִּים m. pl. fat meat or viands, comp. מִשְׁמָן.

מִשְׁמָע m. 1) equiv. to שְׁמַע אֹזֶן that which one hears; 2) p. n. m. tiding, intelligence.

מִשְׁמַעַת f. 1) the hearing, listening to commands, audience; 2) obedience, or subject of obedience.

מִשְׁמָר masc. 1) place of watching, watch, watch-post, but also place where one is watched, prison; 2) persons who watch, a watch, guard; 3) subjects that are to be watched, guarded, saved, or protected; custom, law, regulations, observance, generally that which is kept and preserved. See שָׁמַר.

מִשְׁמֶרֶת (pl. רוֹת—) f. has the signification of מִשְׁמָר, besides, attention, management of something, service, שָׁמַר מִ to perform the service, to act faithfully.

מַשְׁמֶרֶת f. a nail, from שָׁמַר, סָמַר.

מִשְׁנֶה (const. נֵה—, pl. מִשְׁנִים) m. 1)

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that which is second in turn or rank, whether of persons or things. If it succeeds the noun in the genitive, it signifies: the second, e. g. מִרְכֶּבֶת, עִיר, כֹּהֵן הַמִּשְׁנֶה; also anything which follows the first; 2) as a concr. the second, where מִשְׁנֶה stands in the state of construction to the noun following, e. g. the second after the king מִשְׁנֵה הַמֶּלֶךְ; 3) not the second as an ordinal number, but to signify the twofold, double, as Gen. 43:15, the double money; Deut. 17:18, the double copy or writing; no matter whether מ precedes or succeeds. Root שָׁנָה.

מִשְׁפָּה f. booty, plunder, spoil, from שָׁסַס.

מִשְׁעִי belongs to מִשְׁעֵי, see שָׁעָה.

מִשְׁעוֹל m. hollow way, from שָׁעַל to be hollow.

מִשְׁעִי (equiv. to מִשְׁעֶה from שָׁעָה) m. appearance, looks, inspection, beholding, probably from שָׁעָה=שָׁנָה 2, to grow, to become taller; hence, לְמִשְׁעִי to the growth.

מִשְׁעָם p. n. m. mad, insane one, from שָׁעַם to be mad.

מִשְׁעָן (const. מִשְׁעַן) m. support, stay, from שָׁעַן.

מַשְׁעֵן m. the same, point of support.

מַשְׁעֶנֶת f. the same.

מַשְׁעֲנֹת f. the same.

מִשְׁפָּח m. the spilling (of blood), from סָפַח, which see.

מִשְׁפָּחָה (const. מִשְׁפַּחַת—, with suff. מִשְׁפַּחְתִּי—, pl. מִשְׁפָּחוֹת—) f. origin. connection, from סָפַח=שָׁפַח, but generally, family, tribe, national family, generation, race, etc., according to the extent of the connection; compare also שִׁפְחָה.

מִשְׁפָּט (pl. מִשְׁפָּטִים) m. 1) the judging, judgment; 2) place of judgment; complete מְקוֹם הַמִּ; 3) sentence of judgment; of God, punishment; 4) matter, cause of judgment, עָשָׂה מִ to carry on a law process; the cause of judgment is sometimes qualified by the succeeding genitive, e. g. מִ דָּמִים the cause of blood, Author. Vers. bloody crimes, מִ מָוֶת sentence of death, Author. Vers. worthy of death; 5) the judgment appointed by the legislator; hence, הִטָּה מִ to pervert justice, עָשָׂה מִ to exercise judgment, hence equiv. to law, especially of a prerogative or privilege granted; e. g. of the priests, of the king, or of an individual; מִ signifies also, custom, usage, transf. to manner, way.

מִשְׁפָּת (only dual מִשְׁפְּתַיִם—) m. a fold, a pen. The dual, on account of the double divisions of the same,

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like גְּדֵרוֹתַיִם. The root is שָׂפַת, which see; comp. שְׂפָתַיִם.

מָשַׁשׁ (not used) equiv. to מָשַׁךְ to possess; from which besides מִמְשָׁשׁ, also:—

מֶשֶׁךְ m. possession, דֶּרֶךְ מֶשֶׁךְ steward. This rare word is used on account of its assonance with דַּרְמֶשֶׂק.

מַשַּׁךְ m. the course, running to and fro (of the locusts), from שָׁסַךְ.

מַשְׁקֶה (with suff. מַשְׁקָיו, from שְׁקָה) m.; 1) particip. Hiph. one who gives to drink, a butler; 2) the beverage, wine, he that drinks; 3) a place or district which is watered. Root שָׁקָה to drink.

מִשְׁקוֹל m. a weight, from שָׁקַל.

מַשְׁקוֹף m. upper beam of the door (upper door post) from שָׁקַף.

מִשְׁקָל m. 1) a weight, like מִשְׁקוֹל; 2) nominal verb, the weighing.

מִשְׁקֶלֶת fem. that with which one weighs, weights, scales.

מִשְׁקֹלֶת f. the same.

מִשְׁקָע m. a place where the water accumulated, deep water, from שָׁקַע.

מֶשֶׁר belongs to מִשּׁוּרָה. See שׁוּר.

מִשְׁרָת f. the dissolving (of grapes, Author. Vers., liquor of grapes), from שָׁרָה.

מִשְׂרָה dominion, from שָׂרָה 2.

מַשְׁרוֹקִי (def. מַשְׁרוֹקִיתָא—) Aram. f. pipe, tube.

מִשְׁרְעִי p.n. of a place, gent. מִשְׁרְעִי.

מִשְׂרְפוֹת f. pl. 1) the burning (of the dead body) to lime (שִׂיד), or that which is burned to lime; with מַיִם to be entirely burnt; מְ מַיִם burning to water, melting of glass, or place where glass is manufactured; glass works; 2) p.n. of a town near Sidon.

מַשְׂרֵקָה (plantation of grapes) p.n. of an Idumean city.

מַשְׂרֵת m. a pan, from שָׂרַת, related to שָׂרַד, שָׂרַם; compare תָּרַם to deepen out.

מָשַׁשׁ (fut. יָמֵשׁ, also יָמוּשׁ) to touch, to feel. Pi. to grope, to search. Hiph. to grope, חִשֵּׁךְ in the dark. The form in Hiph. is like that of ע"ו.

מִשְׁתֶּה (with suff. מִשְׁתִּי, מִשְׁתֵּיהֶם) m. 1) the drinking; hence בֵּית מִ banqueting-house, drinking-place; 2) the drink, so also the pl.; 3) banquet, wedding banquet, from שָׁתָה.

מִשְׁתֵּה (def. מִשְׁתְּיָה) Aram. m. banquet, drinking.

מַת (only pl. מְתִים, c. מְתֵי) m. man, mankind. It stands in the pl. in connection with נָשִׁים and טַף; מְתֵי מִסְפָּר men of number, i.e. a few.

מַתְבֵּן m. denom. from תֶּבֶן; a bundle of straw.

מָתַג (not used) to extend, to draw along, related to מָתַח, מָשַׁךְ.

מֶתֶג (with suff. מִתְגֵי) m. a bridle, orig. a curb; hence also מֶ הָאַמָּה

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bridle (dominion) of the capital (Author. Vers. "Metheg-Ammah" 2 Sam. 8:1).

מָתַח (not used) to extend, to stretch; related to מָתַח.

מָתוֹק (pl. מְתוּקִים) adj. m. מְתוּקָה f. sweet, pleasant; subst. sweetness, from מָתַק.

מְתוּשָׁאֵל p.n. m. (man of God).

מְתוּשָׁלַח p.n. m. (man of the sword, warrior).

מָתַח to span, to spread out (a carpet), related to מָתָה, מָשַׁךְ.

מָתַי m. extension, duration (of time), from מָתָה, after the form שִׁמְעִי, שִׁמְעִי, but only as an adv. of interrogation, *when?* לְמָתַי at what time? עַד מָתַי until when? how long? אַחֲרֵי מָתַי after how long a time?

מַתִּכֹּנֶת (with suff. מַתְּכֻנְתּוֹ—) f. quantity, measure, task; transf. to proportion. See תָּכַן.

מַה־תִּלְאָה contracted from מַה־תִּלְאָה what trouble! See תִּלְאָה and מָה.

מַתְלְעָה (pl. c. מַלְתְּעוֹת—) f. equiv. to a tooth; also, jaw, from לָעַת.

מְתֹם 1) subst. m. wholeness, soundness, from תָּמַם; 2) adv. formed from מָת every one, every man; comp. פִּתְאֹם and others.

מָתַן (not used) to be strong, firm; comp. יָתַן and תָּנַן, in modern Heb. to keep, retain tightly.

מָתְנַיִם (only dual מָתְנַיִם) m. upper part of the thigh, loin, as the seat of strength (from מָתַן), where the girdle is worn and where loads are carried.

מַתָּן m. 1) a gift, from נָתַן; אִישׁ מַ a donor; 2) p.n. m. gift of God, Theodores.

מַתְּנָא (Aram.) f. gift, from נָתַן.

מַתָּנָה (formed from מַתָּן) fem. 1) present, gift, offering (sacrifice): transf. to a bribe; 2) p.n. of a place in the desert.

מַתָּנִי p.n. m. (presented by God).

מְתָנִי (fortified place) p.n. of a place.

מַתַּנְיָה p.n. m. (gift of God).

מַתַּנְיָהוּ p.n. m. (the same).

מִתְנַיִם see מָתְנַיִם.

מָתַק (fut. יִמְתַּק) 1) origin. to taste, to enjoy; 2) to be sweet, pleasant. The orig. signif. is to suck. Hiph. to sweeten, to enjoy sweetness.

מֶתֶק sweetness, pleasantness.

מֹתֶק m. the same.

מִתְקָה (sweet water) p.n. of an encampment of the Israelites in the desert.

מִתְרְדָת (Persian) p.n. m. (given by Mithra).

מַתַּת f. present, gift, from מַתָּנָה.

מַתַּתָּה p.n. m. (originally contracted from:—

מַתַּתְיָה p.n. m. (gift of God).

מַתַּתְיָהוּ p.n. m. (the same).

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נ nun (נוּן) is the fourteenth letter of the Alphabet; as a numeral it counts 50. The name, נוּן fish, was chosen on account of its shape, which, however, in our character is more applicable to the final ן. Respecting its phonetic character, we must observe, 1) that as a liquid it interchanges with ל, מ, and ר, as may be perceived in many roots in which these letters are found; 2) that נ also changes with י, owing to the phonetic softness of the י, by which many פ״י and פ״נ correspond; 3) that the נ precedes several roots, whether with a slight gradation of the sense or as a mere preformative; 4) that the נ is sometimes replaced by dagesh forte, as in יִתֵּן, and sometimes serves for the analysation of a dagesh forte, as אִנְבֵּהּ—אִבֵּהּ, קִנְצֵי—קִצֵּי, מַנְדַּע—מַדַּע, where it also follows, as מָעֻזְנֶיהָ—מָעֻזֶּיהָ.

נָא (particip. from נוּא II., which see) adj. m. raw, not thoroughly cooked, standing, as it were, between מְבֻשָּׁל and חַי. Ibn Ezra and Saadiah compare with it the Arab. ני raw. See נוּא.

נָא particle of urging and requesting, "O that," follows the imper. and fut. (only once with pret.) to denote a wish or request, but if a particle of negation precedes, נָא stands before the future, or it is rather connected with the negation; נָא is sometimes not translated at all; sometimes it signifies, yet, then; connected with other particles, it gives them an optative character, either with interjections (הִנֵּה־נָּא, אוֹי־נָא), adverbs (אַיֵּה־נָּא), or conjunctions (אִם־נָא, אַל־נָא).

נֹא (possession) complete נֹא אָמוֹן (possession of Ammon) p. n. of the city of Thebes in Egypt, called by the Greeks Diospolis.

נָאַד (not used) to be hollow, synon. with אוּב, the same.

נֹאד (for נְאֹד, pl. נֹאדוֹת, as from אוֹב, pl. אוֹבוֹת) m. a leather bottle, from נָאַד to be hollow, like אוֹב leather-bottle, from אוּב to be hollow (see under אוּב).

נָאָה (not used) 1) to dwell, abide somewhere, like נָוָה; from which נָאָה. But the Niph. form נַאֲוָה or נָאוָה belongs to אָוָה, and signifies: to be desirable, pleasant, agreeable, beautiful, proper. In modern Heb. נָאוָה is contracted into נָאָה.

נָאָה (only pl. const. נְאוֹת) f. equiv. to נָוָה dwelling; most frequently, a place where the herds graze, a

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down, pasturage, נְאוֹת דֶּשֶׁא green pasturage.

נָאוָה (origin. particip. Niph.) adj. m., נָאוָה f. beautiful, lovely, agreeable, beseeming, fitting. See נָאָה and אָוָה

נָאַם (fut. יִנְאַם) to speak, generally of the pronouncing of oracles; part. pass. נָאוּם, const. נְאֻם that which is spoken, sentence, oracle. Once only נְאֻם occurs in the absolute, where י״י is probably omitted.

נְאֻם see נָאַם.

נַאֲמָן m. Job 12:20, according to some ancient commentators, speaker, from נָאַם, which agrees with the context.

נָאַף (fut. יִנְאַף) whoring, on the part of man or woman, adultery; connubial intercourse; figur. of the whoring after idols, forsaking the Lord. Pi. the same. The original signification is to wet with the semen; comp. נוּף to wet, and a like original signification has זָנָה.

נְאָפִים (only pl. נְאָפִים) m. whoredom, adultery.

נַאֲפוּף (pl. פִּים—) m. whoredom.

נָאַץ (fut. יִנְאַץ) origin. to contend against, to provoke some one; hence to blaspheme, to mock, to despise, reject, contemn, with the accus. To which נָצָה is related. Pi. נִאֵץ (fut. יְנַאֵץ) to contemn, to blaspheme; once יְנָאֵץ for יְנַאֵץ. Pu. and Hith. are blended together only in the particip. מְתֻנָּאָץ=מְתֻנָּאָץ to be blasphemed, scorned.

נְאָצָה f. contumely, blasphemy.

נָאָצָה (formed from Pi.) f. the same, pl. נְאָצוֹת and נְאָצֹר.

נָאַק equiv. to אָנַק to wail, to sigh, to cry.

נְאָקָה (const. נַאֲקַת) fem. moaning, sighing.

נָאַר (Kal, not used) according to some, related to אָרַר to curse; hence Pi. נִאֵר to abhor, reject; but according to others, to thrust down, to throw down.

נֹב (with ה finis נֹבָה towards Nob increase; comp. נוּב) p. n. of a city of the priests in the tribe of Benjamin; according to others from נָבָה from which also נֹבַי thus high-point.

נָבָא (Kal, not used) to rush forth, to gush forth, to press forth, word (either by the impulse of the mind or by inspiration); related to which is נָבַע to gush forth; hence Niph. נִבָּא (2 pers. once נִבֵּיתָ, particip. pl. נִבְּאִים) to speak from inspiration or inward emotion, but generally of prophetic speaking; next generally, to prophesy somethin (accus.) upon (עַל, אֶל, לְ) som

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subject, to prophesy in the name of something; בַּבַּעַל, בְּשֵׁם י״י, בַּשֶּׁקֶר; transf. to the inspired song. Hithp. הִתְנַבֵּא and הִנַּבֵּא (2 pers. הִתְנַבִּיתָ, inf. הִתְנַבּוֹת, after the manner of the ל״ה) 1) to prophesy, construed entirely like Niphal; 2) to speak convulsively, frantic; hence, in connection with שֻׁגַּע to be mad. The reflective form is always used to express prophesying, because it is an emotion of the mind, and implies both passiveness and activity.

נְבָא (Aram.) the same, but only הִתְנַבִּי to prophesy.

נָבַב to bore, to hollow out; hence, particip. pass. נָבוּב hollow, נְבוּב לֻחוֹת hollow (made) of tablets, fig. hollow-headed. To express the idea of hollowing out, the following roots, which must be distinguished from one another, have been formed in the language: קָב, נַב, בָּב, אַב, אָב, כַּו; which, however, are evidently connected with each other.

נָבָה (not used) to rise, to arch, to become prominent, comp. נָפָה and נוּף, and probably also נוּב.

נֹבָה see נֹב.

נְבוֹ 1) p. n. of a Moabite mountain, and also the name of a city in its vicinity; 2) p. n. of a city in Judah; 3) p. n. of the Chaldean Mercury, who was worshipped idolatrously, similar to Hermes and Anubis in Egypt. In signif. 1 and 2, נְבוֹ denotes hill, hilly place; in signif. 3, it probably stands for נָבִיא=נְבוֹא the interpreter, נְבוֹ being the mythological secretary of heaven. נְבוֹ 3 frequently occurs in compound Babylonian and Syrian proper nouns.

נְבוּאָה prophecy, prophetic writings.

נְבוּאָה (Aram.) the same.

נְבוּזַרְאֲדָן p. n. of a Babylonian field-marshal (נְבוּ=נְבוֹ 3, זַר=שַׂר, אֲדָן=אָדוֹן; thus, the great prince of Mercury). זַרְאֲדָן is found in the p. n. זַרְאֲדַן־פָּל Sardanapalus, the great ruler of power. For פָּל comp. פּוּל, פִּלְאֶסֶר.

נְבוּכַדְנֶאצַּר (also נֶצַּר—, רֶאצַּר—, רֶאצּוֹר—) p. n. of the Babylonian king Nebuchadnezzar, who led the Jews into captivity. (The signif. is, the great king of Mercury.)

נְבוּשַׁזְבָּן p. n. of a Babylonian field-marshal (worshipper of Nebo). שַׁזְבָּן=*Achespan*, Persian.

נְבוֹת p. n. m. (the prominent one).

נְבִזְבָּה (pl. נְבִזְבָּיָן) Aram. f. a gift, a present, from בִּזְבֵּז to lavish, to squander, with מ=נ as a copulative, probably to avoid the clashing with the ב.

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נָבַח to bark, of dogs.

נֹבַח p. n. m. and from which, the p. n. of a city.

נִבְחַז p. n. of an idol of the Avians, of uncertain derivation

נָבַט (Kal, not used) to look, to behold, to view, the root is נָ־בַט, but only in Niph. נִבַּט to look, לָאָרֶץ to the earth, most frequently Hiph. הִבִּיט to look after something (אֶל, עַל, לְ), to look from somewhere (מִן), to view something (acc.), to look at something with pleasure (בְּ), to look after some one, with אַחֲרֵי; but הִבִּיט מֵאַחֲרֵי to look (from) behind some one; figur. to regard something (accus. אֶל, לְ), to look hopefully upon (אֶל) something.

נֹבַט p. n. masc. (aspect, view; more correct, however, agriculture or increase, from נָבַט, Talmud, to grow).

נָבִיא (const. נְבִיא, plur. נְבִיאִים) m. 1) a prophet, generally of the Lord, but also of Baal, Astarte; the disciples of the prophets were called בְּנֵי הַנְּבִיאִים; 2) speaker, interpreter, orator; which, however, is not the original signification; transf. to a friend or faithful servant of God.

נְבִיא (def. נְבִיָּא or נְבִיאָה, def. plur. נְבִיֵּיא, נְבִיאַיָּא) Aram. the same.

נְבִיאָה f. 1) a prophetess, transf. to songstress, poetess; 2) wife of a prophet, e.g. wife of Isaiah.

נְבָיוֹת (pl. from נָבֶת, which see) 1) p. n. of a son of Ishmael, brother of Kedar; hence, 2) name of an Arabian people, like קֵדָר, who derive their origin from the son of Ishmael, the Nabatians; as to the locality of the residence of the Nabatians, there exists a variety of opinions; it appears that most of the agricultural and trafficking Saracens were so called, in contrast to the nomades.

נָבַךְ (not used) to overflow, to gush forth, related to נָבַע, the ground-syllable is also found in בָּכָה.

נֶבֶךְ (const. pl. נִבְכֵי) m. a spring-place; according to others, a whirlpool.

נָבֵל (fut. יִבֹּל; נָבֵל is the reading in Isa. 64:5) to wither, to drop off (of leaves, flowers), transf. to be decaying, wearied, worn out, and according to the frequent transfer of sluggishness to folly, it signifies also to act foolishly, badly. Piel נִבֵּל to despise, to dishonor, to outrage, causative of the signification as transferred.

נָבָל (pl. נְבָלִים) m. a fool; next, according to general mode of transferring, as in אָוִיל, infidel, sinner,

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wicked one; Ps. 14:1, who says "there is no God."

נֵבֶל (also נֶבֶל, pl. נְבָלִים, const. נִבְלֵי, with suff. נִבְלֵיהֶם) m. 1) leather-bottle (from נַב to be hollow, or to hollow out, with the usual termination ־ֶל; comp. סֵפֶל a dish, from סַף basin (from סָפַף) used for wine; next, utensils or vessels resembling a leather bottle, as an earthen bottle, יוֹצֵר, נֵ׳ חֶרֶשׂ; 2) a musical instrument, somewhat in in the shape of a bottle, psaltery. The root is נָבַב.

נְבָלָה f. folly; next, wickedness, sin, hideous crime, especially, the vice of lewdness; synon. with זִמָּה; Job 42:8, "Lest I deal with you after your folly."

נְבֵלָה (const. נִבְלַת, with suff. נִבְלָתוֹ, only 1st pers. נְבֵלָתִי forms an exception) f. origin. that which is fallen down; hence, corpse; of beasts, a carcase; figur. of the prostrate idols, which are also called מֵתִים.

נַבְלוּת (with suff. ־לֻתָהּ) f. shame, in the sense of nakedness; hence, privy parts.

נְבַלָּט p. n. of a city in Benjamin.

נָבַע equiv. to נָבַךְ to spring forth, to gush forth; comp. נָבָא, בּוּעַ, and others. Hiph. הִבִּיעַ, 1) to pour forth, to cause to flow (song of praise, words, evil, the spirit); next, generally, to announce, to make known; 2) to swell, to cause perspiration or an unpleasant odour.

נָבַק belongs to נָבְקָה, see בָּקַק.

נְבַר (not used) Aram. equiv. to בְּהַר, to shine, to glitter, not formed from נוּר.

נֶבְרְשָׁא (from a masc. נֶבְרַשׁ, def. נֶבְרַשְׁתָּא) f. a candlestick, formed from נְבַר Aram.

נִבְשָׁן (fat soil) p. n. of a city in Judah.

נְבָת (after the form קְצָת, מְנָת, כְּנָת, a very old Aramaic form; hence pl. נְבָיוֹת; Samaritan נְבָאוֹת, like מְנָיוֹת, etc.) equiv. to נְבָט; the signification of נְבָט=נְבָת cannot be defined; נָבַט in the Talmud signifies to sprout, to grow; but according to the history of the נְבָיוֹת, the signification is rather to cultivate the ground, like פְּלַח. See נְבָיוֹת.

נָגַב (not used) to be dried up, from which:—

נֶגֶב (with ה finis נֶגְבָּה) m. the region of the south, or noon, called dryness on account of the heat of the sun; especially, the name for south Palestine; נֶגְבָּה לְ southerly of, נֶגְבָּה מִן the same; לַנֶּגְ׳, בַּנֶּגְ׳ in the country towards the south.

נָגַד (Kal, not used), in front, before

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the face, to be manifest; hence, Hiph. הִגִּיד to declare, to shew (synon. with הֵרְאָה), thus Isa. 3:9, "they declared their sin;" from this original signification the following secondary significations branch out: to announce, to notify, to give information, intelligence upon (עַל) something; to relate, to denounce, to accuse, to predict, to confess, to promulgate; next also, to sing praises, etc. Hoph. הֻגַּד (fut. יֻגַּד) pass.

נָגַד (Aram.) to draw along, to flow on; probably not at all connected with נָגַד Hebrew.

נֶגֶד (with suff. נֶגְדִּי) m. the front, that which is present, visible; but used only as a prep. before, over against, opposite, towards, e. g. נֶגֶד אֱלֹהִים before God, נֶגֶד הָהָר opposite the mountain. נֶגֶד is used with prepositions in the following manner: 1) כְּנֶגֶד corresponding with, or resembling, another thing; Gen. 2:18, "meet for him," כְּנֶגְדּוֹ; 2) לְנֶגֶד in the presence of, generally לְנֶגֶד עֵינֵי ם׳; also, against, in a hostile sense, e. g. לְנֶגֶד הַבּוֹנִים against, i. e. in opposition to, the builders; also used like כְּנֶגֶד in comparisons; 3) מִנֶּגֶד away from something, from the opposite side, especially after verbs signifying removal or concealment; also as an adv., off something, from off, however, yet, on the contrary; more frequently, in connection with nouns, מִנֶּגֶד לְ occurs.

נֶגֶד (Aram.) the same, but also in the direction towards, נֶגֶד יְרוּשְׁלֶם towards Jerusalem.

נָגַהּ (fut. יִגַּהּ) to radiate, to beam, to shine, in Aram. נְהַר. Hiph. הֵגִיהַּ to cause to shine, illumine, to light.

נֹגַהּ (with suff. נָגְהָם) f. 1) brightness, brilliancy (of fire, the candle; of the sword, of the sun, and others); 2) p. n. m.

נְגַהּ (def. נְגָהָא) Aram. f. the same.

נְגֹהָה (pl. הוֹת—) f. brightness of light.

נָגַח (fut. יִגַּח) to push, to gore, used of horned cattle. Pi. to push repeatedly; transf. to the pushing of enemies, i. e. to thrust them down. Hith. to push one another; hence, to carry on war, which signification is the most frequent in Aramaic.

נָגֵחַ adj. m. goring, butting (of cattle).

נָגִיד (const. נְגִיד, plur. נְגִידִים) m. origin. leader; hence, principal officer (of the temple, of the palace, of the war); next, prince, generally, as מָשִׁיחַ נָגִיד anointed prince, נְגִיד בְּרִית prince of the covenant (confederacy); transf. in

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the pl. נְגִידִים that which is noble, excellent, as abstract.

נְגִינָה (pl. נוֹת—) f. playing on a stringed instrument, song of derision; but whether it is at the same time a kind of instrument, as it would appear from the heading of some of the Psalms, has not been defined.

נָגַל (not used) equiv. to חָלַל, נָחַל to pierce through, to wound, origin. to make an incision; from which מַגָּל.

נָגַן to sound; next, generally, to play; hence נוֹגְנִים players on stringed instruments. Pi. to play on the strings, e. g. to play the נְבֵל harp. The noun נֶגֶת does not belong to נָגַן, but to נָגַת, which see.

נָגַע (fut. יִגַּע, inf. const. נְגֹעַ and נֶגַעַת) origin. to strike against (בְּ) something; hence נָגוּעַ one who is smitten = מֻכֵּה אֱלֹהִים; next, to touch upon (בְּ) something, to bear hard upon (עַל) something, to carry to (אֶל) something, to reach unto (עַד) something, according to the local destination of the touching; transf. to hurt, to injure, to meet, to arrive, to attain; each of these significations being construed with either אֶל, עַל, or בְּ, according to the context. Niph. pass. from Kal, to be struck (so that one flees). Piel, to smite (of divine punishment), comp. נָגָה, נָגַף. Pu. pass. from Piel. Hiph. הִגִּיעַ to cause something to be touched, i. e. to bring near to, e. g. הִגִּיעַ עַל פִּי he has laid (the stone) close upon (עַל) my mouth; to join house to (בְּ) house, to lay a building in (עַד, לְ) the dust, to cause to attain to (לְ) rule, etc.; in all significations of the Kal and causative. Related are נָגַח and נָכַח, but not נָגַד, נָגַן, נָגַשׁ, נָקַף, as considered by some.

נֶגַע (with suff. נִגְעִי, pl. נְגָעִים, const. נִגְעֵי) m. 1) blow, stroke, especially of the plagues sent by God; 2) a plague, leprosy, but generally a spot or mark.

נָגַף (fut. יִגֹּף) to push, to strike (related to it is נָקַף, and the root is also found in אָבַךְ, דָּחַף), as for instance, of the goring of horned cattle, and of stumbling; also, of the divine punishments, either sickness, pestilence, disease, or war. Niph. to be smitten (by the Lord) before (לִפְנֵי) some one, i. e. in his presence, or by him. Hith. to push the foot against something, i. e. to stumble.

נֶגֶף m. 1) a plague, punishment; 2) stumbling, אֶבֶן נֶ׳ stone of stumbling.

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נָגַר (Kal, not used) origin. to draw along; hence, to flow, to run. Niph. נִגַּר to be poured out, אַרְצָה to the earth, יְרִי לַיְלָה נִגָּרָה וְלֹא תֶחְפּוֹג my place, i.e. my bed (comp. יְד Isaiah 57:8, Numb. 2:17, Deut. 23:13) overflows (with tears) the whole night without intermisaion. Hiph. הִגִּיר to pour out (Ps. 75:9), transf. to throw (stones), to pour away, to deliver up עַל יְדֵי חָרֶב into the hands of the sword; comp. הֶעֱדָה in this sense. Hoph. to be poured down (of the water). See גָּר.

נָגַשׁ (pret. Kal, not used; fut. יִגַּשׁ, imp. גַּשׁ, גְּשָׁה, גְּשׁ, plur. pause גְּשׁוּ, inf. גֶּשֶׁת, with suff. גִּשְׁתִּי) to approach (בְּ) something, to move, to come, to step, towards (אֶל, לְ) some one, to go to some one (עַד), to arrive at (בְּ, עַל) somewhere or something, to meet, to alight (acc.) somewhere, to join, to connect oneself; to approach the wife, i.e. to embrace her connubially; to approach God, i.e. to adhere to Him; מֵ to move away. Niph. the same. Hiph. causative from Kal, to lead to, to bring to, to move to, to bring an offering, to cause to approach. Hoph. הֻגַּשׁ pass. from Hiphil. Hithp. to approach.

נָגַשׁ (fut. יִגּוֹשׁ, once יִנְגֹּשׁ) to press (the creditor), to drive on (to work); hence, נֹגֵשׁ taskmaster, oppressor, collector of taxes; next, ruler, tyrant. Niph. to be pressed hard (by the enemy), to push oneself forward, to be driven, i.e. to be wearied, to be oppressed. נָחַץ is related.

גֶּד (from גדד II., not from גָּדַד) m. 1) heap, syn. with עֲרֵמָה; hence, גֶּד קָצִיר heap of the harvest, i.e. heap of sheaves; 2) a dam, a dike, wall, from גוד to heap up.

גָּדָא (Kal, not used) equiv. to גָּדַח; hence, Hiph. הִדִּיחַ equiv. to הִדִּיחַ to remove, to drive away.

נָדַב (fut. יִדֹּב) to incite, to stimulate, נָדַב לֵב the heart urges some one (acc.) to do something voluntarily, i.e. from impulse; more frequently, however, occurs the Hithp. to urge oneself to something, to volunteer, to give freely, willingly, to present.

נְדַב (Aram.) the same, but only in Hithp. הִתְנַדַּב, from which the nominal verb הִתְנַדְּבוּת.

נָדִב p. n. m. (liberal in gifts, noble one), comp. אֲבִינָדָב.

נְדָבָה (plur. נְדָבוֹת, const. נִדְבוֹת) f. 1) free-will, readiness, liberality; hence, בִּנְדָבָה voluntarily, freely; thy people are ready, i.e. willing; rain of benevolence, i. e. plentiful; 2)

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voluntary gift, liberal gift, from נָדַב.

נְדַבְיָה p. n. m. (ennobled by God).

נְדַבָּךְ (Aram.) m. cemented bricks, a wall. See דָּבַךְ.

נָדַד (the pret. has only the analysed form, infin. נָדֹד, fut. יִדֹּד, יִדַּד) equiv. to נוּד, נוּם, to move to and fro, to wander about, to flee; hence, נוֹדֵד fugitive. Po. נוֹדֵד to escape, to disappear (of the sun). Hiph. הֵנֵד (only fut. with suff. יְנִדֶּהוּ) to chase away, to cause flight. Hoph. הֻנַּד (fut. יֻדַּד) to be driven, to be cast away. Hith. הִתְנוֹדֵד to flee.

נָדַד (Aram.) the same (3 pret. fem. נְדָת).

נְדֹד (plur. נְדָדִים) m. erring, casting about, wandering.

I. נָדָה (Kal, not used) to hate, to despise, to abhor, origin. to exclude; hence, Piel נִדָּה to keep something at a distance, to despise, to exclude.

II. נָדָה (not used) to give, to present; which, however, is not connected with נָדַב.

נֵדָה or נָדָה (after the form הֶגֶר, מַצָּה) m. a gift; namely, the gift as wages of a harlot.

נִדָּה (from נָדַד, after the form מִלָּה) f. origin. abstract, removing, separation; next, conc. that which is removed, separated, rejected; hence, of the state of woman during the time of her separation, of the abomination of idolatry, and of consanguine connection: מֵי הַנִּדָּה water for purifying the unclean. Probably the root is נָדָה, which see.

נָדַח (fut. יִדַּח) to push, to push away, related to דָּחָה. Niph. נִדַּח to be cast, driven away; hence, particip. נִדָּח an outcast, a fugitive. But נִדַּח is also pass. from Hiph. הִדִּיחַ, hence, to be enticed; נִדְחָה יָד בַּגַּרְזֶן the hand is pushed by the axe, i.e. the balancing of the axe carries the hand with it, so that the hand loses its power over the axe. Hiph. הִדִּיחַ to push away, to drive away, to thrust, to disperse, to cause to wander about, to entice. Pu. to be pushed, driven away. Hoph. the same.

נָדִיב (const. נְדִיב, pl. בִּים—) adj. m., נְדִיבָה (pl. נְדִיבוֹת) f. voluntarily, readily, willingly, especially of giving, spending; transf. to noble-minded, distinguished; but both m. and f. are changed into substantives of concrete signification; hence, m. a noble one, liberal one, distinguished one, prince; fem. nobility, distinction.

I. נָדַן (not used) to be hollow, deepened out for containing something.

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II. נָדַן (not used) equiv. to נָתַן to give, to present.

נֶדֶן (with suff. נִדְנָהּ) m. 1) sheath of a sword, from נָדַן I.; 2) a gift, a gift to a harlot, generally a present, from נָדַן II., which see.

נִדְנָה (after the form לִבְנָה) Aram. m. the same, transf. to the body, being the sheath of the soul. Probably נִדְנָהּ is the proper reading, so that נֶדֶן is the absolute state.

נָדַף (fut. יִנְדֹּף and יִדֹּף) to drive away, to disperse (of chaff, smoke), transf. to drive the enemy to flight, to conquer. Niph. (inf. const. הִנָּדֹף for הִנָּדְפָה) pass.; hence קַשׁ, עָלֶה, הֶבֶל נִדָּף. Related to which is דָּפָה and הָדַף.

נָדַר (fut. יִדֹּר and יִדַּר) origin. =*spondere*, i.e. to distribute in benevolence (comp. דָּרַר to pour forth); hence, to resolve upon an act of benevolence, to vow doing something (in contrast to אָסַר binding oneself *not* to do something); compare *despondere*, to promise; *sponsus*, betrothed; *sponsio*, promise, vow; נֶדֶר נָדַר to vow a vow.

נָדַר belongs to the Aram. אִדַּר. See אָדַר.

נֶדֶר and נֵדֶר (with suff. נִדְרִי, plur. נְדָרִים, const. נִדְרֵי) masc. a vow, שִׁלֵּם, עָשָׂה נְדָרִים to fulfil a vow; 2) an offering of a vow, בֶּן נִדְרִי the son of my vows, i.e. the son entreated of God by a vow.

נֹהַּ m. the beautiful, the excellent, from נוּהַּ; according to others, from נָהָה to desire, to wish; hence, נֹהַּ that which is desired, desirable.

נָהַג (fut. יִנְהַג) to drive, to move along, to move away; hence, of the driving a herd of cattle, of the driving of horses, of the driving of a carriage, of the carrying into exile, of the leading of an army, e. g. he hath led me and brought me into darkness; transf. to be occupied with something, to act, to do, to conduct. Pi. to set in motion (a carriage or waggon).

נָהַג (Kal, not used) only Pi. נִהֵג to wail, to sigh; related to נָהַם.

נָהַד a verb erroneously considered as belonging to הוֹד, which see.

נָהָה to wail, to moan, related to הָהָה, or with נה, equiv. to אָנַח. Niph. to assemble; comp. קָעַץ.

נְהוֹר (def. נְהוֹרָא) Aram. fem. light. See נָהַר.

נְהִי (pause נָהִי) m. song of lament.

נְהִיָּה fem. a cry of lament, formed from נְהִי.

נְהִיר Ketib for נָהוֹר, which see.

נַהֲיוּ (Aram.) f. enlightenment, wisdom, from נְהַר Aram.

נָהַל (Kal, not used) to flow on (comp.

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אָזַל, נָזַל); hence, to proceed, to walk. Pi. נֵהַל (fut. יְנַהֵל) to lead on, to drive, to accompany, and from the leading of the cattle to the meadow, transf. to protect carefully. Hith. to proceed along, to walk.

נַהַל m. 1) a meadow, from נָהַל, 2) p. n. of a city in Zebulun.

נַהֲלַל p. n. of a city, the same as נַהַל.

נָהַם (fut. יִנְהֹם) roaring (of the lion), raging (of the sea), moaning (of the sick); comp. הָמָה, which is the original form.

נַהַם m. the roaring (of the lion).

נְהָמָה (const. נַהֲמַת) f. raging (of the sea), moaning.

נָהַק (fut. יִנְהַק) crying, braying (of the ass), figur. of the hungry mob; related to נָאַק.

נָהַר (fut. יִנְהַר) 1) to flow; figur. to wander, to pilgrimise; 2) to glitter, to shine; hence (like אוּר, צָהַל) to be cheerful, merry. The connection of these two significations cannot be defined.

נָהָר (const. נְהַר, plur. נְהָרִים, const. נַהֲרֵי and נַהֲרוֹת, const. נַהֲרוֹת) m. 1) nominal verb, streaming; next, concrete, river, stream; the river of Egypt, i. e. the Nile; the river of Goshen, i. e. the Chaboras; the rivers of Ethiopia, i. e. the Nile, and the Astaboras; the rivers of Babel, i. e. the Euphrates with its branches, sometimes הַנָּהָר alone is used for the Euphrates. The dual, נְהָרַיִם the two rivers is only used in connection with אֲרָם, and signifies the Euphrates and the Tigris.

נְהַר (def. נְהַרָא) Aram. m. the same.

נְהָרָה f. light, daylight, from נָהַר 2.

I. נוּא (fut. יָנוּא Ketib) to refuse, to negative; hence the Hiph. הֵנִיא (fut. יָנִיא) to disallow; next, like הֵפִיר to frustrate; Ps. 141:5, "it shall be an excellent oil which shall not break my head" (i. e. not make my head recoil).

II. נוּא (not used) to be raw; from which נָא, which see.

נוּב m. Ketib for נִיב, which see.

נוּב (fut. יָנוּב) to sprout, to grow; hence, to increase in prosperity, in strength and riches, to flourish. Po. נוֹבֵב to cause to sprout, to increase, to prosper.

I. נוּד (fut. יָנוּד, sometimes יָנֹד) 1) to wander about, to rove about, to flee, to be fugitive; related to נָדַד, and according to some נֹד קָצִיר Isa. 11:17, is from this root; 2) to shake the head, as an indication of regret or compassion; next, generally, to mourn, to bewail. Hiph. 1) to drive away; 2) to move the head to and fro as a sign of derision.

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Hith. הִתְנוֹדֵד, 1) to totter to and fro; 2) to shake the head either in derision or in grief.

נוּד (Aram.) the same, to flee, fut. יְנֻד.

II. נוּד (not used) to join, to heap up; hence נֶד, which see.

נוֹד m. 1) flight; 2) p.n. of a district.

נוֹדָב p.n. m. (equiv. to נָדָב).

נוּהַ (not used) after the Arab., to be magnificent, splendid; related to נָאָה.

נוָה (fut. יָנֶוֶה) 1) equiv. to נָאָה, to stay, abide, dwell; וְלֹא יָנוָה and he remains not dwelling (in the land, Auth. Vers. "neither keepeth at home"); 2) to be proper, fit, beautiful; comp. נָאָה. Hiph. to glorify, to exalt, from נָוֶה in the sense of being beautiful.

נָוֶה (const. נְוֵה, with suff. נָוְךָ, נָוֵהוּ), נְוֵהֶם) m. dwelling, habitation, and in the Nomadic language it signifies a meadow.

נָוָה f. the same as נָוֶה.

נָוֶה adj. m. נָוָה (const. נְוֵת) fem. 1) dwelling, inhabiting; hence the term housewife נְוֵת בַּיִת; 2) beautiful, proper.

נוּחַ (fut. יָנוּחַ) origin. to incline; hence, to lie down, to rest; next, to enjoy tranquillity, to be silent. Hiph. 1) הֵנִיחַ to lay down, to let down, הֵ חֵמָה בְּ to vent his rage on something; next, to cause to rest, to afford rest, to lead to rest; 2) הִנִּיחַ to set down, to lay down; with בְּ and אֶל of the place, to allow rest, to appease, to throw down, to let rest; hence, generally, to allow, to afford, to leave over, to leave, to leave behind; with מִן to forbear from something: the various significations must be used according to the context. Hoph. 1) הוּנַח to be allowed to rest; 2) הֻנַּח (הֻנִּיחַ) to be set down; particip. מֻנָּח to be left over, left empty; comp. also חָנָה.

נוֹחַ (also נֹחַ, with suff. נוּחֶךָ) m. 1) rest; 2) p.n. m. Noah.

נוֹחָה p.n. m. (rest).

נוּם (fut. יָנוּם) equiv. to מוּם to totter, of the earth; related to נוּד.

I. נוּף (not used) to point; from which תְּנוּפָה, which see.

II. נוּף (only particip. נָף, plur. נָפִים, after the form מָת) to jest, to carry on foolery, to be insensate; hence נָף a fool.

נוּל (Aram.) equiv. to נָבַל, to drop off, to wither; and hence Pa. נַוֵּל to lower, to debase.

נְוֹלָה (Aram.) f. debasement; transf. to ruin.

נְוֹלִי (Aram.) f. the same.

נוּם (fut. יָנוּם) to slumber.

נוּמָה f. slumber; comp. תְּנוּמָה.

נוּן belongs to נִין and מָנוֹן. See נִין.

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נוּם (fut. יָנוּם) origin. equiv. to נוּץ to flee, to fly; hence also, like in נוּץ to dart, of the darting motion (comp. פָּרַח); generally, to flee (of the shadow), to hasten away. Pi. נוֹסֵם to urge, drive (of the Divine Spirit); according to others, to shine, or to flourish. Hiph. הֵנִיס to drive to flight, or to save by flight; הִתְנוֹסֵס belongs to נָסַס, and signifies to unfold or plant (נֵס) a standard.

נוּעַ (fut. יָנוּעַ, inf. const. נוֹעַ and נוּעַ) to totter, to stagger (of the blind), to reel (of the drunkard), to tremble (with fear), to hang down and reel (of the miners; Author. Vers. Job 28:4, renders it "they (the waters) are gone away from man"), to hover over (עַל) something, i.e. to rule, etc., but also like נָדַד, נוּד to wander about. Niph. pass. to be moved, shaken. Hiph. הֵנִיעַ to shake (the head), either in triumph or derision; likewise הֵרִאשׁ, or to shake (a hand, a sieve); next, generally, to cause tottering or dropping of the knee, or after the manifold and extensive significations of the Kal.

נוֹעַדְיָה p.n. m. and f. (appointed by God).

נוּף (Kal, not used) 1) to move, to shake; hence Hiph. הֵנִיף to swing, e.g. a saw, i.e. to use it, to draw it; a staff, a rod, i.e to rule; to swing the sickle, over (עַל) something; of the moving to and fro of the joints (of the animals) for the sacrifices, and the leading to and fro of live cattle; to shake, e.g. a sieve, the hand, either to make a sign or as an indication of threatening, with עַל. Hoph. הוּנַף pass. Pi. נוֹפֵף to shake the hand against something as a threat; 2) (Kal, not used) to flow; hence Hiph. הֵנִיף to wet, to moisten, to sprinkle; once the abridged form נָפְתִּי occurs; 3) (not used) to be elevated, arched, or to raise oneself; related to נָבָה; 4) to cover, from which some derive נוֹף, this signification is, however, uncertain.

נוֹף m. an elevation, i.e. a hill, from נוּף 3; according to others, from נוּף 4, in the signification of the top of a tree.

נוּץ (Kal, not used) equiv. to נָצַץ to glitter, to shine; hence also, after the general mode of transferring (comp. וָץ and פָּרַח) to bloom, to flourish, and next also, to fly, to flee, and in the last sense perhaps, Lam. 4:15, נָצוּ גַּם נָעוּ "they fled away and wandered." Hiph. הֵנִיץ (but 3 pl. הֵנִיצוּ for הֵנֵצוּ; fut. יָנִיץ, according to some) to bloom.

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נוֹצָה (after the form קוֹמָה) f. 1) flag, feather, from נוּץ; 2) for נוֹצָא from יָצָא, excrement of the crop (of a fowl), comp. צֵאָה and צוֹאָה.

נוּק see יָנַק, to which also belongs וְתֵנִיקֵהוּ.

נוּר (not used) 1) to burn, to shine; comp. נָהָר; 2) to till, to plough, to cut through the soil; hence נִיר, מָנוֹר.

נוּר (def. נוּרָא) Aram. f. fire.

נוּשׁ (fut. יָנוּשׁ) to be sick, ill; related to אָנַשׁ, and partly to עָנַשׁ.

נָזָה (fut. יִזֶּה, apoc. יִז, יֵז, comp. יֵצֵא) equiv. to נָצַח (Arab. נצח) and probably also נָסַךְ: to sprinkle, e. g. blood upon a garment or upon the wall, with עַל and אֶל; 1) Hiph. to sprinkle upon (אֶל, עַל) something, especially of the sprinkling for cleansing from sin; 2) Kal (not used), equiv. to יָזָה to assemble; hence, Hiph. הִזָּה (only fut. יַזֶּה) to cause to assemble; hence, Isaiah 52:15, כֵּן יַזֶּה גּוֹיִם רַבִּים "thus will he assemble many people." From נָזָה in signif. 2, are to be derived the proper nouns יְזַנְיָה, equiv. to יְזַנְיָאֵל, and יְכַמְיָה.

נָזִיד masc. boiled pottage, from זוּד: But the form being without analogy, the root is perhaps נָזַד, in the signif. of זָד (זוּד).

נָזִיר (const. נְזִיר, pl. נְזִירִים) m. 1) the separated, consecrated one, from נָזַר (equiv. to זוּר but not equiv. to נָדַר), a Nazarite; hence also, prince, as being consecrated to God, or as being distinguished from the people; 2) the consecrated, uncut and untouched vine, resembling the Nazarite, who durst not have his hair cut; if it is not equiv. to נֵזֶר ornament, decoration.

נָזַל (fut. יִזַּל) 1) to flow, to run, of water, tears, which flow; to overflow; figur. of the flow of speech, of the spreading of odour; 2) (not used) to wander, to walk, related to אָזַל, which is from the same root, and transferred in a similar manner, from which מָזַל, which see. Hiph. הֵזִיל to cause to flow. נָזְלוּ see under זָלַל, the same הֵזִיל.

נָזַם (not used) equiv. to זָם to tie round, to enclose, but not to pierce.

נֶזֶם (pl. נְזָמִים, const. נִזְמֵי) m. an ornament of the ear or of the nose, in the form of a ring, so called from its enclosing; from נָזַם.

נָזַק (particip. נָזֵק=נָזַק) Aram. to suffer injury; hence, Af. הַנְזַק to cause injury, inf. הַנְזָקָא.

נֶזֶק m. injury, loss.

נָזַק equiv. to נָזַק, which see. The root is in נָזֵק.

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נָזַר (Kal, not used) to separate, to exclude, related to סוּר, זוּר; hence, to consecrate, to select. Niph. נִזַּר (imp. הִנָּזֵר) 1) to separate oneself, to depart, e.g. from following the Lord, מֵאַחֲרֵי י״י; hence, transf. to separate oneself from (מִן) something; 2) to devote or consecrate oneself to (לְ) something. Hiph. הִזִּיר 1) to remove some one, to cause some one to depart; 2) to consecrate some one (לְ). הִזִּיר must be taken as denom. from נָזִיר, having an intrans. signif. i.e. to live as a Nazarite.

נֵזֶר (with suff. נִזְרוֹ) m. 1) equiv. to זֵר, a crown, a wreath; hence, a jewel, a diadem (of the king or priest), אַבְנֵי נֵ׳ stones of a diadem, i.e. precious stones; 2) separation, distinction, consecration, transf. to the consecrated head, i.e. the unshaven head.

נַחְבִּי prop. noun masc. (the hidden one).

נָחָה to lead, to conduct, with בְּ, of the place. Hiph. הִנְחָה (fut. יַנְחֶה) to lead, with acc., to some one (אֶל), to some place (עַד), before some one (לִפְנֵי, אֶת פְּנֵי), to lead away (מִן), often of leading in a moral sense.

נַחוּם p.n. m. (comforter).

נְחוּם see רְחוּם.

נִחוּם (only pl. נִחוּמִים) m. comfort, compassion, from נָחַם.

נָחוֹר p. n. m. (the snorting one).

נָחוּשׁ (from נְחֹשֶׁת) adj. m., נְחוּשָׁה f. brazen, the f. is used as a subst. equiv. to נְחֹשֶׁת.

נְחוּשָׁה see נָחוּשׁ.

נְחִילָה name of a musical instrument, from נָחַל, to hollow out.

נָחִיר (only dual נְחִירַיִם) m. nostrils, from נָחַר to snort.

I. נָחַל (fut. יִנְחַל, inf. const. נְחֹל) 1) intrans. to take possession of as one's property, or as one's inheritance. The root נָ־חַל is connected with חָלַל to redeem. Pi. נִחֵל to take possession of, with acc. and לְ, of the person. Hiph. הִנְחִיל to cause to possess, to divide the inheritance or the possession. Hoph. to be made to possess, especially of something not unpleasant. Hith. to put oneself in possession of something.

II. נָחַל (not used) equiv. to חָלַל, to pierce, to hollow out; not at all connected with נָחַל I.

נַחַל (with ה finis נַחְלָה, dual נַחֲלַיִם, pl. נְחָלִים, const. נַחֲלֵי) masc. 1) a ditch, pit; hence, transf. to a shaft; 2) a valley, especially one with a brook, transf. to a brook, brooks being generally found in valleys. Several names of brooks in Pales-

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tine are thus compounded with נַחַל, and many names of valleys. The root is נָחַל II.

נַחְלָה see נַחַל.

נַחֲלָה (const. —לַת, pl. נְחָלוֹת) f. the taking possession; next concrete, possession, property, inheritance, transf. to that which is allotted to some one, lot, destiny, fate; comp. חֵלֶק. Root נָחַל I.

נַחֲלִיאֵל (valley or possession of God) p. n. of a place in the desert.

נֶחֱלָם p. n. m. (the strong one) from which the patron. נֶחֱלָמִי.

נַחֲלָת f. equiv. to נַחֲלָה, possession, portion, lot.

נָחַם (Kal, not used) to moan, to groan, related to נָהַם; hence Niph. נִחַם (inf. הִנָּחֵם, fut. יִנָּחֵם) 1) to sigh, to grieve, to repent, to have compassion, to regret something, with עַל, אֶל, לְ, sometimes מִן; 2) to comfort oneself at (אַחֲרֵי, עַל) a loss; 3) to revenge oneself, orig. to vent one's wrath, constr. with מִן, related to נָקַם. Pi. to comfort, to manifest compassion, with acc. of the person, and with מִן and עַל, of the subject on which one condoles. Hith. הִתְנַחֵם (once הִנַּחֵם) in significations as various as in the Niph. and construed as the same.

נַחַם p. n. m. (comfort).

נֹחַם m. repentance.

נֶחָמָה f. comfort, consolation.

נְחָמְיָה p. n. m. (comfort of God).

נַחֲמָנִי p. n. m. (the repentant one).

נַחְנוּ pers. pron. pl. we, abbreviated from אֲנַחְנוּ, which see.

נָחַס belongs to פִּינְחָס, which see.

נָחַץ equiv. to לָחַץ, to urge, to press, to drive on; נָחוּץ pressed, hasty, urgent.

נָחַר (not used) to snort, from which נָחִיר.

נַחַר m. the snorting.

נַחֲרָה f. the same.

נַחֲרַי (נַחְרַי) p. n. m. (snorter).

I. נָחַשׁ (Kal, not used) equiv. to לָחַשׁ, חָשָׁה, to hiss, to whisper, to speak softly; hence Pi. נִחֵשׁ to whisper, to divine, to carry on necromancy; transf. to an omen, to forbode, to have a presentiment. It is also possible, that the Piel form is only a denom. from נָחָשׁ, and that the original signification is from נָחַשׁ, equiv. to רָחַשׁ to move along softly, to creep.

II. נָחַשׁ (not used) to shine, to flame; related to חָשׁ, belonging to חֹשֶׁן; from which נָחוּשׁ and נְחֹשֶׁת.

נַחַשׁ m. a spell, an omen, foreboding, sorcery.

נָחָשׁ (pl. נְחָשִׁים) m. 1) serpent, either from נָחַשׁ in the signification of hissing, or in the signification of creeping, so that it is equiv. to

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זוֹחֵל עָפָר; transf. to the dragon, as a constellation; 2) (brass-mine) p. n. of a town; 3) p. n. m. (magician, sorcerer).

נְחָשׁ (Aram.) m. copper, brass, especially Cyprian brass, so called on account of its light red colour.

נַחְשֹׁן p. n. m. sorcerer.

נְחֹשֶׁת (with suffix נְחֻשְׁתּוֹ, dual נְחֹשְׁתַּיִם) com. 1) brass, copper, (on account of the red colour, and having been in ancient times steel-polished, the word was used as a figure of strength; 2) brazen fetters, only dual, to denote the fetters both on hands and feet; 3) money, origin. that which is made of brass.

נְחֻשְׁתָּא p. n. f. brass.

נְחֻשְׁתָּן (formed from נְחֹשֶׁת) m. brazen serpent, which was worshipped as a symbol.

נָחַת (fut. תִּנְחַת, יִנְחַת, but also יֵחַת, תֵּחַת for יֵחַת; but יֵחַתּוּ belongs to חָתַת) to descend, to go down to (עַל) some one; hence, in a hostile sense, to meet some one, to come down upon some one, to press deeply in (בְּ) some one; תְּחַת נְעָרָה בְּמֵבִין "a reproof enters into (penetrates) a wise man." Niph. נִנְחַת to press forward against something. Pi. נִחַת to press down (the bow), i. e. to strain it, to set it, to flood (the furrows) by plentiful rain. Hiph. הִנְחִית (imp. הַנְחֵת) to thrust down; comp. חוּת.

נָחַת (particip. נָחֵת) Aram. to descend; Af. אַחֵת (fut. יַחֵת, imp. אֲחֵת) to bring down, to carry down, to lay down, to preserve. Hoph. הָנְחַת to be thrust down.

נַחַת 1) m. (from נָחַת, related to חַת, חוּת, but not from נוּחַ) sinking, letting down (the arms), fall, defeat; 2) f. from נוּחַ, like שַׁלְוָה from שָׁלַוְתִּי, rest, quiet, appeasing, calming, soothing, refreshing, thus almost opposite to נַחַת I.; 3) p. n. m.

נָחֵת (only pl. נְחָתִים) adj. m. descending, going down; according to the form the root is חָתַת, not נָחַת.

נָטָה (fut. יִטֶּה, apoc. יֵט, before makkaph יֶט־) 1) origin. to extend, to stretch; hence, to stretch out (the hand, the lance), to stretch out the rule for measuring, to stretch the neck, to go down (of the shadow), to spread out (a tent, the heavens); figur. נָטָה רָעָה עַל to spread evil over some one; שָׁלֹשׁ אֲנִי נֹטֶה עָלֶיךָ three things I extend over thee, Author. Vers. offer unto thee; 2) to incline, to sink, e. g. to the earth (Job 15:29), of the declining day, of the shadow of the sun dial, of inclining to fall; 3) to turn towards (אֶל)

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some one, or to turn away from (מִן, מֵעִם) some one, נָטָה אַחֲרֵי to turn after some one, i.e. to devote oneself to him or to his party; but also, generally, to go away, or trans. to turn towards, to conduct. Niph. נִטָּה pass. to be stretched out, extended (of the shade, of brooks). Hiph. הִטָּה (fut. יַטֶּה, apoc. יַט, imp. הַט) to extend, to spread out, to expand, to incline (the ear to some one), to turn, to lead; הִטָּה חֶסֶד עַל to extend mercy unto some one, to turn away, to decline, to dismiss; especially in the sense of perverting the judgment (in a court of justice), sometimes omitting the word מִשְׁפָּט, e.g. in the form נָטָה אַחֲרֵי רַבִּים לְהַטּוֹת to incline after the many to wrest judgment. Hoph. only in the nouns מֻטָּה, מֻטֶּה. As to the root, it is related to מָ־תַח and לָ־תַח, as well as to טָחָה and טוּחַ (טָח).

נָטִיל adj. m. laden, burdened (with acc. כֶּסֶף, with money); origin. to carry, standing for נָטֵל.

נָטִיעַ (only pl. נְטִעִים) m. plant; orig. that which is planted.

נְטִיפָה (only pl. פוֹת—) f. origin. a small drop; next, an ornament of the ear, ear-drops: so called from the shape; according to others, a pearl, as pearls resemble drops.

נְטִישָׁה f. branch, bough, from נָטַשׁ.

נָטַל (fut. יִטֹּל) to lift up, to take up, to take away; with עַל, to lay upon; כַּדַּק יִטֹּל "He taketh up the isles as a very little thing" (as a little dust). Pi. to lift up, to carry, to bear; related to טוּל, דָּלָה.

נְטַל (1 pers. נִטְלֵת) Aram. the same.

נֵטֶל m. burden, heaviness; comp. מָטִיל from טוּל.

נָטַע (fut. יִטַּע, inf. נְטוֹעַ and טַעַת) 1) to set up, to set, to put in, to plant; fig. to plant a people, i.e. to give them a settled residence; 2) to drive in (a nail, the pegs of a tent); hence, to pitch a tent, to erect an idol image; transf. to plant the heavens as a tent. Niph. pass. The radical syllable is נָ־טַע, related to תָּח (תּוּחַ).

נֶטַע (const. נְטַע, comp. חֲדַר, סְתַר, זֶרַע, with suff. נִטְעִי, pl. נְטָעִים, m. either as a verbal noun of the planting, or as conc. coll. the plantation, or especially, that which is planted, plant.

נְטָעִים (plantations) p.n. of a place.

נְטִ עִים see נָטִיעַ.

נָטַף (fut. יִטֹּף) to drop, to drip, to flow, to flow down (of rain, water, myrrh, wine); related to צוּף, זוּב,

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זוּף. Hiph. to cause to drop down (new wine), to cause to stream down; transf. to cause the speech to flow, to prophesy.

נָטָף (const. pl. נִטְפֵי) masc. drops; transf. to a species of gum or balm, so called from its issuing in drops.

נְטֹפָה (dripping of the resin) p.n. of a city in Judæa; gent. נְטוֹפָתִי.

נָטַר (fut. יִטֹּר, and only once יִנְטֹר) origin. to look at something attentively, to observe; related to נָצַר, hence מַטָּרָה; 2) to guard, to keep, to preserve, to watch, especially the anger אַף, i. e. to be wrathful, or to bear a grudge (but אַף is always omitted) with לְ and אֶת of the person.

נְטַר (1 pers. נְטַרְתִּ) Aram. the same.

נָטַשׁ (fut. יִטֹּשׁ) 1) to stretch, to extend, of branches; hence, נְטִישָׁה, equiv. to יְשֵׁלָחָה, branch, bough; hence, to be dispersed, עַל פְּנֵי הָאָרֶץ; of the battle becoming general; but also transf. to extend, to spread about, to scatter (into the desert, into foreign lands), to shed blood; 2) to scatter away, to abandon, to eject (synonymous with הִשְׁלִיךְ); and generally to let lie still the ploughfield, to desist (from a contest), to remit (a debt), to admit, to allow; 3) to stir, to palpitate, equiv. to לָטַשׁ, which in the origin. signif. is probably like the root in נָטַשׁ. Niph. to extend oneself, to spread, to be suspended (of pillars, columns), to be stretched along (of branches), to spread itself (of an army), to lay down outstretched. Pu. to be abandoned, forsaken.

נִי (only Ezek. 27:32 בְּנִיָּהֶם) masc. wailing, lament, for נְהִי, but eleven manuscripts read בְּנֵיהֶם, which is more suitable to the context.

נִיא see נוּא.

נִיב (from נוּב) m. fruit, fig. נִיב שְׂפָתַיִם fruit of the lips, i. e. song of thanksgiving, praise, prayer.

נֵיבַי p.n. m. (the fertile one).

נִיד m. comfort, consolation, commiseration, from נוּד.

נִידָה f. equiv. to נְדָה, disdain, exile, wandering, from נָדַד or נוּד.

נָיוֹת (habitations). Keri for נָוֹת, which see.

נִיחֹחַ (after the form נִיצֹץ, from the Pi. נוֹחֵחַ, with suff. נִיחֹחֲכֶם, pl. נִיחֹחִים) m. pleasantness, acceptableness, taking pleasure, delight at something; origin. gratification, but only used in connexion with רֵיחַ, to express a sweet odour of sacrifices acceptable unto God. Root נוּחַ.

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נִיחֹחַ (Aram.) m. the same, but with the omission of רֵיחַ.

נִין (with suff. נִינִי) masc. a sprig, sprout; hence, transf. to that which sprouts anew. The root נון, is originally a redoubled form, and signifies to be new, fresh young. From the denom. נוֹן, to have descendants. Niph. fut. יִנּוֹן, to beget descendants, to continue growing, endure (of fame).

נִינְוֵה p.n. of the capital of Assyria, Nineveh; probably of non-Semitic origin.

נִיס (Ketib for נָס) adj. m. fugitive; next, the fugitive.

נִיסָן m. Nisan, the first month of the Hebrew year, called also חֹדֶשׁ הָאָבִיב. The etymology is non-Semitic.

נִיצוֹץ masc. a spark, from נָצַץ, to spark, sparkle.

נֵיר equiv. to נֵר, a lamp.

נִיר an abbreviated form of the Hiph. from הֵנִיר, to plough, to make the soil arable; belongs to נור 2.

נִיר m. 1) light, lamp, equiv. to נֵר, figur. the continuance of the progeny; 2) modern Heb. land made arable. The form וַנִּירֶם is 1 pl. fut. Kal from יָרַם, with suff. ם־.

נָכָא (Kal, not used) equiv. to נָכָה, to strike; hence, the Niph. נִכְאָה, with מִן, of the part struck, to be chased out of a country. From which נֶכְאֵא, which see.

נָכֵא adj. m., נְכֵאָה f. to be cast down, to be humbled in mind, from נָכָא, but in a spiritual sense.

נְכֹאָה (only pl. נְכֹאוֹת, but always contracted נְכֹאת) f. name of a spice, probably gum tragacanth (after the Arab.)

נְכֵאִים see נָכֶה.

נָכַר (not used) to sprout, to grow.

נֶכֶד (with suff. נֶכְדִּי) m. descendant, sprig, offspring.

נָכָה (Kal, not used) to be hurt, wounded, or trans. to strike, to smite, to hurt; hence, Niph. נִכֶּה, to be smitten, slain. Pu. to be struck (of the standing corn), Hiph. הִכָּה (fut. יַכֶּה, apoc. יְךְ, imp. הַכֵּה, apoc. הַךְ) to strike, in the most extensive sense; hence, also of God, to punish; of inanimate things, to overturn, to destroy, to conquer (a town), to blow (with a horn), to hit (with an arrow), to dash to pieces, to destroy (of the hail); next, to slay, to kill, sometimes with the addition of נֶפֶשׁ life, to accomplish a defeat; הִכָּה לֵב אֶת־מִי the heart of some one beats, strikes him; הִכָּה בַּסַּנְוֵרִים to smite, or to strike with blindness; to take root, to sprout. Hoph. pass.

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נָכֶה (const. נִכֵּה, pl. נְכֵאִים, comp. רְפָאִים from טְלָאִים, רָפֶה, טָלֶה) adj. masc. origin. hurt, wounded, struck; hence, נִ׳ רַגְלַיִם struck in the feet, i.e. lame; נִ׳ רוּחַ of contrite spirit; the plur. is used as an abstract.

נְכֹה (also נְכוֹ) p. n. Necho, king of Egypt, son of Psammetichus.

נָכוֹן 1) particip. Niph. from כּוּן; 2) p. n. of a threshing-floor, in the parallel passage כִּידוֹן.

נָכַח (not used) probably equiv. to נָגַח, if it is not an original root, in the sense of, to be near, to approach.

נֹכַח m. proximity, synon. with עֻמַּת, אֵצֶל, in its use only as a prep.: near, by, before; as נֹכַח יי before God, =לִפְנֵי יי, but לְ נֹכַח opposite. שׂוּם נֹכַח פָּנִים before the face, i.e. to set down (something) before oneself; אֶל־נֹכַח towards something; לְנֹכַח straight before oneself; and after the verbs of request it signifies: for, עַד־נֹכַח till opposite a place.

נֹכַח (only with suff. נָכְחוֹ) masc. the same, opposite.

נָכֹחַ (with suff. נְכֹחוֹ, pl. נְכֹחִים) adj. m., נְכֹחָה (pl. נְכֹחוֹת) f. straight on, straight along before one; הוֹלֵךְ נְכֹחוֹ he who goes his straight way; hence, just, correct, honest, especially in this sense fem. sing., plur. masc. and fem.

נָכַל origin. to conceal, to hide, transf. to act clandestinely, to deceive, synon. with בָּגַד, מָעַל. Pi. to act deceitfully, artfully, against (לְ) some one. Hith. to devise deceitful, artful, plans against (acc. and בְּ) some one. The root is נָכַל.

נֵכֶל (only pl. with suff. נִכְלֵיהֶם) m. artfulness, deception.

נָכַם (not used) to conceal, to preserve (of treasures); hence, to gather; from which כָּנַם is a transposition.

נָכָם (only plur. נְכָסִים) m. property, goods, wealth, from נָכַם

נְכַס (pl. נְכָסִין) Aram. the same.

נָכַר (Kal, not used) to be strange, foreign, origin. to be marked, distinguished from others, from נֵ־כַר, related to זָ־כַר to notice; כּוּר to make a mark. Pi. 1) to estrange, next, to forsake, to eject: 2) related to מִכֵּר to deliver. Hiph. הִכִּיר 1) to recognise, to penetrate into a matter; 2) to be enabled, to know, to understand, all proceeding from the original signification of penetration; 3) to see, to have an insight, to recognise. Niph. to feign being a stranger, and generally passive, to be known, recognised. Hith. is quite like the Niph. i.e. reflective and passive.

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נֵכָר (const. נֵכַר) masc. that which is strange, the strange place, בֶּן־נֵ׳ a stranger, אֵל נֵ׳ a strange god, i. e. idols from a strange land.

נֶכֶר m. strange-like, that which one rejects, ill fate, or anything which is unpleasant.

נֹכֶר (with suff. נָכְרוֹ) m. the same.

נָכְרִי (formed from נֹכֶר, plur. נָכְרִים) adj. m., נָכְרִיָּה (pl. נָכְרִיּוֹת) f. one from a foreign country, always in a hostile sense, transf. to strange-like, unheard-of, hostile, repulsive. Synon. with זָר.

נְכֹתֹה Ketib, נְכֹתוֹ Keri, precious things; בֵּית נְ׳ treasury.

נָלָה (Kal, not used) to arrive at a certain object; hence, to obtain, to acquire. Hiph. הִנְלָה (only in the form כַּנְּלֹתְךָ inf.) to accomplish, to complete something: but it may be read כְּכַלֹּתְךָ, so that the root entirely vanishes. The same is the case with the noun מִנְלָה (supposed to be derived therefrom) in מִנְלָם, it may be read מִכְלָם their herds.

נְמִבְזָה adj. fem. despised, bad, mean, probably compounded from נִבְזָה and מִבְזָה.

נְמוּאֵל p. n. m. (probably equiv. to יְמוּאֵל), patron. נְמוּאֵלִי.

נָמַךְ appears to belong to the root יִמַּךְ, הֻמַּךְ, see מָכַךְ.

נָמַל equiv. to מָלַל to eat off, to cut off; hence, probably from which נְמָלָה. The forms יִמַּל, נְמַלְתֶּם, belong to מָלַל, and נִמּוֹל belongs to מוּל.

נְמָלָה (pl. נְמָלִים) f. an ant, probably from נָמַל.

נָמַר (not used) to flow, to run; next, to be clear as water, to be clear, related to מָרַר to flow; from which נִמְרִים, נִמְרָה.

נָמֵר (not used) to be striped, spotted, the root נָ־מֵר is related to that in חָ־בַר.

נָמֵר (pl. נְמֵרִים) m. panther, also including the tiger.

נְמַר (Aram.) m. the same.

נִמְרֹד p. n. of the founder of the Babylonian empire; hence, אֶרֶץ נִ׳ Babylon.

נִמְרָה, נִמְרִים see under בֵּית.

נִמְשִׁי p. n. m. (one who is drawn out).

נֵס (with suffix נִסִּי) masc. equiv. to תּוֹפָעָה that which is elevated as a signal to be seen at a distance, as a flag, a standard, a banner, a high pole for a signal, transf. to a mark of caution. The root is נָסַס II., which see.

נְסִבָּה fem. turn, fate, destiny, from סָבַב, origin. particip. Niph.

נָסַג (fut. יִסַּג, inf. abs. נָסוֹג) equiv. to נָסַח, זַח to move away, to turn back. Hiph. הִסִּיג to remove some-

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thing, to move something back (a landmark.) Once with שׂ instead of ס. Hoph. הֻסַּג to be moved back, to turn back.

נָסָה (Kal, not used) to test, try, prove. Pi. נִסָּה to put to the test, to try, by scepticism or infidelity: different from בָּחַן, which signifies to try by the medium of the senses.

נָסַח (fut. יִסַּח) equiv. to נָסַע to tear away, to tear out, to tear off, e.g. from a house, to expel (from a country), to pull down (a house). Niph. to be driven away, ejected.

נָסַח (Aram.) the same. Ithp. pass.

נָסִיךְ (with suff. נְסִיכָם, pl. with suff. נְסִיכֵיהֶם) masc. 1) that which is poured out, drink-offering; 2) molten image, equiv. to מַסֵּכָה; 3) poetically, the anointed one, king, ruler, all three significations from נָסַךְ I.

I. נָסַךְ (fut. יִסֹּךְ, inf. נָסֹךְ) equiv. to סוּךְ to pour, to pour out (the spirit of deep sleep) over some one, wine-offering, to worship a deity; transf. to close a covenant, libations having been used on such occasions; 2) to manufacture casting-work, i.e. to cast metals; 3) to anoint. Niph. to be anointed, i.e. to be appointed a ruler. Pi. to spend, to pour a libation before God. Hiph. the same. Hoph. pass.

II. נָסַךְ 1) to tie, to weave, to entwine, only in מַסֶּכֶת; 2) to cover, to wrap up, from which is מַסֵּכָה 2. Related is סָכַךְ, נָךְ, and others.

נְסַךְ (Aram.) the same; hence, Pa. voluntary offering; transf. also to the bringing of an offering.

נֶסֶךְ (and נֵסֶךְ, with suff. נִסְכִּי, pl. נְסָכִים, const. נְסָכֵי) m. 1) drink-offering; 2) molten image, equiv. to מַסֵּכָה.

נְסַךְ (def. נִסְכָּא) Aram. m. the same.

נִסְמָן masc. appointed, fixed, marked place, from סָמַן.

I. נָסַס to be sick, ill (equiv. to נוּשׁ); origin. to decrease, to become lean, meagre, to decline; נֶסֶס, the sick one.

II. נָסַס to shine, of the spirit of God, that enlightens man. Hith. הִתְנוֹסֵס to shine forth, to be exalted, placed in an eminent position, so as to shine far off.

נָסַע (fut. יִסַּע, inf. נְסֹעַ, imp. סְעוּ) to move away, to push away, to break away (comp. נָסַח, נָאָא, זָעַע, זוּחַ) to break off (door posts or pegs of a tent), to break off (a tent), to break up a horde of nomades, of an army, or a tempest, i.e. to draw off, to depart. Niph. to be broken up (of a tent). Hiph. to break up, to cause to depart, to remove, to break off, to break out (stones).

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נָסַק (fut. יִסַּק) to ascend, to rise; but as no pret. occurs, יִסַּק may stand for יִסְלַק, from סָלַק.

נְסַק (Aram.) the same; hence, Af. הַסֵּק (inf. הַנְסָקָה), to cause to ascend, rise. Hoph. הָסַק pass.

נִסְרֹךְ p.n. of a Ninevite idol; the etymology is obscure.

נָסַת belongs to הִסְּפִית. See סוּת.

נַעֲה (trembling) p.n. of a place in Zebulun.

נָעָה p.n. f. (the wandering, fugitive one).

נְעוּרוֹת (denom. from נַעַר) fem. pl. youth, youthful age; figur. the youth of a people.

נְעוּרִים m. pl. the same.

נְעִיאֵל (probably = נְאִיאֵל dwelling-place of God) p.n. of a place in Naphtali.

נָעִים (const. נְעִים, pl. נְעִימִים, adj. m. נְעִימָה (pl. נְעִימוֹת) fem. pleasant, lovely, kind, graceful. The pl. m. and f. is also used as an abstract subs. in the sense of joys, pleasant or lovely scenes of country.

נָעַל (fut. יִנְעַל) to bolt, to shut up, to close; transf. to the fastening of the the sandals to the feet. Hiph. same.

נַעַל (dual נַעֲלַיִם, pl. נְעָלִים and נְעָלוֹת) fem. a sandal, a shoe: שׂוּם נַעַל חֶלְיַן נַעַל to put a shoe on, בְּרֵנְלַיִם to put a shoe off; the same is נָשַׁל and שָׁלַף to cast the shoe upon something, i. e. to take possession of something; חֲלוּץ הַנַּעַל one who has given up his possession; transf. to, something trivial, mean, especially in the dual and pl.

נָעַם (fut. יִנְעַם) to be pleasant, agreeable, kind, lovely; origin. to accept (not connected with לָחַם).

נַעַם p.n. m. (loveliness).

נֹעַם m. propriety, grace, loveliness, delight; kindness, grace (of God).

נַעֲמָה 1) p.n. fem. (loveliness, lovely one); 2) p.n. of a city in Judah; gent. נַעֲמָתִי.

נַעֲמִי see נַעֲמָן.

נְעָמִי (for נְעִימִית) p.n. f. (the graceful one).

נַעֲמָן (pl. נַעֲמָנִים) masc. 1) loveliness, gracefulness; 2) p.n. m. (the graceful one), patron. נַעֲמִי for נַעֲמָנִי.

נָעַץ (not used) to sting, to prick, as in the Aram.

נַעֲצוּץ m. thorn-bush, thorn-hedge, after the form נַאֲפוּף.

נַעַר (primitive, pl. נְעָרִים) m. 1) youth, lad, boy; in the ancient period of language, also girl. In reference to age, it signifies the new-born child, as well as the youth of twenty years. In reference to position, it signifies one's own child, as well as youth, lad, boy, attendant; also, the common sol-

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dier. From which is derived נְעוּרוֹת, נַעֲרָה, נַעַר, נְעָרִים; 2) (from נָעַר II.) that which is dispersed; only Zech. 11:16, but even in that passage it may be rendered the young one, which, on account of its littleness, escapes the shepherd.

I. נָעַר to roar, of the young lion. The form נָעוֹר belongs to עוּר.

II. נָעַר to move to and fro, to shake (the hand), to shake off (leaves), orig. to stir, equiv. to עוּר. Niph. 1) to release oneself (from bonds), to shake off; 2) to be driven away. Pi. to throw into (בְּ) something, e. g. into the sea. Hithp. to shake oneself from (מִן) something, e.g. from the dust.

נַעֲרָה (pl. נְעָרוֹת) f. 1) a damsel, a maid-servant, maid, as also a young married woman; 2) p. n. of a city in Ephraim; 3) p. n. f.

נַעַר p. n. m. (the youthful one).

נְעַרְיָה p. n. m. (godly youth).

נַעֲרָן p. n. of a city.

נְעֹרֶת f. tow, origin. that which is thrown out of the flax, from נָעַר 2.

נָעַשׁ according to some, the root belongs to עָשַׁשׁ, which see.

נֹף p. n. Memphis, see כֹּף.

נָפָא (not used) to grow, to sprout; compare the Aram. נְבָט; from which:—

נֹפֶא p. n. m. sprout.

נָפָה as a root. See נוּף.

נֶפַח (from נוּף) f. 1) a height, a hill, from which the p.n. נֶפַת דּוֹר the hill of Dor, or the plur. נְפוֹת דּ׳; 2) sieve, from נוּף to move to and fro.

נְפוּסִים (Keri) p.n. m. (extension, increase). The Ketib has נְפִיסִים, which see.

נָפַח (fut. יִפַּח, inf. פַּחַת), equiv. to פּוּחַ; 1) to fan, to breathe, to blow (the fire), with and without בְּ, to blow away, to puff away, also with בְּ; to breathe the last (breath of life); with acc. to cause to breathe over (עַל) something, to breathe into (בְּ) something. Pu. to be fanned, blown. Hiph. 1) to blow away, to puff away; i. e. to despise, slight, disregard; 2) to exhale, to breathe the last.

נֹפַח (fragrance, place of fragrance) p. n. of a Moabite city.

נְפִיל (only pl. נְפִילִים) m. equiv. to פִּיל the strong one; next, a giant. The root is נָפַל 2.

נְפִיסִים equiv. to נְפוּסִים, which see.

נְפִישׁ p.n. m. (the recovered one).

נְפִישְׁסִים a mixed form, from נְפִיסִים and נְפִישִׁים.

נָפַךְ (not used) to paint, to be of various colours, related to פּוּךְ.

נֹפֶךְ m. name of a precious stone (Author. Vers. an emerald).

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I. נָפַל (fut. יִפֹּל, inf. נְפֹל, with suff. נָפְלוֹ) to fall down, to sink (down from something מֵעַל), to fall into (בְּ, אֶל) something, to fall off (מִן) something, to fall upon (עַל) something, but also absolute, to lie, in a state of trance, dream-like; נָפַל is used to denote falling in battle (often with the addition בַּחֶרֶב), by the hand (בְּיַד) of another, or by the enemy; to fall upon (לְ) the bed of sickness; to be born (in the derivative used of a premature birth); transf. to arise, to revive, to fall off in the body, i.e. to become lean, or to fall off in spirit, i.e. to lose courage; next, generally, to fall into trouble, to go to ruin, of men and empires; to fall, of the lot; hence, to be allotted to some one; in comparison to another, לִפְנֵי מִן to fall off, i.e. to be inferior; to fall to the ground, i.e. to remain unfulfilled, of a promise; to result; to elapse; to fall upon something; to befall, with עַל (of sleep or terror); to descend (of a revelation), to be revealed; to throw oneself down, to let oneself down; to rush on the sword; to alight, to encamp, dwell, settle, somewhere; to lay down (submit) a supplication (לִפְנֵי) before some one. Hiph. הִפִּיל (inf. with לְ, לְהָפִיל) causing something to fall, to throw, to cast down, to cast (into the fire), to slay (by the sword); to cast lots, to allot; to cast, in the sense of to bear; to fell, to hew down; to cause to fall (the face of some one), i.e. to vex some one; to lay a request before some one; to drop, to desist from something, etc. Hithp. to throw oneself down; with עַל, to throw oneself upon some one, to attack him. Pilpel נִפְלֵל to precipitate suddenly, violently.

II. נָפַל (not used) to be strong, vigorous; comp. פּוּל and בָּעַל, from which נְפִיל.

נְפַל (fut. יִפַּל) Aram. the same.

נֶפֶל m. origin. birth, but generally premature, i.e. miscarriage, from נָפַל in the sense of to bring forth.

נִפְלֵל see נָפַל.

נָפַם (not used) to extend, to spread out; from which נְפוּמִים, נְפִימִים.

נָפַץ (imp. and fut. is taken from פּוּץ) equiv. to פּוּץ; 1) to reduce to dust, *fundere*, to be scattered about; hence, to be dispersed, scattered, of a people, of a flock; reflective, to extend oneself, to disperse oneself; 2) to dash to pieces, to shatter. Pi. to break to pieces (earthen vessels); but also like Kal, to scatter, to disperse; hence נְפֵץ

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(inf.) scattering (of the Jewish nation). Pu. pass. to be scattered, dispersed.

נָפָץ masc. shower of rain, from its violent pouring on all sides.

נָפַק (3 fem. נָפְקַת, 3 plur. נְפָקוּ and נָפָקָה, imp. פּוֹק) Aram. to go away, to go out, quite like יָצָא in Heb. transf. to the issuing of an edict. Af. הַנְפֵּק, הַנְפִּיק to bring out, to carry out; comp. אֲפַק.

נַפְקָא (def. נַפְקָתָא—) Aram. f. expense, outlay; comp. modern Hebrew הוֹצָאָה.

נָפַשׁ (Kal, not used) to breathe, to draw breath, to inhale; hence, to live, transf. to exhale. Niph. נִפַּשׁ to recreate, refresh oneself (after labor), orig. to draw breath; next, to refresh oneself, to recover. The root נָ־פַשׁ, is related to נָ־פַר, which see.

נֶפֶשׁ (with suff. נַפְשִׁי, pl. נְפָשׁוֹת, once נְפָשִׁים) com. 1) breath (of life); next, life, strength of life, soul (as animating the body); next, soul, as in modern language, person; שׁוּב נֶפֶשׁ, יָצָא נֶפֶשׁ, life returns, life departs; קִוָּה נֶפֶשׁ to hope for the death of some one, i.e. or the departure of life: but always in reference to the animal life; hence, speaking of the soul, we say, to live, to die, to kill it, to require it, to cast it away, to save it; and in many phrases נֶפֶשׁ is used for mind, heart, as the seat of emotions. Its use for person, living thing, man, or slave, is as in some modern languages, but joined to מֵת it signifies carcass, or dead person; sometimes, even without the word מֵת, e.g. טָמֵא לְנֶפֶשׁ or טָמֵא נֶפֶשׁ to become unclean by a dead body; 2) with suff. נֶפֶשׁ is used for self, in the sense of a reflective pronoun; 3) fragrance; hence, בָּתֵּי נֶפֶשׁ scent-boxes.

נָפַת (Kal, not used) related to נָפַשׁ; hence, to exhale, to diffuse fragrance, or probably connected with נָ־פַט in modern Heb. in the sense of, to flow.

נֹפֶת fem. equiv. to נָפָה I., height, elevated place, according to others, a circle, from נוּף to encircle.

נֹפֶת m. that which flows, the sweet of the sugar-cane (סוּף=צוּף), or honey-comb; hence, נֹפֶת צוּפִים liquid of the cane, i.e. sugar; according to others, honey-comb.

נַפְתּוּל (only pl. לִים—) m. a combat, struggle, from פָּתַל in Niphil, to wrest, to wrestle.

נַפְתָּחַ p. n. of an Egyptian district; hence, patron. חִים—.

נַפְתָּלִי (for נַפְתָּלִים) p. n. m. (a wrestling); hence, LXX. Νεφθαλείμ.

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נֵץ (from נָצַץ) m. 1) a flower, the same as the f. נִצָּה; 2, a hawk, sparrow-hawk, so called from its swift flight. For both significations, comp. נָצַץ.

נָצָא (inf. abs. נָצֹא) equiv. to נָצָה 1, to fly, to fly away, to fly off; hence, the paranomasia נָצֹא תֵצֵא flying off, i.e. thou departedst swiftly, Auth. Vers. "that it may flee and go away" (Jer. 48:9).

נָצַב (Kal, not used) equiv. to יָצַב, to put, to place, to set, or to cause to stand. Niph. נִצַּב 1) to be placed, appointed over (עַל) something; hence, נִצָּב manager, director; 2) to stand, to stand firmly (of animate and inanimate objects); next, to stand erect, to be sound, נִצָּבָה the sound cattle; 3) to place before oneself (לְ), to step toward (לְ) some one. Hiph. הִצִּיב to cause something to stand, to erect (a monument), to heap up (stones), to set up (gates), transf. to הִצִּיב יָד to erect a power, הִצִּיב דָּרְבָן to sharpen the goad, and generally, to fix, to appoint. Hoph. הֻצַּב to be erected, planted, also to be appointed, part. מֻצָּב.

נִצָּב m. the hilt (of a dagger), a handle, from נָצַב.

נִצְבָּא (def. נִצְבְּתָא) Aram. f. firmness, hardness (of the iron) or stem, i.e. nature of iron.

נָצַג see יָצַג.

נָצָה 1) equiv. to נָצַץ, נָצָא, to fly, to flee; hence, נָצוּ גַּם נָעוּ when they fled away and wandered; 2) (Kal, not used) to pluck out, to contend. Hiph. הִצָּה to make strife against (עַל) some one, to carry on war with (אֵת) some one Niph. 1) נִצָּה to contend, quarrel mutually; 2) to be waste, desolate, עָרֶיךָ תִּצֶּינָה thy cities shall be laid waste; 3) to become desolate, גַּלִּים נִצִּים ruinous heaps. The connection of significations 2 and 3, with signification 1, is obscure.

נִצָּה f. a flower, equiv. to נֵץ from נָצַץ.

נֹצָה f. 1) equiv. to נוֹצָה a wing, a pinion, a plume; 2) for נוֹצָא (from יָצָא) excrement (of the crop).

I. נָצַח (Kal, not used) origin. 1) to shine, to glitter, from נָ־צַח (comp. צַח, מָ־צַח), figur. to excel, either by deeds or in position, to be great, mighty, distinguished; comp. a similar mode of transferring in חָרַר; 2) clean, figur. to be faithful; comp. טָהַר, origin. to shine; 3) to last, to be constant, origin. to be strong, firm, to excel in power. Pi. נִצֵּחַ to excel above all, to superintend a matter (לְ), to be appointed over (עַל) something; hence מְנַצֵּחַ, often used in the language of the temple service

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to denote the director of the temple music. The proper use of the verb and of לַמְנַצֵּחַ is obvious from the phrase לְנַצֵּחַ עַל־מְלָאכֶת בַּיִת יי. Niph. to be lasting, constant; hence particip. fem. נִצָּחַת enduring, lasting, persevering.

II. נָצָה (not used) equiv. to נָזָה to sprinkle, orig. to wet, to moisten.

נָצָה (Aram.) the same as נָצַח I; hence Ithp. to be victorious over (עַל) something, origin. to excel over something.

נֶצַח (seldom נֵצַח, with suff. נִצְחִי, plur. נְצָחִים) 1) brightness, lustre, fame; hence, victory; 2) fidelity, purity, faith, confidence, e. g. my strength and my hope is perished; judgment is not pronounced faithfully (Auth. Vers. "judgment doth *never* go forth," Hab. 1:4); 3) endurance; hence, eternity, especially in the forms נֶצַח, לָנֶצַח, עַד־נֶצַח, לְנֵצַח נְצָחִים, eternal, eternally, unto eternity, for ever; transf. to entirely, altogether, pure, e. g. ruins altogether (Auth. Vers. "destructions are come to a perpetual end," Ps. 9:6).

נֹצַח (from נָצָה II.) m. juice (of the pressed grape), blood of grapes.

נָצִיב m. 1) the appointed one, officer, director, equiv. to נָצָב, but also a post, situation; 2) a post, a pillar, a column; hence נְצִיב מֶלַח a pillar of salt; 3) p. n. of a town in Judah.

נְצִיחַ p. n. m. one who excels.

נָצִיר (Ketib) m. the preserved, saved one, thus equiv. to נָצוּר.

נָצַל (Kal, not used) to pull off, to draw off, to tear out (related to נָשַׁל and שָׁלַל) figur. to extricate from danger, to save. Niph. נִצַּל 1) to be saved, delivered, from מִן, מִיַּד, מִכַּף; 2) to save oneself, to escape, from before some one (מִפְּנֵי), to some one (אֶל). Pi. to extricate (accus.) from danger, to snatch something away, to rob, to plunder. Hiph. הִצִּיל to separate (contending parties), to snatch away from (מִן) some one, to withdraw; generally, to save, to release some one (accus. seldom לְ) from some one (מִן, מִיַּד, מִכַּף). Hoph. הֻצַּל to be pulled out, to be delivered (from the fire). Hith. to take off something from oneself, e. g. the ornament.

נְצַל (Aram.) the same. Af. הַצִּיל, like the Heb. Hiph.

נֵצָן m. a flower, formed from נֵץ.

נָצַע see יָצַע.

נָצַץ equiv. to נָתַץ; 1) to glitter, to shine, to sparkle; hence נֹצְצִים shining, sparking; 2) to bloom, to flourish; comp. נָזַר; 3) to fly;

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comp. the same mode of transferring in פָּרַח.

נָצַץ see יָצַע.

נָצַר (fut. יִצֹּר, seldom יִנְצֹר, imp. נְצֹר, נְצָרָה, with suff. נְצָרָהּ with euphonic dagesh) origin. to shine, to glitter (comp. חָצַר); hence, 1) to look at, to see (comp. שָׁזַף), transf. to (*a*) to watch by inspection, to guard, to keep; נֹצֵר watcher, keeper; מִנְדַּל נְצָרִים watch-tower; to keep from (מִן) something; (*b*) to preserve, to hide; hence נִצְרוֹת those who are hidden, unknown; נְצוּרִים those who are saved; also, hiding-place; figur. of the secret, stubborn heart; (*c*) to lie in wait, to besiege (a town); hence נֹצְרִים besiegers; עִיר נְצוּרָה a besieged town; 2) (not used) to bloom, to flourish, as generally (see נָצַץ) proceeding from the sense of shining.

נֵצֶר m. sprout, twig, sprig, offspring; from נָצַר 2.

נָצַת see יָצַת.

נָקָא (Aram.) to be clean; comp. Heb. נָקִי; hence particip. נָקֵא clean.

נָקַב (fut. יִקֹּב, seldom יִנְקֹב) 1) to hollow out, to bore through (the head), to perforate, to make holes (in a bag); 2) to cut asunder, to sever, to part, to distinguish, to nominate, to define, to name; hence נְקֻבִים, equiv. to אֲשֶׁר נִקְבוּ בְשֵׁמוֹת, or אֲנָשִׁים שֵׁם, i. e. they that are named, the distinguished; the same mode of transferring is found in נָזַר, קָצַב; 3) equiv. to קָבַב, to defame, to blaspheme, curse, origin. to cut something through (comp. חָרַף). In connection with שֵׁם יי some render it according to signification 2, to pronounce; others, according to signification 3, to curse. Niph. pass. of signif. 2, to be named, nominated.

נֶקֶב m. 1) box for containing precious stones, from נָקַב; 2) with the article, p.n. of a place in Naphtali, orig. hollowing out, cavity.

נְקֵבָה f. female, only in reference to the genitals, from נָקַב, like its contrast זָכָר, which see; comp. the abbreviation קֵבָה.

נָקַד (not used) 1) origin. to stick into something, to indent; hence, to mark with points or dots, to note, to denote; next, generally, to point, punctuate; 2) to distinguish some of the flock by a point or mark; next, generally, to occcupy oneself with a superior flock.

נָקֹד (pl. נְקֻדִּים) adj. m. pointed, dotted, spotted, sprinkled.

נֹקֵד m. shepherd of a choice flock, or the possessor of such a flock, Author. Vers. sheep-master.

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נָקֻד m. 1) crumb, origin. the bread fallen to crumbs; 2) a kind of small cake.

נְקֻדָּה f. (origin. from נָקֹד) the point, studs of silver (of the neck-chain).

נָקָה (only inf. נָקֹה) to be clean, to be free or bare from something. Niph. נִקָּה to be free from guilt, construed with מִן; to be free from punishment, from an oath, from an obligation; next, generally, to be or become vacant, empty, desolate, lonely; also of persons, if in this sense, נָקִי is not equiv. to נִגֵּה. Pi. נִקָּה (fut. יְנַקֶּה) to make free, to free from debt (equiv. to הִצְדִּיק) to allow to go free, without punishment; נִקֵּה דָם to cleanse the blood, i. e. to avenge. The signification of to spend, or pour out, is not found in the Hebrew form of the word.

נְקוֹדָא p. n. m. (owner of cattle).

נְקַח see לָקַח.

נְקַם see קָמַם.

נָקִי (const. נְקִי, pl. נְקִיִּים) adj. masc. clean, innocent, not guilty, exempt from punishment; next generally, free from something (responsibility, obligation, military service); as a subs. the innocent.

נָקִיא the same, with א appended.

נְקִיּוֹן (const. נְקִיּוֹן) masc. cleanliness, cleanness of teeth (a scriptural phrase for famine); נְקִי כַפַּיִם cleanliness of the hands, a figure of innocence; transf. to moral purity.

נָקִיק (const. נְקִיק, pl. const. נְקִיקֵי) masc. cleft, crack, ridge, from נָקַק.

נָקַם (fut. יִקֹּם, inf. נָקֹום) origin. equiv. to נָהַם, נָחַם, to snort, to breathe revenge, to have revenge, to avenge some one (acc. עַל), or something (acc.) The person or the thing on which one revenges oneself stands with מִן, מֵאֵת, מִיַּד, לְ, and acc. Niph. נִקַּם (fut. יִנָּקֵם) to revenge oneself, or to be revenged on (בְּ or מִן) some one. Pi. נִקֵּם to avenge something. Hoph. הָקַם (fut. יָקַם) to be avenged (a deed), i. e. the deed shall be punished. Hiph. to be penetrated with revenge, to be vindictive.

נָקָם m. revenge, נָקָם לְ to take revenge, עָשָׂה נָ׳, לָקַח נָ׳, הֵשִׁיב נָ׳ לְ to exercise revenge.

נְקָמָה (const. נִקְמַת, with suff. נִקְמָתִי, pl. נְקָמוֹת) fem. 1) revenge; with gen. following, to take revenge for something; otherwise with the same forms, as in נָקָם; 2) vindictiveness, בִּנְקָמָה with vindictiveness.

נָקַע erroneously supposed to belong to נָקְעָה, which, however, like נִבְרָה, (from בָּקַע), belongs to עָקַר, as

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well as the fut. יִקַּע, belonging to the same. See also קוּעַ, יָקַע.

נָקַף (fut. יִנְקֹף) 1) equiv. to נָגַף to strike, to knock, to knock off, to knock to pieces; 2) to make a circuit (on festivals), from נָקַף, equiv. to קוּף, from which תְּקוּפָה. Pi. נִקֵּף to hew (a forest), to destroy (the skin, the body), if נִקְּפוּ, Job 19:26, is not to be taken in another sense. Hiph. הֵקִיף (may be formed from קוּף, after the Aram.) to proceed in a circuit, to make a shaven crown (baldness of the head); next generally, to surround, to encompass, with the accus. and עַל, sometimes with אֶל. Inf. הַקֵּף round, used as an adv.

נֹקֶף m. knocking off, shaking off (of the olives from the tree).

נְקֵפָה (formed from the m. נָקַף) f. a cord, a bond, by which one is led to prison, from נָקַף equiv. to קוּף to encompass.

נָקַק (not used) to make an incision, to bore, related to נָקַר, but more correctly, to sharpen; hence, נְקִיק point, ridge, and נְקִיק הַשֶּׁלַע is equiv. to שֶׁן הַשֶּׁלַע, as it is rendered in the Targ. שְׁמִיר; related to which is נגף 1.

נָקַר (fut. יִקֹּר, pl. יִקְּרוּ, inf. const. נְקוֹר) to bore, to put out the eyes, fig. to pierce the bones with pain. Pi. נִקֵּר, the same. Pu. to be dug out (from a shaft), fig. to originate from.

נְקָרָה (const. נִקְרַת, pl. const. נִקְרוֹת) f. cavity of a rock.

נָקַשׁ origin. to tie fast, to make a snare, to lay a snare, to catch. Comp. יָקֹשׁ and the root רָכַם. Niph (fut. יִנָּקֵשׁ) to be ensnared. Pi. נִקֵּשׁ to lay a snare, a trap; next, to catch generally. Hith. to waylay, with בְּ, or perhaps to design cunning, craft, against some one.

נְקַשׁ (particip. f. pl. נְקָשָׁן) Aram. to strike, to push.

נֵר (pl. נֵרוֹת) m. 1) a lamp, a light, a taper, a candle, from נוּר, to shine, figur. the golden (glorious) age of a nation; next, as a figure of prosperity, e. g. the candle of the wicked is put out, i. e. their prosperity vanishes; 2) p.n. m. prosperity.

נֵר m. the same. Comp. גִּיר.

נָרַג (not used), to babble, to chatter, to gossip, origin. to trumpet forth, from נָרַג, equiv. to רָהַג, but the root is not connected with עָרַג.

נֶרְגַל (from נָרַג, with the termination לְ—) p.n. of a Cuthic deity, probably Mars.

נֶרְגַל שַׂרְאֶצֶר (Aram.) p.n. of a chief of the Magii. See שַׂרְאֶצֶר.

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נִרְנָן (from נָרַן) m. a babbler, a slanderer, formed from נָרַן, after the form כִּבְשָׁן.

נֵרְדְּ (with suff. נִרְדִּי, pl. נְרָדִים) m. a kind of fragrant herb (spikenard, Author. Ver.), from the Indian, signifying a stork.

נֵרִיָּה p.n. m. (the lamp of God).

I. נָשָׁא (Kal, not used, inf. נָשׁוֹא, but it is from נָשָׁה) to err; hence, Hiph. הִשִּׁיא (fut. יַשִּׁיא) to entice, to mislead, to deceive; const. with the accus. and dat. Niph. to be deceived. The root is not connected with נָסָא.

II. נָשָׁא (particip. נֹשֶׁא=נֹשֵׂא) to lend upon usury, to carry on usury; the original signification is probably equiv. to נָשַׁךְ: נֹשֶׁא, the creditor. Hiph. הִשִּׁיא to press as creditor, const. with בְּ.

נָשָׂא (fut. יִשָּׂא, inf. abs. נָשׂוֹא, const. נְשׂא, שְׂאֵת and שְׂאת, with suff. נְשָׂאִי and שְׂאֵתִי; imp. נְשָׂא and שָׂא; particip. pass. נָשׂוּא, once נְשֻׂאֵי, as if the root were נָשָׂה) 1) to lift, lift up, raise, e. g. (*a*) the head, i.e. to be cheerful, to become powerful; to lift up the head of some one in prison, i.e. to release him; (*b*) to lift up the face, i.e. to be conscious of innocence, even with omitting פָּנִים; נָשָׂא פָּנִים אֶל to look upon some one, with confidence; (*c*) to lift up the eyes, i.e. to look toward, upon, or for (אֶל) something; (*d*) to lift up the hand, i.e. to swear with לְ, also to beckon, to implore, or to lift up the hand against (בְּ) some one; (*e*) to lift up the voice, i.e. to weep, to call, to cry, to shout, or to commence a parable, attune a song; next generally, to pronounce (the name of God, or a blasphemy); (*f*) to lift up the heart, the mind, the soul, after (אֶל, לְ) something, i.e. to wish, to long for something; to lead or elevate the mind for something; all proceeding from the sense of lifting, but in a spiritual sense. In a physical sense it signifies: (*a*) to lay, to lift upon something; (*b*) to weigh; 2) to carry (a child, garments), fig. to bear the guilt, the sin, i.e. to expiate; 3) to lift, carry away, i.e. to remove, e.g. נָשָׂא רֹאשׁ מֵעַל to take the head off some one, to take away the sin, i.e. to forgive: with dative of the person, נָשָׂא עָוֹן one whose sin is forgiven, sin being considered as a burden; נָשָׂא נֶפֶשׁ to take one's life; 4) to take, (*a*) נָ׳ אִשָּׁה to take a wife, sometimes אִשָּׁה is omitted; (*b*) נָ׳ פָּנִים to regard persons (to take reward), i.e. to be partial to some one, or in a

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good sense, to esteem a person, נְשׂוּא פָנִים respected, esteemed; (c) to take up, i.e. to number, generally with רֹאשׁ or מִסְפָּר; (d) to accept: 5) to lift, raise, exalt oneself. Niph. נִשָּׂא 1) to raise oneself, or to be raised, elevated (a valley); 2) to be carried; 3) to be carried away. Pi. נִשֵּׂא and נִשָּׂא 1) to lift up some one, or something, נִשָּׂא נֶפֶשׁ לְ to lift up the heart for some one, i.e. to long for him; 2) to support, assist some one (with presents); 3) to carry or lead away. Hiph. הִשִּׂיא 1) to cause some one to bear (a guilt); 2) to put on something (a cord). Hithp. הִתְנַשֵּׂא and הִנַּשֵּׂא to lift oneself up, to exalt oneself over (לְ) some one, to boast over (עַל) some one.

נְשָׂא (imp. שֵׂא) Aram. the same, partly in the signification, to take, and partly in the signification of, to snatch away. Ithp. to raise himself over (עַל) some one.

נִשֵּׂאת fem. a present, from נָשָׂא, according to some it is derived from Pi. after the form מִלֵּאת, according to others, as a second form of the inf. Niph. =נִכְסֹף, but it may be particip. Niph.

נָשַׁב (a softened form for נָשַׁף) to breathe, to blow; שָׁאַף is also related to it. Hiph. הִשִּׁיב (fut. יַשִּׁיב, apoc. יַשֵּׁב) to puff away, to chase away.

נָשַׂג (only in the Hiph. הִשִּׂיג) equiv. to נָסַג; 1) to remove, related to סוּג, זַח; 2) to hold, to seize, related to the root in חָזַק. Hiph. 1) to remove (a landmark); 2) to bring near something, to attain, to reach, to acquire property, to reach or overtake some one, to meet, to happen, to befall, some one; always proceeding from the original idea of seizing.

נְשׂוּאָה fem. that which is carried, a burthen.

I. נָשָׁה (inf. irregular נָשֹׁא) to forget, to forsake, the original signification is to remove, forgetting being the removal from memory. Niph. (fut. יִנָּשֶׁה) to be forgotten, תִּנָּשֵׁנִי equiv. to תִּ׳ מִמֶּנִּי. Pi. to cause to forget; hence, נַשַּׁנִי he has made me forget, for נִשַּׁנִי. Hiph. הִשָּׁה to cause to be forgotten (sins), i.e. to disregard. The form תֶּשִׁי belongs to שָׁהָה.

II. נָשָׁה to lend, also to borrow, according to the context, often with בְּ of the person, or of the price given. נֹשֶׁה creditor, but also usurer; the original signification is probably equiv. to נָשַׁךְ.

נָשֶׁה m. a thigh, the part of the ten-

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don, origin. the contracting nerve, from נָשָׁה, in the sense of contracting.

נְשִׁי m. debt, from נָשָׁה II.

נְשִׁיָּה (from an obsolete masc. form נְשִׁי) fem. oblivion; hence, אֶרֶץ נְ׳ the region of the dead, syn. with אֲבַדּוֹן and שְׁאוֹל.

נְשִׁים see אִשָּׁה.

נְשִׁיקָה f. a kiss, from נָשַׁק.

I. נָשַׁךְ (fut. יִשֹּׁךְ and יִשֹּׁךְ) origin. to cut; next, to bite, fig. to torment, to take usury, a similar mode of transferring is found in the Aram. נָכַת. Pi. to bite (of the serpent). Hiph. הִשְׁיךְ orig. to cause something to be bitten; hence, to take usury: לַנָּכְרִי תַּשִׁיךְ thou mayest give interest to the stranger.

II. נָשַׁךְ (not used) to lay down, to lie down, to set down, from which נִשְׁכָּה, comp. also לִשְׁכָּה.

נֶשֶׁךְ m. interest, usury, שׂוּם נ׳ עַל to lay usury upon some one, נָתַן נ׳ to give interest, לָקַח נ׳ to take interest, הִשְׁיךְ נ׳ to give interest.

נִשְׁכָּה (pl. נִשְׁכוֹת) fem. origin. seat, couch, from נָשַׁךְ II.; hence next, room, chamber, comp. לִשְׁכָּה.

נָשַׁל (fut. יִשַּׁל in the intrans. signif., imp. שַׁל) 1) to pull off (the shoe), to send away, to drive away (a people), the head (the iron) slippeth from the wood (the helve). 2) intrans. to fall down, to drop. Pi. to drive out from (עַל) something. Related to שָׁלַל, שָׁלָה but also נָצַל.

נָשַׁם (not used, the fut. אֶשֹּׁם belongs to שָׁמַם) to breathe, related to נָשַׁב, נָשַׁף, and the transposed נָפַשׁ.

נִשְׁמָא (Aram.) f. breath of life.

נְשָׁמָה (const. נִשְׁמַת, plur. נְשָׁמוֹת) f. 1) breath; hence, like נֶפֶשׁ, the essence of life in the human body, the soul; next, especially the soul of understanding; 2) the breath, the wrath of God.

נָשַׁף equiv. to נָשַׁב, to breathe, to wave, with בְּ, to blow upon, to fan.

נֶשֶׁף (with suff. נִשְׁפּוֹ) m. twilight, dawn, so called from the cool evening breezes, transf. to darkness.

נָשַׁק (fut. יִשַּׁק and יִשֹּׁק) origin. to join, to attach; hence, 1) to join the mouth to something, i. e. to kiss; with לְ, of the person, or with the acc. to kiss some one; 2) to put on armour, to arm oneself; hence, נָשַׁק קָשֶׁת to strain the bow or to hold it firmly; 3) to join, עַל פִּיךָ יִשַּׁק כָּל־עַמִּי by thy command shall all the people be joined, i. e. obey (Auth. Vers. according unto thy word shall all my people be ruled), likewise in Psalm 85:11, righteousness and peace shall join (Author. Vers. have kissed each

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other). Piel, like Kal I., to kiss. Hiph. הִשִּׁיק to cause to join, to connect together, with אֶל, synon. with חָבַר. The root is נָשַׁק and זָקַק, related to the root in חָ־שַׁק.

נֶשֶׁק (after the massorah) m. armoury, weapon, especially armoury worn on the body; נֶ׳ בֵּית הַיַּעַר armoury of the house in the forest, where the arms were hung up.

נָשַׂק (Kal, not used) to glow, to burn; hence Niph. נִשַּׂק to become ignited. Hiph. הִשִּׂיק to kindle. The root is נָ־שַׂק, and related to צַח, זַק.

נָשַׁר (not used) probably, to fly, though the tracing of the etymology to נֶשֶׁר eagle is obscure.

נֶשֶׁר (pl. נְשָׁרִים, const. נִשְׁרֵי) m. an eagle.

נְשַׁר (pl. נִשְׁרִין) Aram. the same.

נָשַׂר (not used) to saw through, cut through; hence מַשּׂוֹר; the root, however, may be שׂוּר.

נָשַׁת belongs to נָשְׁתָה, נִשְׁתּוּ, see שָׁתַת.

נִשְׁתְּוָן (Aram. def. נִשְׁתְּוָנָא) m. writing, copy, written document.

נָתַב (not used) to tread down, to stamp with the feet; from which נָתִיב.

נְתוּגִים Ketib for נְתִינִים, which see.

נָתַח only Pi. נִתַּח, to cut in pieces; related to נָשַׁךְ or נָסַח, as נָתַךְ is only a secondary form from נָסַךְ; נָתַע from נָסַע.

נֵתַח (pl. נְתָחִים) m. piece cut off.

נָתִיב (const. נְתִיב) m. trodden path, path, foot-path; sometimes נָתִיב is adj.; hence נְתִיבָה adj. f. trodden (of a path or road).

נְתִיבָה f. the same.

נָתִין (only pl. נְתִינִים) m. one who is given, i.e. consecrated (to the temple service); next, servant in the temple, generally used of the subjugated Canaanites.

נְתִין (def. pl. נַיָּא—) Aram. the same.

נָתַךְ (fut. יִתַּךְ) equiv. to נָסַךְ to pour out, of the pouring forth of anger, a curse, of water, of rain. Niph. נִתַּךְ to pour forth (of water, rain, also, figuratively, of anger), but also, to dissolve, to melt away. Hiph. הִתִּיךְ to pour out, to melt; inf. c. הַנְתִּיךְ. Hoph. הֻתַּךְ pass. related to נָסַךְ and סוּךְ.

נָתַל (not used) equiv. to נָתַן to give; from which תִּילוֹן (for נְתִ׳) p.n. m. (the given or presented one).

נָתַן (2 pers. נָתַתָּ and תַּתָּה, with the *nun* dropped; 1 pl. נָתַנּוּ, with the compensated *nun*; infin. const. נְתוֹן, before makkaph נְתָךְ, but generally תֵּת, with suff. תִּתִּי; imp. תֵּן, תֶּךְ, תְּנָה; fut. יִתֵּן, יִתֶּךְ, 1 pers. before makkaph נִתַּךְ) to give, to hand (comp. נָדַן); sometimes with

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acc. of the person, to give for (בְּ) something (at a price), to give to (אֶל) something, i.e. to add. Sometimes נָתַן is used impersonally, as, here exists, there arises. The interrog. form מִי יִתֵּן is used sometimes as a wish, who would give! would that! and sometimes as a negation, which, however, arises more from the question than from the verb. The applications of נָתַן and the forms with which it is joined are manifold, and the context only can decide as to the correct translation. The principal applications are: 1) to give, in the widest sense, e.g. (*a*) to hand over, בְּיַד פּ׳; to deliver, give up to, with לְ; but in a good sense as נ׳ עַל יָד to give into the care of some one, נ׳ עַל to deliver up to some one (a kingdom); (*b*) to bring, to bear (fruit), origin. to bring forth; (*c*) to turn (the back, the face), orig. to direct; (*d*) to grant (favour, mercy, justice); (*e*) to send forth (a voice קוֹל, בְּקוֹל, odour, a miracle, etc.); (*f*) to sell (contrast to לָקַח); (*g*) to teach, communicate knowledge; 2) to set, to put, to lay, remove, e.g. to put, to place, to establish, to erect something in (בְּ or acc.); to put something in, to put something upon (עַל), e.g. to pour out, to shed, to attach to (בְּ) something, נ׳ לִפְנֵי to submit, to lay before, נ׳ לֵב עַל equiv. to שׂוּם לֵב עַל or נָתַן לֵב לְ to direct the mind or the heart to something, נָתַן דָּבָר אֶל לֵב to put something in the mind of some one, also abbbreviated נָתַן אֶל־לֵב; 3) almost like שׂוּם and שׂוּת to set, to do, e.g. נ׳ מוּם בְּ to cause a blemish in something; to turn into something, either with double accus. or with לְ before the predicate, נָתַן דָּבָר כְּ to assimilate one thing to another; נ׳ לִפְנֵי to take, consider, for something. Niph. נִתַּן 1) to be given to some one לְ, to be delivered unto (בְּיָד) some one; 2) to be set, to be put, to be placed; 3) to be made, with acc. to be assimilated to something. Hoph. like Niph.

נְתַן (inf. מִנְתַּן, but not מִתַּן, fut. יִנְתֵּן and יִתֵּן, before makkaph יִנְתֵּן־) Aram. the same. This verb is sometimes replaced by יְהַב.

נָתָן p.n.m. (gift, i.e. of God).

נְתַנְאֵל p.n.m. (the same).

נְתַנְיָה p.n.m. (the same).

נְתַנְיָהוּ p.n.m. (the same).

נְתַן־מֶלֶךְ p.n. masc. (present of the king).

נָתַס equiv. to נָתַשׁ, נָתַץ to dash to pieces, to shatter, to tread down.

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נָתַע (Kal, not used) equiv. to נָסַע, to tear away; hence Niph. נִתַּע to be torn away from its place, to be knocked out (of the teeth).

נָתַץ (fut. יִתֹּץ) to destroy, to pull down a (house, altar, castle, wall), but also applied to persons. Pi. to destroy totally, annihilate, uproot. Niph. Pu. Hoph. pass. The original root is נָ־תַשׁ, נָ־תַץ.

נָתַק (fut. אֶתֹּק, with suff. אֶתָּקֵךְ with dagesh lene in ק, and כ interpolated before the suffix; in the pret. occurs נִתַּקְנוּהוּ with the euphonic dagesh in ק, to move away, to push away, to tear away, related to אָתַק and עָתַק; hence of the breaking of the testicles, נָתוּק castrate; of the breaking up of a camp, of the ejecting from (מִן) a place. Niph. pass. to be torn off (a string, a cord, or a sail), rooted out, of the tabernacle, to be banished from a place, to be cut off. Pi. to rend asunder (fetters), to tear up (roots), to rip up (the breasts). Hiph. to draw out the enemy (from the city), to pull out (sheep for slaughter). Hoph. like Niph. The root is נָ־תַק.

נֶתֶק m. a scall, scurf (on the head or the beard), transf. to the scabby one. The root appears to be נָתַק to cover, to overlay.

I. נָתַר (fut. יִתַּר) to tremble, to shiver, as the Targ. renders it טָקַף; hence, to tremble from (מִן) its place (of the heart). Pi. to hop, to spring (of the locusts). Hiph. to make tremble (nations).

II. נָתַר (Kal, not used) to break off, to loosen, from נָ־תַר, equiv. to שָׁרָה; hence, Hiphil הִתִּיר to loosen, to untie the girdle, the bonds; of the hand, to stretch out. וַיִּתַּר, 2 Sam. 22:33, see תּוּר.

נָתַר (equiv. to נָשַׁר) Aram. to fall off, to drop off, of the fruit or leaves of a tree; hence, Af. אַתַּר to throw off, to drop (the leaves).

נֶתֶר m. a kind of mineral salt, alkali, potash (Auth. Vers. nitre), different from בֹּרִית, which is a vegetable alkali. The etymology is obscure.

נָתַשׁ (fut. יִתֹּשׁ, inf. נְתֹשׁ) origin. to pull down, like נָתַץ, but most frequently in contrast to נָטַע (to plant), i. e. to uproot (the plants), to destroy, devastate (cities), to pull down (idol images), to banish (from a country); the root is נָ־תַשׁ, related to כָּתַשׁ, טוּשׁ. Niph. pass. 1) to be destroyed (the kingdom); 2) of the water, to be dried up, to fail, but in this sense נָתַשׁ cannot be connected with נָשַׁת, the latter root not existing. Hoph. הָתַשׁ to be torn out, pulled out.

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ס

ס *samech* (סָמֶךְ), the fifteenth letter of the alphabet, as a numeral it counts 60. Its name signifies, support, or arm chair; the name of the letter arises from its shape. It interchanges most frequently with the letters of a hissing sound: as עָלָה—עָלָס, צָפַן—סָפַן, נָתִין—נָתַס, רָמַשׁ—רָמַס, בּוֹשֵׁשׁ—בּוֹשֵׂס; but also with ת, which sometimes also has a hissing sound. The difference between ס and שׂ however indistinct in the present pronunciation, is strictly maintained in the orthography, and they but rarely change one for the other; like מְסוּכָה and מְשׂוּכָה and others.

סָאָה (not used) to split, to divide, transf. to measure, comp. שְׂעָא in Aram., from which שְׂעָא a division of time, an hour.

סָאָה (dual סָאתַיִם, pl. סָאִים, comp. שְׂנִים from שְׂנָה) fem. measure, especially a corn measure, a third of an ephah.

סָאוֹן (after the form שְׂחוֹר, שְׂכוֹל) m. weapon, orig. that which is pointed, sharpened, from סָאַן, equiv. to שָׂנַן, זוּן.

סָאַן equiv. to שׂן, שׂן, to point, to sharpen, to pierce, transferred, to wound; according to some, to be dirty, miry, for which nothing definite can be traced in the Heb.

סַאסְאָה f. according to some contracted from סְאָה סְאָה, i. e. to be of complete measure; more correct, however, is the opinion that it is an inf. from סָאסָא (see סוּא) and not a noun.

סָבָא origin. to inhale, to imbibe, to suck; hence, to drink to an excess; it is thus related partly with שָׁאַב, and partly with שָׁבַע, perhaps also with צָבַע; סֹבֵא a drunkard; סָבוּא the intoxicated one.

סָבָא (only pl. סָבָאִים in the Keri) m. a drunkard; the Ketib has סוֹבְאִים.

סָבָא 1) p. n. m. the first-born of Kush, i. e. the first commercial settlers of the Ethiopians; next, 2) a p. n. for Meroe, where the ancient commerce of Ethiopia flourished. Gent. noun סָבָאִים, who are described as being of high stature (אַנְשֵׁי מִדָּה).

סֹבֶא (with suff. סָבְאָם) m. drink, a drinking-bout.

סָבַב (in the pret. sometimes the analysed and sometimes the contracted form, inf. סֹב, but with ל, לְסָבֵּב; fut. יָסֹב, but not יִסֹּב) 1) to surround, to encompass; transf. to surround a town, to besiege it; to surround a table, to partake of a meal; 2) to turn into something, i. e. change into something,

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to become like something; 3) to turn, to induce, to occasion, to cause something. The signification to turn oneself, which some ascribe to Kal, belongs to Niph.; the forms derived from סָבַב, according to the three principal significations, are easily understood by the context. Niph. נָסַב (3 f. נָסְבָה for נָסַבָּה; fut. יִסַּב, pl. יִסַּבּוּ) 1) to turn, of the door which turns upon its hinges; to turn round to do something, to oneself, to (אֶל, עַל) some one, or from (מִן, מֵעַל) some one; to turn to follow some one (אַל־אַחֲרֵי), without case, to step forward or to turn back, and of inanimate beings, to be turned, brought to some one (לְ); 2) like Kal joined with the accus. to surround; with עַל, in a hostile sense. Pi. סִבֵּב to turn, in the sense of changing. Po. סוֹבֵב to turn about in a place (בְּ, עַל, and accus.), to surround, with accus. especially by way of protection; hence, Jer. 31:22, "a woman shall encompass a man." Hiph. הֵסֵב (fut. יָסֵב, יָסֶב) to cause some one to turn to, toward (אֶל) something, to bring, to procure, to lead something round, to change (the name). Hoph. הוּסַב (fut. יוּסַב) to turn itself (of the flaps of the door, of the wheels of the thrashing waggon); next generally, to be turned (the face), to be surrounded, to be fitted in, to be changed. The root סָבַב is origin. equiv. to אָפַף to enclose.

סִבָּה (after the form מִלָּה, חִתָּה) fem. turning, fate, destiny (of God מֵעִם יי); later, נְסִבָּה is used for it.

סָבִיב (const. סְבִיב, pl. סְבִיבִים, and f. סְבִיבוֹת) m. 1) circle, circumference; hence, the m. pl. סְבִיבִים the circumference, the environs, sometimes applied to persons, surrounding company; the same is the f. pl. סְבִיבוֹת: but frequently 2) as an adv. round, round about; סָבִיב סָבִיב round and round; סָבִיב לְ (prep.) round about something; מִסָּבִיב round about on all sides; מִסָּבִיב לְ round away (of something); the same is the pl. with suff. round about, e. g. סְבִיבָיו round about him; סְבִיבוֹתַי round about me, or the state of const. as סְבִיבוֹת הָאֹהֶל round about the tent; 3) circuitous course, especially the f. pl. סְבִיבוֹת.

סָבַךְ origin. to bind, to make intricate, to entwine, of the entwining of the branches. Pu. סֻבַּךְ to be entwined one in another (of the roots).

סָבָךְ (the const. also סָבְךָ; with ב,

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סְבָכָה; const. pl. (סִבְכֵי) masc. a thicket, bush; origin. entwining.

סֻבְכּוֹ (with suff. סֻבְכּוֹ, according to Kimchi) m. the same.

סַבְּכָא (Aram.) f. sambuca, an instrument something like a harp, origin. something like a net (שִׁבְכָה).

סַבְּכִי p.n. m. (man of the thicket).

סָבַל (fut. יִסְבֹּל) to drag, carry, to bear (a heavy burden); transf. to the bearing of pain, punishment, sin, in the sense of burden. The root is סְ־בַ־לּ, similar to the Aram. יְ־בַ־לּ, from which מוּבְלָא burden. According to others, equiv. to שָׂבַל to drag. Pu. to be with young (of cattle), origin. to be heavily laden. Hithp. הִסְתַּבֵּל to become burthensome.

סְבַל (Aram.) the same; in the transferred sense, to lift (a burden); next, to lift up, to raise. Poal סוֹבַל to be raised, erected.

סַבָּל (pl. סַבָּלִים) masc. 1) carrier of a burden; 2) heavy burden, equiv. to סֵבֶל.

סַבָּל (not סִבֹּל) m. burden.

סָבְלוֹ (with suff. סָבְלָם) masc. the same; עֹל סֻבְלוֹ the burthensome yoke.

סִבְלָה (only pl. const. סִבְלוֹת, and with suff.) f. burthensome labour, soccage.

שִׁבְּלֶת see שִׁבֹּלֶת.

סָבַר (fut. יִסְבַּר) equiv. to the Heb. שָׂבַר to hope, to wish, to trust; it is not connected with סָבַל to drag.

סִבְרַיִם (from סָבַר) double hope, p.n. of a city in Syria.

סַבְתָּא (and סָתָה) p.n. of a Cushite tribe, adjacent to the present Artico, and also the name of a district.

סַבְתְּכָא p.n. of a Cushite district.

סַג belongs to סְגִים. See סוּג.

סָגַד (fut. יִסְגֹּד) to bow, bow down, to prostrate oneself (for worship) before (לְ) some one, but only used in the worshipping of idols.

סְגִד (fut. יִסְגֵּד) Aram. the same; to fall down before idols. The root is related to סַד.

סְגוֹר m. 1) enclosure (of the heart), i.e. the breast, in which the דֹּב שַׁכּוּל a bear robbed of her whelps first fixes her paws; 2) equiv. to זָהָב סָגוּר, which is explained under סָגַר, which see. For the explanation of סְגוֹר, Ps. 35:3, see under סָגַר.

סָגַל (not used) to enclose; transf. to own, acquire, as possession, related to סָגַל. The root is סְ־גַ־לּ, and related to כָּלָא to enclose.

סְגֻלָּה f. property, possession (Author. Vers. a peculiar treasure), thus equiv. to נַחֲלָה.

סָגַן (not used) equiv. to סָכַן (comp.

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סָכַר and סָגַר), to gain, to profit; next, to manage, to superintend, i.e. to gain by management. See סָגָן.

סָגָן (only pl. סְגָנִים) m. manager, superintendent; next, stadtholder, and generally, the noble one, from סָגַן. According to others, it is a foreign word, without Hebrew etymology.

סְגַן (pl. סִגְנִין, def. ־נַיָּא) Aram. the same.

I. סָגַר (fut. יִסְגֹּר) 1) to shut up, to close up; with בְּעַד, to shut in; with עַל, to close over some one, to enclose; 2) to close together, to fasten; hence, זָהָב סָגוּר dense, pure gold. The root is סָ־גַר, related to סָכַר, which is found also in חָ־גַר. Niph. נִסְגַּר to be closed, of gates and doors; to be shut in, of persons, or reflective, to shut oneself in (the house). Pu. to be closed. Hiph. הִסְגִּיר to close, to shut up; as to the significations, to deliver, to give up, they probably only belong to סָגַר II.

II. סָגַר (Kal, not used) to flow, to flow down, to rain, related to נָגַר; hence Pi. to pour out; next, transf. to deliver, to give up; the same is Hiph. הִסְגִּיר. Comp. הֶעֱרָה, הִגִּיר.

סְגַר (Aram.) the same.

סַגְרִיר (from סָגַר II., after the form חַכְלִיל, שַׁפְרִיר) m. rain.

סַד masc. stocks in which the feet were confined, from:—

סָדַד (not used) to enclose, to encompass.

סָדַם (not used) according to some, equiv. to שָׁדַם to burn, to burn away, equiv. to שָׁדַם 1, which see.

סְדֹם (conflagration) p.n. of a city in in the valley of Siddim.

סָדִין (pl. סְדִינִים) masc. linen undergarment worn on the naked body. Author. Vers. sheet.

סָדַן (not used) of uncertain etymology.

סָדַר (not used) to put in order, regulate, to arrange, related to עָדַר, דָּד.

סֵדֶר (only pl. סְדָרִים) m. row, range, order; לֹא סְדָרִים disorder, i.e. chaos.

סָהַר (not used) to be round, of a circular form, related to סָחַר to surround, to enclose, from which:—

סַהַר m. roundness (of a basin).

סֹהַר masc. a tower, castle, from its round form, from which בֵּית הַסֹּהַר prison, from סָהַר to be round.

סוּא only Pi. סִאסֵּא to drive, to drive away, comp. טִאטֵּא, זִעְזַע; hence the infin. with suff. בְּסַאסְּאָה in driving them away. According to others בְּסַאסְּאָה, it is a noun; thus the Author. Vers. renders it "in measure."

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סוֹא p. n. of an Egyptian king, and probably the last at Mantheo, who was called Σεθως, Ζητ. סוֹא is thus for סוֹת, comp. זוֹ and זֹאת.

I. סוג (fut. יָסוֹג) to give way, to retire, to withdraw (from God), סוֹג לֵב a heart turning from, i.e. forgetting God. Niph. נָסוֹג (inf. abs. נָסוֹג, fut. יִסּוֹג) to move back, turn back, joined with אָחוֹר or מֵאַחֲרֵי, backsliding (from God), but also absolute. Hiph. הֵסִיג (for הֵסִיג after the Aram.) to remove, to move away. Hoph. הָסַג pass.

II. סוג equiv. to שׂוּךְ, to hedge round.

סוֹג m. (Ketib) equiv. to סִיג, which see.

סוֹגֵר m. cage or den of the lion.

סוּד (not used) 1) to sit, for which יָסַד is generally used; 2) to set, to found, to erect, related to שׁוּת.

סוֹד (from סוּד, after the form קוֹל, but not abbreviated from יְסוֹד) m. seat, origin. bolster, pillow, transf. to sitting, a circle composed of members sitting; next, council, confidence, and that which is communicated in confidence, secret.

סוֹדִי p. n. m. (confidant).

סָוָה (not used) to veil, to wind round, to tie; next, to wrap up, to veil generally, from which מַסְוֶה and סוּת.

סוּחַ (not used) probably equiv. to סָחָה, to wipe off, to remove, from which:—

סוּחַ p. n. m.

סוּחָה (from סָחָה) f. equiv. to סְחִי, sweepings, excrement.

סוּם (not used) equiv. to שָׁטָה, to turn away, to deviate, from which:—

סוֹטַי p. n. m. (the backslider).

סוּךְ (fut. יָסוּךְ) to rub (with oil), e. g. the body, garments; next, to anoint. The form יִיסַךְ belongs to יָסַךְ. Hiph. (fut. apoc. וַיָּסֶךְ) to rub in, omitting the matter used for rubbing in; but the part. מֵסִיךְ stands for מָסֵךְ, and belongs to סָכַךְ.

סוּמְפֹנְיָה (sometimes with מ omitted in the Ketib סִיפֹנְיָה) Aram. f. generally bagpipe; it is difficult, however, to ascertain whether the word has a Semitic origin.

סְוֵנֵה p. n. the southern border town of Egypt, Syene.

סוּם (a verb not used, and uncertain) according to some, to rejoice, orig. to spring with triumph; hence, to gallop.

סוּס (pl. סוּסִים) masc. 1) a horse, a courser, from סוּם, probably so called from its breeding country, Susa (comp. פָּרָשׁ); 2) (Ketib) name of a bird of passage, crane, or swallow, or some similar bird, the derivation being uncertain.

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סוּסָה f. a mare.

סוּסַי p. n. m. (rider, horseman).

סוּעַ (not used) related to זוּעַ, סוּא, to drive, to drive away, comp. נָסַע. From which מַסָּע and סִיעָה.

סוּף (fut. יָסוּף) to cease, to end, to finish, comp. סָפָה, but it is not connected with אָסַף. Hiph. הֵסִיף (fut. יָסִיף, with suff. אֲסִיפֵם) to make an end, to take, snatch away. The Hiph. is joined to אָסַף (which, in a transferred sense, has a similar signification) by way of paranomasia. The noun סוּפָה arose from סְעוּפָה, and belongs to סָעַף.

סוּף (3 fem. סָפַת) Aram. the same. Af. to destroy, to make an end of.

סוּף m. 1) reed, rush, bulrush, seaweed, reed of the Nile, origin. a sword, as in Aram. and in modern Heb. סַיִף; hence, sword-grass, so called from its shape; 2) p. n. of a place.

סוֹף masc. an end, where something ceases; hence, also, the last in a procession, rearward.

סוֹף (def. סוֹפָא) Aram. m. the same.

סוּפָה (with ה finis סוּפָתָה, plur. סוּפוֹת) fem. storm, tempest, gale, whirlwind, contracted from סְעוּפָה from סָעַף, equiv. to זָעַף, which see.

I. סוּר (fut. יָסוּר, apoc. יָסַר) equiv. to זוּר, 1) to go away, to turn away (from the road), to deviate, depart from (מִן, מֵעַל, מֵעִם, מֵאַחֲרֵי) the way of God, to move away from (מִן) something, to forsake something (with acc.), to leave off from (מִן) something; it is applied to the spirit of God, of strength, of dominion, of sense which departs from some one. The prepositions and cases are used according to the qualified significations, e. g. סוּר, without any case, to apostatise, to degenerate; with מִן, to deviate, to depart; with accus., to forsake, to transgress, to remove, etc.; 2) to turn toward something for the purpose of looking, also with עַל; to turn in at (אֶל) some one's place, to have access to (אֶל), the origin. signif. being like *cedere*. Hiph. הֵסִיר (fut. יָסִיר, apoc. יָסַר), to cause some one to depart, move from a place; hence, to put off, to put away (clothes, intoxication, etc.), to take off (the ring, ornament), to take the head off, i. e. to execute, generally to remove, clear away, turn away, take back, always proceeding from the origin. signif. of moving; from signif. 2 of the Kal, is formed the signif. of Hiph. הֵסִיר אֵלָיו causing some-

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thing to be brought to himself. Hoph. הוּסַר to be removed, turned away. Pi. סוֵּר to cause to depart (from the road), i. e. to seduce, to lead astray. See סָרַר.

II. סוּר (not used) equiv. to שׁוּר, belonging to מְשׁוּרָה to hollow out, to deepen out; hence, to pierce, to stick in; from which סִיר, סוּר.

סוּר adj. m. (origin. particip. pass.), סוּרָה fem. wandered, departed; וְסוּרַי those that have departed from me, in Keri; but the Ketib has יְסוּרַי, which belongs to יָסַר, or it may be taken as a noun יְסוּר, from סוּר.

סוּר (only pl. const. סוּרֵי) m. 1) equiv. to סִיר thorn, wild plant; it belongs to סוּר II.; 2) p. n. of a gate of the temple, for which, in a parallel passage, stands שַׁעַר הַיְסוֹד.

סוּת (Kal, not used) to speak, to talk; hence Hiph. הֲסִית, and after the Aramaic manner הְשִׁית (fut. יָסִית and יְשִׁית, apoc. יָסֶת) to persuade, to entice, especially to something bad; with בְּ of the person, to entice against some one; with מִן, to dissuade from something, to decoy. In the signification of to mislead, to seduce, is also to be taken הַסִּיתְךָ, Job 36:16; in the same sense, יְסִיתְךָ verse 18 in the same chapter.

סוּת (for כְּוּת from כָּוָה) f. covering, wrapper, garment, from כָּוָה to wrap up, to clothe; comp. מַכְוֶה.

סָחַב (fut. יִסְחַב, inf. const. סְחֹב) to pull, to drag, to tear about; hence, to tear to pieces (of ferocious dogs); also, of the rending of a garment; related to סָחָה.

סְחָבָה (only plur. סְחָבוֹת) f. origin. tearing to pieces; but next torn garments, rags.

סָחָה (Kal, not used) to pull, to tear; hence Pi. סָחָה to remove, to tear up (the earth from a place), equiv. to סָחַב and סָחַף, or perhaps synon. with the root in נָסַח.

סָחִי m. dragging about, wandering about, according to Eben Ezra; according to others, that which is thrown away, sweepings.

סָחִישׁ m. after-sprout, after the third year of sowing, a dry sapless plant, from סָחַשׁ.

סָחַף to drive away, to sweep away, to wash away, or like סָחַב in the sense of to drag about, to fling about; hence, מָטָר סֹחֵף a sweeping rain, one accompanied by a tempest. Niph. נִסְחַף to be dragged or swept away, of the mighty ones of the earth, as Divine punishment.

סָחַר (fut. יִסְחַר) to travel, to journey, to traffic, especially to trade, syn. is תּוּר; סֹחֵר a travelling merchant,

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f. סֹחֶרֶת she who has mercantile intercourse with others. Pi. סִחְרַחַר, probably in the sense of חִרְחַר to glow, to burn, applied to the heart.

סָחָר (c. סְחַר) m. trading-place, trade; next, that which is got by trade.

סַחַר (with suff. סָחְרָהּ) m. property acquired by trade.

סָחֳרָה (with suff. סָחֳרָתֵךְ) f. trade, סָחֳרַת יָדֵךְ trade of thy hand, i.e. industry.

סֹחֵרָה (from סָחַר, in the signif. of to surround, to enclose) f. a shield (a round one); hence Targ. עֲנִילָא.

סֹחֶרֶת f. a species of precious marble for paving; but as red marble was formerly used for paving, סֹחֶרֶת may stand for כָּרֶת, at least, in the same signification.

סָחַשׁ (not used) probably equiv. to חָשַׁשׁ, קָשׁ to be sapless, dry, like stubble or straw, used of the dry after-growth.

סֵט see שֵׂט, from שׂוּט.

סִיג (pl. סִיגִים, frequently in manuscripts סְגִים) masc. that which is thrown out, dross; hence כֶּסֶף סִיגִים, silver not yet purified from dross; transf. to the inferior metals generally. See סוּג.

סִיוָן m. name of the third month of Heb. year; after a Semitic etymology, spring month, but probably the name is foreign.

סִיחוֹן p.n. m. (the conqueror).

סִין 1) p.n. of the eastern border-city of Egypt; according to Heb. etymology, it signifies, in the opinion of some, town of manure; 2) p.n. of a desert adjacent to Mount Sinai.

סִינַי (the ridged one) p.n. of the granite Mount Sinai, celebrated by the Divine revelation having been given to Moses on it; complete מִדְבַּר סִינַי, הַר סִינַי.

סִינִי p.n. of a Canaanite people or tribe. In the district of Lebanon there is actually found a city called Sinna (according to Strabo).

סִינִים (complete אֶרֶץ סִינִים) p.n. of a country far distant from Palestine, probably the name stands for Sina (China), this name might have been the more current among the Hebrews, since it was used only by foreigners, not Chinese.

סִיס masc a swallow, a crane. See סוּס 2.

סִיסְרָא p.n. m. (battle array).

סִיעָא p.n. m. (assembly).

סִיעֲהָא p.n. m. (the same), from סִיעָה and סִיעָא.

סִיפַנְיָה see סוּמְפַנְיָה.

סִיר as a verb to the noun סִיר. See סוּר II.

סִיר plur. סִירִים and סִירוֹת) com. 1) something deepened out, pot, ba-

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sin, kettle, סִיר רַחַיִן washing-basin, סִיר נָפוּחַ seething-pot; in this sense the pl. is סִירִים, sometimes סִירוֹת; 2) thorn, from סוּר to stick in; hence also, a sharpened hook.

סָךְ (probably a shortened form from סָכַךְ) m. dense crowd, from סָכַךְ to entwine; according to others, a mass, a sum; origin. complex, of the same root.

סֹךְ (with suff. סֻכּוֹ, סֻכָּה) m. a hut covered with foliage, tabernacle, thicket; transf. to tent, dwelling, den of beasts.

סָכָה (not used) equiv. to שָׂכָה to look at, inspect; from which יְסֻכֶּה.

סֻכָּה (from סֹךְ, plur. סֻכּוֹת) f. a hut covered with foliage, from סָכַךְ to hedge round, or to cover with foliage; transf. to a house like a hut, a small abode, a shelter, or hedge, thicket, like סֹךְ.

סֻכּוֹת (tents, tabernacles) 1) p.n. of a Gadite city; 2) p. n. of an encampment of the Israelites in the desert; 3) סֻכּוֹת בְּנוֹת huts of the daughters, p. n. of a subject of idolatrous worship; perhaps it may be read סִכּוּת בָּמוֹת.

סִכּוּת f. name of a tent carried about by the Israelites in the desert, for the worship of Moloch, from סָכַךְ.

סָכִּי (only pl. סָכִּיִּים), p.n. of an African people dwelling in tents.

סָכַךְ (2 pers. סַכֹּתָה, סַכֹּתָה, fut. יִסְכַּךְ) 1) to cover, with עַל (upon or over), something; hence, to protect, to shield; סֹכֵךְ that which covers, protects, shelters. Comp. נָסַךְ II. סַכּוֹתָ בֶּעָנָן לָךְ thou hast covered thyself with a cloud, Lam. 3:44; 2) to entwine, to interweave, to hedge round; transf. to the interweaving (Author. Vers. covering) of the embryo in the mother's womb. Hiph. הִסְכִּיךְ to hedge round; with בְּעַד, to shield, to cover; with ל or עַל, to cover the feet, i.e. to go to stool. Hoph. to be covered. Pi. סִכְסֵךְ generally rendered, to provoke, to stir up; more probably, however, it is to arm, equip, from the origin. signif. of covering.

סִכְכָה (hedging) p.n. of a place in the desert of Judah.

סָכַל (Kal, not used) to be foolish, only a transposition from כָּסַל, which is the original form. Niph. to act foolishly, to sin. Pi. to turn counsel or wisdom into folly, i.e. to frustrate. Hiph. to make foolish, in connection with עָשָׂה to act foolishly.

סָכָל m. a fool, in opposition to חָכָם.

סֵכֶל m. folly.

סִכְלוּת fem. folly, for which once שִׂכְלוּת.

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I. סָכַן (fut. יִסְכֹּן) to procure or yield profit, gain; לֹא יִסְכֹּן it is profitless; next, to manage, oversee, i.e. to preserve something, to nourish it, to benefit it; סֹכֵן treasurer, chancellor; סֹכֶנֶת a nurse, next generally, to serve some one, to become useful to some one. Hiph. to superintend something, to manage an affair, to nourish something, also to be used or accustomed to do something; but the sense of "confidant" is not found in the verb.

II. סָכַן (Kal, not used) to make an incision, to wound, to hurt; next, to endanger. Niph. to be cut, wounded, endangered. Pu. סֻכַּן, the same: transf. to be oppressed, reduced, needy, necessitous.

סָכַר (Kal, not used) equiv. to סָגַר to close, to shut; hence, Niph. to be shut up, to be closed in. Pi. equiv. to הִסְגִּיר to give up, to deliver up; also in the sense of to purchase, to hire. See under שָׂכַר.

סָכַת (Kal; not used) equiv. to שָׁקַט to be silent, quiet; hence Hiph. הִסְכִּית to listen silently.

סַל (pl. סַלִּים) masc. basket, wicker-basket, from סָלַל to entwine, not from סָלַל to shake.

סַלָּא (path) p.n. of a place in the neighbourhood of Jerusalem.

סָלָא (Kal, not used) equiv. to סָלָה, סָלַל, to lift up, to weigh, origin. to rock or shake something to and fro; hence, Pu. to be weighed, valued, compared.

סַלּוּא see סַלָּא.

סָלַד only Pi. to triumph, to spring with joy. In modern Heb. סָלַד signifies 1) to request vehemently, e.g. מְסַלְּדִים in the festival Piyutim; hence, סֶלֶד supplication, in connection with רִנָּה, but also, to praise, exalt; 2) to rejoice, shout in triumph, from which סֶלֶד joy.

סֶלֶד p.n. m. (joy).

סָלָה equiv. to סָלָא 1) to lift up, to weigh, from which 2) to lift away, to remove; the mode of transferring the sense is as in זָלַל to despise, which see. Pi. to despise. Pual to be weighed, balanced, to be valued, compared with (בְּ) something. Comp. סֶלַע.

סֶלָה (from סָלָה, after the form אֶמֶת, only with the difference that the accent is on the last syllable) m. raising of the voice, attuning of the instrument, or from סָלָה in the sense of, to be silent; hence, a pause. All the explanations of this word are insufficient; it is certain, however, that the form cannot be an imperative.

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סַלּוּ (for סַלּוּת) p.n. m. exaltation.

סַלּוּא p.n. m. (the exalted one).

סָלוּא p.n. m. (the eminent one).

סִלּוֹן (but the pl. סַלּוֹנִים) m. thorn, from סָלַל, to tear, to prickle, which root is also found in חָ־סַל.

סָלַח (fut. יִסְלַח, once אֶסְלוֹחַ Ketib) to forgive, to pardon; with לְ, of the person who is pardoned, and also with לְ before חַטָּאת and עָוֹן (the sin or iniquity which is forgiven). The origin. signif. is to lift away, or to remove the sin, from סָלָה, סָלָא=סָלַח. Comp. נָשָׂא. Niph. נִסְלַח to be forgiven (of the sin).

סַלָּח m. he that forgives, pardons.

סַלַּי p.n.m. (the exalted one).

סְלִיחָה f. forgiveness, pardon.

סָלַךְ (not used) equiv. to הָלַךְ to go.

סַלְכָה (for סַלָּכָה walk, wandering) p.n. of a city in Bashan.

סָלַל (particip. pass. f. סְלוּלָה, imp. סֹלּוּ, before suff. סָלּוּ, fut. יִסֹּל 1) equiv. to תָּלַל, to raise, to heighten, related to סָלָא, סָלָה, טוּל, נָ־טַל, תַּל, תָּלָה, דָּלָה, where the original sense of heightening predominates; transf. 2) to pave the way, to raise it (by throwing up earth); next generally, to heap up; 3) to lift up high, i. e. either to esteem, or to extol, praise. Pi. סִלְסֵל to exalt (wisdom), i.e. to value it, syn. with רוֹמֵם. Hithp. 1) הִסְתּוֹלֵל to exalt oneself, to conduct oneself haughtily, boastingly towards (בְּ) some one; 2) to shake, to move to and fro, origin. to swing up, similar to דַּל, זַל, תַּל, but this signification is found only in the derivatives where the orig. signif. is, to entwine; 3) (belongs to סִלּוֹן) equiv. to the root in חָ־סַל, to tear, to tear off; hence, סִלּוֹן a thorn.

סֹלְלָה (pl. סֹלְלוֹת) f. a heap of earth or stones; hence, wall, rampart, שָׁפַךְ ס׳ to cast up a bank, נָתַץ אֶל־הַס׳ to pull down houses and turn them into bulwarks (Author. Vers. thrown down by the mounts.)

סֻלָּם m. ladder, either from סָלַל or from סָלַם, related to שָׁלַב to join together (of the steps).

סַלְסַל (only pl. סַלְסִלּוֹת) m. a basket, redoubled form from סַל.

סָלַע (not used) 1) equiv. to סָלָא, in the sense of, to be weighty, heavy, comp. שָׁקַל to weigh, origin. to be heavy; 2) to devour, to swallow, related to לוֹעַ and to the root in בָּ־לַע.

סֶלַע (with suff. סַלְעִי, pl. סְלָעִים) m. 1) a rock, origin. burden, weight, stone, so called on account of its heaviness; 2) p. n. of the Edomite capital, Petra, sometimes with the article, הַסֶּלַע.

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סֶלְעָם (for סֶלַע, from סָלַע 2) m. a species of locust.

סָלַף (Kal, not used) equiv. to שָׁלַב to be fitted in one another, entwined, twisted together, syn. with עָוַת, עָוָה, עָקַל, עָקַב, עָקַשׁ, which have a similar original signification; hence, Pi. סִלֵּף to turn, to pervert דִּבְרֵי צַדִּיקִים the words of the righteous; to pervert the way, i.e. to lead on the wrong way, equiv. to עִוָּה נָתִיב, transf. like הָפַךְ to overthrow, to destroy, etc. The verb is not connected with אָלַף.

סֶלֶף m. perverseness, perverse conduct.

סָלַק (3 pl. סָלְקוּ) Aram. to step up, similar to נָסַק, to step out from (מִן) something: whether it is connected with סָלַע, cannot be defined.

סָלַת (not used) belongs to סֹלֶת, of uncertain origin, if the root is not סוּל, סַל, or סָלָה. The Aram. סְמַד appears to be synonymous.

סֹלֶת (with suff. סָלְתָּהּ) com. fine flower, different from קֶמַח meal of wheat or barley.

סַם (only pl. סַמִּים) masc. spice, fragrance, odour, from סָמַם, which see; קְטֹרֶת סַמִּים sweet incense.

סַמְגַּר נְבוֹ p. n. of a chief of a Chaldean army (origin. warrior of Nebo).

סֶמֶדֶר masc. blossom, vine blossom, formed from סָמַד, with ר affixed.

סָמַךְ (fut. יִסְמֹךְ) 1) to lean, to rest, upon something, origin. to press upon something (related to סָכַךְ), סָ׳ יָד עַל to lay the hand upon something; hence, עָלַי סָמְכָה חֲמָתֶךָ thy wrath lieth hard upon me; 2) to support, to strengthen, to invigorate, either by nourishment or help, generally with double acc.; hence סָמוּךְ to be assisted, supported, strong, comp. תָּמַךְ; 3) to approach some one (אֶל), a signif. very common in modern Hebrew. Niph. to lean for support upon (עַל) some one. Pi. to support, but only like סָעַד, transf. to refresh.

סְמַכְיָהוּ p. n. m. (support from God).

סָמַל (not used) according to some equiv. to צָלַם, according to others equiv. to מָשַׁל, but both opinions are improbable as appears from the noun.

סֵמֶל (also סָמֶל) m. a drawing, design of a figure; figur. פֶּסֶל הַסֵּמֶל an image hewn out; the noun arose from סַם (from סוּם) drawing, with the nominal termination ־ֶל, as in סֶפֶל; and סַם which is only found again in the secondary form שֵׂם appears as a verb in Heb. only in the lengthened form שָׂמַן.

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סָמַם (not used) origin. to breathe out, to exhale (of fragrance), to diffuse fragrance, to season.

סָמַן (Kal, not used; a lengthened root from סוּם) to draw, to design, to appoint, to assign; hence, Niph. to be set apart, to be marked, appointed, especially of a field parted off.

סָמַר to stand up, to bristle (of the hair), also with the omission of שַׂעֲרָה. Pi. the same. Comp. אָמַר, תָּמַר.

סָמָר adj. masc. bristling up, standing up (of the hair), hairy, rough, used as an attribute to יֶלֶק caterpillars.

סָנָא (not used) to sting, to prickle, transf. to hate, origin. to hurt, from which:—

סְנָאָה (thorn-hedge) p. n. of a city in Judah.

סַנְבַלַּט (foreign) p. n. m. (overseer of the army).

סָנָה (not used) equiv. to שָׂנַן (comp. שָׂנֵא, אָיַן, אָזַן) to sting, to prickle, to stick, to scratch, from which:—

סְנֶה (const. סִנֵּה) a thorn, a thorn-bush, thorn-shrub, so called from its pricking.

סֶנֶה (point of a rock) p. n. of a rock opposite Michmash.

סַנֵּה (in קִרְיַת סַ׳) p. n. of a city (thicket).

סְנוּאָה p. n. fem. (the one who is injured), with the article.

סַנְוֵר (only pl. סַנְוֵרִים) m. blindness, from a Pi. form סַנֵּוֵר, from סָנַר, which see.

סַנְחֵרִיב (foreign) p. n. m. (conqueror of armies).

סָנַן (not used) equiv. to טָנַא to entwine; comp. סָלַל in the same signif. From which:—

סַנְסַן (only pl. סַנְסִנִּים) m. branch, entwining of branches.

סַנְסַנָּה (thicket) p. n. of a city in Judah.

סָנַף (not used) equiv. to זָנַב, to wag, to swing to and fro, from which:—

סְנַפִּיר (from סָנַף, with the nominal termination יר־) m. fin, so called from its tail-like motion.

סָנַר (not used) to bore, to hollow out, related to צָנַר, from which צִנּוֹר a canal, from which Pi. (not used) סַנֵּוֵר to put the eyes out, to blind, with the ו interpolated, as in שַׁחֲוָה, from which the noun סַנְוֵר.

סָס m. a moth, an insect that destroys the garments, the etymology is obscure.

סָסְמַי p. n. m.

סָעַד (fut. יִסְעַד, imp. סְעַד, סְעָדָה) to support, comp. עָד; hence, to assist, to help, סָ׳ לֵב to strengthen, to revive the heart, sometimes with the omission of לֵב.

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סְעַד (Aram.) the same; hence Pa. to support, to help (לְ) some one.

סָעָה (only particip. f.) to tear away, to drive away; hence רוּחַ סֹעָה windy storm, tempest.

סָעִיף (const. סְעִיף, pl. סְעִפִּים, dagesh for quiescent *yod*, pl. const. סְעִפֵּי) com. 1) a cleft, abyss; hence סְ׳ סֶלַע cleft of a rock, the same Targ. שְׁקִיף crack; 2) separation, party, only in the plur.; hence to halt between (עַל) two branches (parties); 3) branch, bough, from סָעַף.

סָעַף (not used) to bloom, to flourish; related to עָפָה, from which עֳפִי branch; from which סָעִיף 3. Pi. סֵעֵף (denom. from סָעִיף) to branch off; the denominatives have often the privative significations, like סִקֵּל, זִנֵּב.

I. סָעַף (not used) to split, to divide; related to which is the root in שָׁ־סַף and שַׁב; from which סָעִיף and סֵעֵף.

II. סָעַף (not used) equiv. to זָעַף to rage, to storm; from which סוּפָה for סְעוּפָה.

סֵעֵף (pl. סֵעֲפִים) sceptic (Author. Vers. "vain thoughts"); from סָעַף I.

סְעַפָּה (from the m. סָעָף, thus after the form קְטַנָּה) f. branch, from סָעַף; see סַרְעַפָּה.

סָעַר (fut. יִסְעַר) 1) to storm, to rage, of the raging of the sea, of the enemy; 2) to be tossed about. Niph. pass. to be tossed about. Pi. (fut. אֵסָעֵר for אֲסָעֵר) to scatter with a whirlwind. Pu. סֹעַר (only fut. יְסֹעַר for יְסֹעַר) to be driven with the whirlwind; related to which is שָׂעַר.

סַעַר (with suff. סַעֲרָךְ) m. a storm, a tempest, a whirlwind.

סְעָרָה (pl. סְעָרוֹת, const. סַעֲרוֹת) fem. a storm, whirlwind; sometimes joined to רוּחַ.

סַף (with suff. סִפִּי, pl. סִפִּים, סִפּוֹת, סַפּוֹת) m. 1) basin, so called from its containing something (comp. כְּלִי from כָּלָה), from סָפַף, which see; 2) place of entrance, where the comers in are received, thus not only the door-post, but the vestibule; 3 p. n.; for which also stands סִפֵּי. See סָפַף.

סָפָא (not used) according to Abulwalid and Kimchi, to eat, to feed; according to others, and more correctly, to gather, to heap up; related to אָ־סַף, which is more suitable to the noun, fodder, provender. See מִסְפּוֹא.

סָפַד (fut. יִסְפֹּד) to knock, to push against something; transferred, to knock against the breast as a sign of anguish; סָפַד עַל, לְ to mourn, to wail, for some one; sometimes construed with לִפְנֵי. The original

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signification is obvious from the phrase עַל שָׁדַיִם סֹפְדִים similar to מִתְאוֹפְפוֹת עַל לִבְיָהֵן. Niph. to be lamented, mourned for.

סָפַד (inf. const. סְפוֹת, fut. יִסְפֶּה) 1) equiv. to אָסַף and יָכַף to gather, to add to something, to increase, const. with עַל; 2) equiv. to סוּף to cease, to end; but also transitive, to make an end of, to destroy. Niph. 1) to be gathered in his house, i. e. to keep at home; 2) to be destroyed, to perish (in battle). Hiph. to heap up, with עַל to heap something upon some one.

סְפָה see סָפַן.

I. סָפַח (imp. with suff. סְפָחֵנִי) to join, to annex oneself; also trans. to join, to annex some one to אֶל something. Niph. to be joined, annexed, to cleave to (עַל) something. Pu. to be gathered, or to gather themselves somewhere. Hith. to join, to unite oneself with (בְּ) something; related to סָפָה in this sense.

II. סָפַח (not used) to spread out, to stretch out; related to טָפַח and צָפַח; from which סַפַּחַת, מִסְפַּחַת, מִסְפָּחָה, and probably סָפִיחַ.

III. סָפַח (Kal, not used) equiv. to שָׁפַח and שָׁפַךְ to pour out. Pi. סִפַּח to pour forth (wrath), or to pour in.

סַפַּחַת fem. a scab, from סָפַח II. so called from its spreading nature.

סַפַּי p. n. m. (doorkeeper).

סָפִיחַ (const. סְפִיחַ, pl. סְפִיחִים) m. 1) after-growth, that which grows after the harvest (Author. Vers. such things as grow of themselves); origin. the additional growth, from סָפַח I.; 2) flood, from סָפַח III. to pour forth, but not to overflow, which is only found in תִּשְׁסֹף.

סְפִינָה f. a ship, origin. that which is arched or cooped, tub-like, from סָפַן.

סַפִּיר (pl. רִים—) masc. a sapphire, a sparkling precious stone, from סָפַר, equiv. to שָׁפַר to shine.

סֵפֶל (from סַף basin, formed with the nominal termination לֶ—) m. a dish, small basin.

סָפַן (fut. יִסְפֹּן) 1) to arch, to vault; 2) equiv. to צָפַן to hide, conceal, store up, hoard; חֲלֻקַּת מְחוֹקֵק (Deut. 33:21) to treasure up the portion allotted by the lawgiver; but in this passage also the signif. may be to be surrounded, like סָפַן I., and as in the Auth. Vers. "was he seated."

סָפַף (not used) equiv. to שָׁפָה to take in, to hold, synonymous with בּוּל, כָּלָה to contain. The Hithpael הִסְתּוֹפֵף belongs to סַף, from which it is the denom. It signifies

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to stand at the threshold, Auth. Vers. to be a doorkeeper.

I. סָפַק (fut. יִסְפֹּק) to press or knock together, to push, to strike; related to דָּפַק; hence סְ׳ אֶת כַּפַּיִם to clap the hands (with indignation), and the same, with עַל, over some one, i. e. to scorn some one; sometimes without כַּפַּיִם; סְ׳ עַל יָרֵךְ to knock, smite upon the thigh, as a sign of mourning or indignation; 2) to chastise, punish; see שָׁפַק; 3) to stagger, to reel, of a drunkard.

II. סָפַק (not used) to flow, to overflow; comp. אָפַק, to overflow, overstream.

סֶפֶק (with suff. סִפְקוֹ) m. abundance, fulness, sufficiency.

סָפַר (fut. יִסְפֹּר) 1) to cut in, to engrave, to inscribe; transf. to write. The same mode of transferring is found in כָּתַב (equiv. to חָצַב, קָצַב, חָמַב), and with the same root צָפַר (in צִפֹּרֶן) is related; 2) to number, origin. to mark, to make incisions, from which מִסְפָּר, סִפֻּרָה, to relate; 3) to declare, orig. to mark the sense by different words or sounds. In this sense it occurs in Pi. and Pu. only. Niph. to be numbered. Pi. 1) to number, count; 2) to relate, also to converse; next, to declare, praise. In the sense of narrating, it stands with accus. of the object, and לְ of the person; or with אֶל and בְּאָזְנֵי of the person, and עַל of the subject; sometimes also with אֶל of the subject. סִפֵּר כְּמוֹ to declare thus or as follows. Pu. to be related, declared, with לְ, of the person, and also with לְ, of the subject.

סֹפֵר (origin. a denom. from סֵפֶר) m. a scribe; סֹ׳ הַמֶּלֶךְ the king's scribe, secretary of state; also without מֶלֶךְ, in a military sense, the general, who superintends the enlisting and reviewing, leader of the army. In modern Heb. scriptural scholar, teacher of the law, and learned one generally.

סָפַר (Aram.) m. the same.

סֵפֶר (with suff. סִפְרִי, pl. סְפָרִים, סִפְרֵי) m. 1) writing, character of writing; hence, יֹדֵעַ סֵפֶר one who is learned; 2) that which is written, writ, e. g. a bill of purchase or sale, an action, a bill of divorce, and a letter generally; 3) book, especially of the book of the law; hence, הַסְּפָרִים in Daniel, the holy writ; also used of post-biblical profane writings, as עֲשׂוֹת סְפָרִים is used of polygraphy.

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סְפַר (pl. סִפְרִין) Aram. m. the same.

סְפָר (after the form כְּתָב) masc. 1) numbering; 2) p. n. of an Arabian city which still exists under the name of Isfôr, between Merbat and cape Sagir.

סְפָרַד p. n. of a country to which the citizens of Jerusalem were exiled; according to an ancient tradition of Hieronymus, it is the Bosphorus, the present peninsular of Tauris, which was actually called *Sparad*, as perceived by a cuniform inscription. According to another tradition, it is Spain, for which there is no etymological proof.

סִפְרָה f. equiv. to סֵפֶר a book.

סְפֹרָה (pl. ־רוֹת) f. border, demarcation. See סָפַר 2.

סְפַרְוַיִם p. n. of an Assyrian city, from whence colonists were sent to Samaria, probably the Sipparenon of Eusebius, on the Euphrates. Gent. סְפַרְוִים, in Ketib סְפָרִים.

סֹפֶרֶת p. n. m. (office of secretary).

סָקַל (fut. יִסְקֹל) to stone, to throw (with stones), formed from סֶקֶל stone, as a denom. The root סָקַל signifies, like שָׁקַל, to be heavy, weighty. Niph. to be stoned to death. Pi. 1) to throw stones on some one, or at some one לְעֻמַּת פ׳; 2) to remove the stones, to clear a place of the stones מֵאֶבֶן. Pu. to be stoned to death.

סַר adj. m., סָרָה f. to look wrath, sad, grieved. See סָרַר.

סָרַב (not used) to resist, to be refractory, rebellious; origin. to contend against something. Compare רָב.

סָרָב (only pl. סָרָבִים) m. the refractory one, the rebellious one; being connected with סַלֹּנִים, סָרַב is according to some, in that passage equiv. to סָרַף and סָרָב=חָרוּל.

סַרְבֵּל a quadriliteral, supposed to belong to סַרְבָּל, which opinion, however is not correct.

סַרְבָּל (pl. סַרְבָּלִין) m. a kind of dress, a kind of garment, either long and wide breeches, or a capacious cloak; no etymological proof can be given for either.

סַרְגּוֹן p. n. of an Assyrian king.

סָרַד (not used) equiv. to שָׂרַד to flee, from which:—

סֶרֶד p. n. m. (flight) patron. סַרְדִּי.

סָרָה (after the form קָמָה) fem. 1) turning away (comp. סוּר) from the law, apostasy, backsliding, sin, offence; 2) forsaking, abandoning, cessation, omission.

סִרָה (סִירָה) gushing of water, p. n. of a cistern, a well.

I. סָרַח (fut. יִסְרַח) to be stretched along, spread out, עַל עֶרֶשׂ upon

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the bed; גֶּפֶן סָרַחַת a spreading vine; to reach beyond something, or to be suspended, of the turbans (Author. Ver. "attire upon the head").

II. סָרַח only the Niph. נִסְרַח to be bad, of bad smell, figur. like בָּאַשׁ, used of bad reputation, or disrepute.

סָרַח masc. that which hangs over, reaches over (Author. Version, "remnant").

סִרְיוֹן m. equiv. to שִׁרְיוֹן coat of mail.

סָרִיס (const. סְרִיס, pl. סָרִיסִים, const. סְרִיסֵי and סְרִיסֵי) masc. eunuch, a castrate, keeper of the harem; figur. an officer, or courtier generally. See סָרַס.

סָרְךָ (only pl. סָרְכִין, def. pl. סָרְכַיָּא) Aram a chief, probably of foreign origin.

סָרָן (pl. סְרָנִים, const. סַרְנֵי) m. 1) an axle, probably from סַר=צִיר, formed with the nominal termination ־ָן; 2) figur. a prince, origin. an axle, a mode of transferring common in the Arab.

סָרַס (not used) equiv. to שָׂרַשׂ to castrate; if it is not equiv. to שָׂרַת to serve, especially as in the derivatives and in the Aram. the sense of serving is predominant.

סַרְעַפָּה f. equiv. to סָעַפָּה, a branch, with the ר interpolated.

סָרַף (Kal, not used) equiv. to שָׂרַף, to burn, to burn away (a dead body); hence, particip. Pi. מְסָרֵף the one that burns it, i.e. the nearest relative.

סִרְפָּד (from סָפַד, with ר interpolated; comp. בַּרְזֶל, from בַּזָּל) m. thorn, nettle, from סָפַד.

סָרַר only used in the analysed form; 1) to be refractory, rebellious, dissolute, used of man and beast; to shew a rebellious shoulder, i.e. to throw the yoke off; סָרֵי סְרִירִים (superlative) they that are thoroughly rebellious; 2) to be sad, only in the derivative סַר.

סָתָה (not used) to stand, to be stagnant, of the ponds in the rainy season, i.e. winter; the sense of wintering in this word is denom.

סְתָו (Keri סְתָיו) m. time of rain, rainy season, winter.

סָתוּר p. n. m. the hidden one.

סָתַם (fut. יִסְתֹּם to stop up, to shut up, to enclose; hence figur. to secrete; סָתוּם the secret; related are the roots in אֲטַם and דָּתַם. Niph. to be stopped of a breach. Pi. to stop (a well).

סָתַר (fut. יִסְתֹּר) to hide, to conceal, orig. to cover, to veil; Niph. 1) to be hidden מִן from something, or with מִנֶּגֶד, מִלִּפְנֵי, מִפְּנֵי; נִסְתָּרוֹת hidden, secret things (used of sins

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etc.); 2) to hide oneself from (מִן, מִפְּנֵי) some one. Pi. to hide. Pu. to be hidden. Hiph. הִסְתִּיר 1) to conceal from the eyes (מֵעֵינֵי) of some one; הִסְתִּיר פָּנִים to hide the face from (מִן) some one; applied to God it signifies the withdrawal of Divine providence, the wrath of God against something; 2) to conceal, to secrete something from (מִפְּנֵי, מִן) some one; 3) to shield, to protect, מַסְתֵּר Isa. 53:3 is a verbal substantive; see מַסְתֵּר. Hith. הִסְתַּתֵּר to hide oneself.

סָתַר Aram. to throw into confusion, to destroy.

סֵתֶר (with suff. סִתְרִי, pl. סְתָרִים) m. 1) enclosure, a veil, a wrapper; transf. to shelter, protection; 2) that which is hidden, secret, hidden place.

סִתְרָה f. shelter, protection, shield.

סִתְרִי p. n. m. the protected one.

ע

ע *Ain* (עַיִן) is the 16th letter of the alphabet, and as a numeral counts 70. The name signifies an eye, and hence the round shape in the ancient character. Its peculiar sound was partly soft and mild, like the vowel *a*, and partly strong, approaching the *gn*. This double pronunciation is yet found in the Greek translation of the bible, and gives many a clue for explaining and comparing of roots. The softer ע interchanges with the softer gutturals א and ה; the harder ע interchanges with ג, כ, ק, as will be seen from numerous examples by comparisons in the language. The ע is as a soft sound often thrown out; e.g. in שְׁמוּאֵל equivalent to שְׁמוּעֵ־אֵל, זְרֻבָּבֶל from זְרוּעַ־בָּבֶל, מְנָעִים from מְנֻעִים, בָּל from בָּעַל, מוֹם from מוּם, זֶרֶת from זְעֶרֶת, סוּפָה from סְעוּפָה. Sometimes it is used as a vowel.

עָב (const. עַב, pl. עָבִים and עָבוֹת) com. 1) darkness, darkness of the cloud, cloud, wrapped in a cloud, from עוּב to wrap, to cover; 2) a thicket, thickness of the forest, from עוּב, in the sense of, to be covered, thick, dense; 3) a cornice, a doorpost, or entablature over a post, from the signif. of covering.

עַב see עוּב.

עָבַב belongs to עָב and עַב. See עוּב.

עָבַד (fut. יַעֲבֹד) 1) to do, to make; next, to work, to labour (in a vineyard;, to plough a field, to pull flax, where sometimes the object "field" is omitted; עָבַד הָעִיר to build up the town, origin. to work at the town; עָבַד בְּ to impose work

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upon some one; 2) to serve one, to work for some one, with לִפְנֵי to serve before some one, but also with עִם and לְ of the person; transf. to serve God, absolute and with accus. and לְ, and with double accus., to serve God by something, e.g. by sacrifices. Niph. 1) to be worked, cultivated (of a plough-field; 2) to be adored (of a king). Pu. to be worked; עָבַד בְּ work to be imposed upon some one. Hiph. 1) to make some one work, to weary him (syn. with הוֹנִיעַ); 2) to cause some one to serve (either God or man). Hoph. to allow oneself to be made to serve, especially to the service of idols.

עָבַד (Aram.) like עָבַד in Heb. and stands also for עָשָׂה; עָבַד קְרָב to carry on war; with בְּ, עִם, to deal with some one. Ithp. to be made, to be done.

עֶבֶד (with suff. עַבְדִּי, pl. עֲבָדִים) m. 1) a slave, servant, origin. abstract, service; עֶבֶד עֲבָדִים a servant of servants, i. e. of the lowest degree; also servant of the king, vassal, courtier, sometimes applied to denote devotion to a superior. The prophets, Divine messengers, and the pious, were called servants of God; 2) p.n.m. (servant).

עַבְדָּא (def. עַבְדָּא, pl. דִּין) m. (servant, adorer of God).

עֲבָדִים (only pl. with suff. עֲבָדֵיהֶם; after the form כְּתָב) masc. work, deed, action.

עֹבֵד p. n. m. adorer, disciple.

עֲבַדְאָ p. n. m. (servant).

עֹבֵד אֱדֹם p. n. masc. (subject of the Edomites).

עֲבַדְאֵל p. n. m. (servant of God).

עֲבֹדָה f. 1) work (of the servant); מְלֶאכֶת עֲבֹדָה a business of work, i. e. a business connected with work; next generally, work, service, business; hence the peculiar form עָבַד עֲבֹדַת עֲבֹדָה to do the business of the service; also, cultivation, agriculture, or any kind of work, according to the context; 2) that which belongs to work, such as tools, utensils, etc.; 3) effect, produce of work; hence, עֲבֹדַת הַצְּדָקָה the work, product, or effect of righteousness.

עֲבָדָה (from the m. עֶבֶד) f. domestic servants, household.

עַבְדּוֹן 1) p. n. of a city in Asher; 2) p. n. m. (subject).

עַבְדוּת f. servitude, slavery, bondage.

עַבְדִּי p. n. m. (subject).

עַבְדִּיאֵל p. n. m. (servant of God).

עֹבַדְיָה p. n. m. (the same).

עֹבַדְיָהוּ p. n. m. (the same).

עֶבֶד מֶלֶךְ p. n. m. (the king's servant).

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(נְנוֹא) עֲבַד נְנוֹ p. n. m. (adorer of the planet Venus, נְנוֹ=נְנַהּ).

עָבָה to be fat, thick, well fed; also used of inanimate things, to be thick, dense, transf. to be respectable, related to עוּב.

עָבוֹט (after the form עֲבוֹת) masc. a pledge. See עָבַט.

עָבוּר (const. עִבּוּר) m. equiv. to the Aram. עִבּוּר that which is begotten by the earth, i. e. corn.

עֲבוּר (after the form זְבוּל, גְּמוּל) the passing over, but only in connection with בְּ, viz. בַּעֲבוּר, and only as a preposition or conjunction, over, therefore, thereof, thereupon; 1) referring to a person, for some one's sake, on account of some one, בַּעֲבוּרְךָ for thy sake, on account of thee; 2) referring to a matter, for the sake of, or on account of something, signifying the cause; 3) for, as the price at which something passes from one to another, e. g. בַּעֲבוּר נְעָלַיִם for shoes; 4) because, in order that, while, whilst (i. e. so long as), used instead of the complete form בַּעֲבוּר אֲשֶׁר.

עָבַט (fut. יַעֲבֹט) equiv. to עָבַת, עָוַת, עָרַב, to exchange, barter (comp. עָרַב), in Kal signifies, to borrow upon a pledge, in the sense of exchanging. Pi. to exchange, to change the road, i. e. to take another road. Hiph. to lend some one (accus.) upon (accus.) a pledge.

עַבְטִים (after the form שַׁפְרִיר, סַנְוִיר) m. burden or obligation of debt, orig. a mass of pledges, from עָבַט.

עָבְי m. thickness, density, from עָבָה.

עָבְיִ (with suff. עָבְיוֹ) m. thickness, from עָבָה.

עֲבִידְתָּא (const. עֲבִידַת—, def. עֲבִידְתָּא) fem. Aram. like the Heb. עֲבוֹדָה labor, work, management.

עָבַל (not used) to be bare, leafless, of an unfruitful country: from which עִיבָל.

עָבַן (not used) transposed from עָצַב, to be grieved, from which יְעֻבַּן.

עָבַר (fut. יַעֲבֹר) 1) to pass over something, to cross (acc. seldom בְּ or בְּתוֹךְ) a river or stream (נָהָר), the sea (יָם); sometimes omitting the word river, and only naming the destination, with acc. or אֶל; to pass over something, e. g. a road, or the back of some one; fig. of the razor which passes over the beard, or of the wind which sweeps over (בְּ) something; 2) to pass through a place, (acc.) through something (בְּ), between (בֵּין) something, through the midst (בְּתוֹךְ, בְּקֶרֶב) of persons or a thing; כֶּסֶף עֹבֵר לַסֹּחֵר money passable (current) among merchants, or abridged כֶּסֶף עֹבֵר cur-

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rent money; 3) to pass beyond something, without case, or with the accus. e. g. beyond the quarries (אֲרֻכּוֹת הַפְּסִילִים), transf. to overtake (with עַל) some one; next generally, to pass by, also const. with מֵעַל, עַל, לִפְנֵי, עַל־פְּנֵי; עָבַר דֶּרֶךְ to pass the way; hence, עֹבֵר דֶּרֶךְ the passer by; עָבַר תַּחַת שֵׁבֶט to pass under the rod (of the shepherd), i. e. to be numbered; of time, which elapses; of the sin, i. e. to forgive; of the chaff, which flies away; 4) to go from (מִן) one place to (לְ) another, to go away, to go on (without case), to go on (בְּ) a journey, to walk upon (עַל) a place, to walk to and fro עָבַר וְשָׁב; to go towards a place (with accus. or אֶל); to turn into (בְּ) a town, a gate; figur. to enter into a covenant, an oath, or enter into something generally; עָבַר בַּשֶּׁלַח to pass through the sword, i. e. to fall by it, עָבַר בַּשַּׁחַת to go down to the grave, עָבַר לִפְנֵי to pass on before, עָבַר אַחֲרֵי to pass on behind, עָבַר מֵאַחֲרֵי, מִן to go away from something, to forsake something, seldom with מֵעַל; עָבַר עַל to pass from one way to another, also to lay or bring upon some one; 5) something to befall, עָבַר עַל to overflow, to over-stream, to be victorious over some one, to conquer something, כֹּר עֹבֵר flowing myrrh. Niph. to be crossed (a river). Pi. 1) causing something to pass through; hence, to bolt, to lock; 2) to fertilize, to engender (Job 21:10). Hiph. הֶעֱבִיר, caus. of Kal, 1) to lead through (acc. or בְּ) a river, to pass a razor over (עַל) something, to lead from one town into (לְ) the other, to transfer an heritage (לְ) to some one; 2) to cause to resound (a voice) through (בְּ) the camp; in the same sense הֶעֱבִיר שׁוֹפָר; 3) to cause something to be passed over, to forgive the sin; 4) to bring (syn. with הֵבִיא), to offer, to consecrate, e. g. לְמֹלֶךְ to Moloch; according to others, to pass through (בָּאֵשׁ) the fire, i. e. in honor of Moloch, only בָּאֵשׁ is sometimes omitted; הֶעֱבִיר בַּמַּלְבֵּן to pass through the red hot oven; 5) to carry away, to take away, to do away, to sweep away, to remove. Hith. to overflow, but only figur.; to go to excess in passion, origin. to transgress the limits, to burst forth in passion against (בְּ, עִם, עַל) some one, to be overbearing.

עֵבֶר (with suff. עֶבְרוֹ, plur. עֲבָרִים, const. עִבְרֵי) m. 1) a district beyond the river, עֵבֶר הַיָּם a district

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beyond the sea; עֵבֶר הַיַּרְדֵּן country beyond the Jordan, the country understood by עֵבֶר הַיַּרְדֵּן depends upon the local position of the historian; hence, sometimes the eastern, and sometimes the western country of the Jordan; the same עֵבֶר הַנָּהָר sometimes the eastern, and sometimes the western country of the Euphrates; 2) side, opposite another side, and separated from it by space: thus, מִכָּל עֲבָרִים on all sides, עָבַר הָעֵבֶר to pass to the opposite side, אֶל־עֵבֶר opposite, towards the country, אֶל עֵבֶר פְּנֵי straight along before one, the same לְעֵבֶר; עַל עֵבֶר פְּנֵי straight before, מֵעֵבֶר on the other side of, or beyond something; 3) p. n. m. also the name of the ancestor of the Hebrews; hence, בְּנֵי עֵבֶר and עֵבֶר the Hebrews.

עֵבַר (Aram.) m. equiv. to עֵבֶר 1 in Heb.; hence עֵבַר נַהֲרָא the country west of the Euphrates, orig. the other side of the river.

עֲבָרָה (pl. const. עַבְרוֹת in Ketib, for which more correctly the Keri עֲבָרוֹת) f. a ford, a ferry.

עֶבְרָה (with suff. עֶבְרָתִי, pl. עֲבָרוֹת, const. עַבְרוֹת and עֶבְרֹ) fem. orig. transgressing, especially of passion; next, generally, passion, anger, transf. to Divine punishment; also, haughtiness, presumption; comp. the Hith. הִתְעַבֵּר.

עִבְרוֹן p. n. f. of a city in Asher, otherwise עַבְדּוֹן.

עֲבָרוֹנָה (passage), p. n. of a place not far from Ezion Geber, on the coast of the Red Sea.

עִבְרִי (gent. m. from עֵבֶר, pl. עִבְרִים or עִבְרִיִּם, f. עִבְרִיָּה, pl. עִבְרִיּוֹת) originally, descendant of Heber, a Hebrew.

עֲבָרִים (the countries beyond) p. n. of a mountain on the other side of the Jordan; complete הַר־הָעֲבָרִים or הָרֵי־הָעֲ. From עִיֵּי הָעֲ it is evident it was originally the name of a country.

עָבַשׁ (rare) to rot, to become decomposed (by heat), of bodies under the ground; the root is compared by some with יָבֵשׁ, and by others with בָּאַשׁ.

עָבַת (Kal, not used) to entwine, to bind; related to עָנַת, עָבַם. Pi. to twist, to entangle.

עָבֹת adj. m., עֲבֻתָה fem. tightly entwined, entangled (of the branches of a tree).

עֲבֹת (pl. עֲבֹתִים and עֲבֹתוֹת) com. origin. that which is entwined; hence cord or hurdle-work, entwining of branches, from עָבַת; comp. סְבָךְ.

עָגַב (fut. יַעְגַּב) to love, to dote upon,

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especially used of the unchaste love, construed with the accus. and עַל; עָגֵב lover. Related to חָבַב, אָהַב.

עָגָב see עוּגָב.

עֶגֶב (only pl. עֲגָבִים) m. loveliness, pleasantness; hence שִׁיר עֲגָבִים love-song.

עַגְבָה (only with suff. עַגְבָתָהּ) f. love, only of the unchaste.

עֻגָה (also עֻגָה, pl. עֻגוֹת or עֻגֹת) f. a round cake, from עוּג to round, עֻגַת רְצָפִים a cake baked upon hot stone.

עָגוּר m. the shrieking (עָגוֹר) bird, from עָגַר to shriek; according to some, the crane; according to others, the swallow.

עָגִיל (pl. —לִים) m. a hoop, a ring, especially of the ear-ring, from עָגַל.

עָגַל (not used) to turn round, to roll; related to גָּלַל, קָלַל, חָלַל, and others.

עָגֹל adj. m. עֲגֻלָּה (pl. —לוֹת) f. round, rounded.

עֶגֶל (with suff. עֶגְלִי, pl. עֲגָלִים, const. עִגְלֵי) m. orig. that which is rolled together, a mass, a lump; but also like גֹּלֶם to which it is related; in embryo, transf. to the young of beasts, *pullus*, but used only for a calf; עֵגֶל מַרְבֵּק fattened calf, עֵגֶל מַסֵּכָה molten calf. Nations were called figuratively calves, as the princes were called bulls.

עֶגְלָה f. 1) a calf, עֶגְלָה מְלֻמָּדָה a heifer that is taught, trained; עֶגְלָה שְׁלִשִׁיָּה, עֶגְלָה מְשֻׁלֶּשֶׁת a calf three years old; 2) p.n. f.

עֲגָלָה (from עָגַל to roll, with suff. עֲגָלָתוֹ, pl. עֲגָלוֹת, const. עִגְלוֹת) f. a waggon, for driving and carrying; but also, chariot of war and threshing cart.

עֶגְלוֹן 1) p.n. m.; 2) p.n. of a city in Judah.

עָגַם origin. to sigh, to moan; next, to be sad; related to גָּמָה, אָגַם. Particip. עָגֵם, pl. const. עַגְמֵי, for which stands אַגְמֵי.

עָגַן (Kal, not used) to enclose, to surround; the root is עַ־גַ־ן, related to גָּנַן. Niph. to shut oneself up for (לְ) some one, i.e. a woman secluding herself in expectation of being married to a certain man, Author. Vers. "stay for them for having husbands."

עָגַר (not used) to cry, related to נָעַר and קָרָא; according to others (Gesenius, etc.), equiv. to עָגַל to roll, to turn round.

עַד (joined with the copulative וְ, וָעַד) masc. 1) orig. the veiled, hidden time; next, eternity; a similar mode of transferring the sense is found in עוֹלָם, חָלָד; the root is

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either עֲדָה, equiv. to עֲטָה. or עָדַד in the same sense; לָעַד equiv. to לְעוֹלָם for ever, עֲדֵי עַד unto eternity; more emphatic, לְעוֹלָם וָעֶד for ever and ever; עַד אֲבִי eternal father; 2) booty, spoil, like מַלְקוֹחַ that which is seized, from עֲדָה = הָדָה, which see.

עַד (poetically עֲדֵי, with suff. עָדַי, עָדָיו, עָדֶיךָ, עָדֵיכֶם, עָדָיו, once עַד־הֵם for עָדֵיהֶם) prepos. and conj.; 1) unto, *ad*, unto something (of space), to express direction to a certain end, e.g. עַד קְצֵה הָאָרֶץ to the end of the earth, עַד־הֲלֹם, עַד הֵנָּה till here, hither; עַד is sometimes joined with מִן in double sentences, as, מִן עַד־וְעַד, מִן וְעַד, מִן עַד; more emphatic is עַד לְ, עַד אֶל; in this sense many verbs are construed with עַד to express partly the direction towards an end, partly the arrival at, and attaining of, the end, e.g. בּוֹא עַד to arrive at a place, נָגַע עַד to touch some one, הִתְבּוֹנֵן עַד to consider something, הֶאֱזִין עַד to hearken to something; 2) direction to an end, including the idea of gradation, e.g. עַד(לְ)מְאֹד very much, עַד־מְהֵרָה very hurriedly, עַד־לְמַעְלָה to the highest point, very high; עַד in this sense does not, however, signify the highest point, but often only a gradation, e.g. עַד־כַּמָּה פְעָמִים how many times, עַד הַגָּפֶן even the vine; sometimes it is used for comparison, e.g. עַד סִירִים like briars; 3) direction in reference to time; as, עַד הַבֹּקֶר until the morning; hence its frequent use to form adverbs, e.g. עַד־בָּלִי, עַד־כֹּה, עַד־מָתַי, עַד, etc. As a conj. עַד is used: 1) in reference to time, till, *donec*, complete עַד כִּי; עַד־שֶׁ, עַד אֲשֶׁר till that, עַד אִם till when, עַד־אֲשֶׁר־אִם till that when, connected with the pret. and fut.; 2) till that, so that; to denote the degree, where עַד stands for עַד אֲשֶׁר, e.g. "so that he shall acccomplish, like an hireling, his days" (Job 14:6), "so that thou didst not lay these things to thy heart" (Is. 47:7); 3) whilst, for עַד שֶׁ, עַד אֲשֶׁר, so long as, and as a negation עַד־לֹא for עַד אֲשֶׁר לֹא. As to the etymology, עַד cannot be derived from a verbal root, but is probably an original pronominal root.

עַד (Aram.) as in the Heb.; hence, as a prep. of space and time; עַד דְּבֵרַת דִּי until now, עַד כְּדֵין for the purpose that. As a conj. עַד דִּי whilst that, till that; עַד אָחֳרִין till at last.

עוֹד see עוֹד.

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I. עֵד (pl. עֵדִים) masc. 1) a witness (from עוּד), origin. confirmer; also fig. supporter, sustainer; 2) abst. evidence, equiv. to עֵדוּת; עָנָה עֵד בְּ to give evidence against some one.

II. עַד (thus is the sing. in the Talm., pl. עֲדִים) m. monthly time (of women), hence בֶּגֶד עֲדִים.

עָדַד (not used) to number, to count, to reckon (comp. כָּסַם, סָפַר, מָנָה, כָּסָא); transf. to appoint (comp. יָעַד). The Pi. עוֹדֵד belongs to עוּד, which see.

I. עָדָה (fut. יַעֲדֶה, apoc. יַעַד) equiv. to עָטָה to wrap, to wrap up, to cover, syn. with לָבַשׁ; fig. to clothe or adorn oneself with something (acc.), e.g. with majesty, with glory; next generally, to adorn. Hiph. 1) to adorn some one with something (double accus.); 2) privative, to put off the garment, if it does not belong to עָדָה II.

II. עָדָה equiv. to עָטָה II., to pass along something (=עָבַר), over (עַל) something. Hiph. to pull off, to take off, equiv. to הֶעֱבִיר to put off בֶּגֶד a garment. See עָדָה I.

III. עָדָה (not used) equiv. to הָדָה to seize, to lay hold of; from which the derivative עַד booty.

עָדָה (fut. יַעְדֶּה) Aram. equiv. to עָדָה II. in Heb., to pass by (בְּ) something, to pass away from (מִן) something; figur. like עָבַר to pass away, to depart, of a law, of a kingdom. Af. to cause to pass away, to remove (kings).

עֲדָה p.n. f. (ornament, beauty, or the ornamented one).

עֲדָה belongs to עֲדִים. See עַד.

I. עֵדָה (const. עֲדַת, formed from יָעַד, comp. שֵׁנָה) f. an assembly, a congregation, especially of Israel, but also the members of a family, or house; also, host or mob that join for a certain purpose; figur. swarm (of bees). See יָעַד.

II. עֵדָה (from עוּד, pl. עֵדוֹת) fem. formed from the m. עֵד; hence, female witness, transf. like עֵד, to evidence, confirmation of a covenant, or precept, law, decree. Comp. עֵדוּת.

עִדּוֹ p.n. m. (one born on a festival).

עִדּוֹא p.n. m. (the same).

עֵדוּת (pl. עֵדוֹת after an Aramaic declension) fem. that which is appointed, fixed testimony; hence parallel with מִשְׁפָּט, חֹק, תּוֹרָה law, statute, judgment; next, that which is revealed, songs of revelation, אֹהֶל הָעֵד tabernacle of the testimony, אֲרוֹן הָעֵד ark of the testimony, לֻחוֹת הָעֵד tablets of the law, testimony, etc.

עֲדִי (in pause עָדִי, with suff. עָדְיִי,

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plur. עֲדָיִים) m. 1) an ornament (from עָדָה I.), עֲדִי זָהָב a golden ornament, עֲדִי עֲדָיִים the highest ornament; 2) the noblest; hence equiv. to כְּבוֹד, and like כָּבוֹד, poet. for heart, soul (Ps. 103:5).

עֲדִיאֵל p.n. m. (ornament from God).

עֲדָיָה p.n. m. (the same).

עֲדָיָהוּ p.n. m. (the same).

עָדִין adj. m. עֲדִינָה, f. 1) tender, soft, delicate, given to pleasure, sensual; 2) p.n.m. the pampered one.

עֲדִינָא p.n. masc. (the sensual one) name of one of the chiefs of king David's army.

עֲדִינוֹ (for עֲדִינוֹן) like עֲדִינָא p.n.m. of one of the chiefs of king David's army, with the surname הָעֶצְנִי, i.e. from the family called עֶצֶן.

עֲדִיתַיִם (double ornament) p.n. of a city in Judah.

עָדַל (not used) to be just, to be noble, after the Arab.

עַדְלַי p.n. m. (the just one).

עֲדֻלָּם (contracted from עֲדוּלָּם עַם) p.n. of a city in Judah; gent עֲדֻלָּמִי.

עָדַן (Kal, not used) origin. to live well, to refresh oneself; next, to be tender, delicate. Hith. הִתְעַדֵּן to delight, enjoy oneself; עֵדֶן is probably related with the root in עָדַן.

עֶדֶן (pl. עֲדָנִים) m. 1) joy, delight; 2) p.n. of a country where the garden (or paradise) of the first man was situated; hence גַּן עֵדֶן, עֶצֶר, etc. Root עָדַן.

עֲדָן (pleasant country) 1) p.n. of a place in Mesopotamia; 2) complete בֵּית עֲדָן, which see under בַּיִת.

עֲדַן (contracted from עַד הֵן) a particle, until here, hitherto.

עִדָּן (pl. עִדָּנִין, def. עִדַּנַיָּא) Aram. m. time, in prophetic speech, a year; comp. מוֹעֵד and יָמִים. The root is עָדַד.

עַדְנָא p.n. m. (joy, delight).

עַדְנָה p.n. m. (the same).

עֶדְנָה f. sensuality, pleasure of procreation.

עַדְנָה (compounded from עַד־הֵנָּה) a particle, until here, hither.

עַדְעָדָה (border) p.n. of a city in Judah.

עָדַף 1) to overspread, overstrain, to overhang, origin. to overflow, related to מָטָא, especially of the overhanging of a curtain; 2) to remain over. Hiph. to leave over.

עָדַר (Kal, not used) to leave off, to leave out, to leave behind, to go away; hence, Niph. נֶעְדַּר to be left behind, to be missing, or to be wanting. Pi. עִדֵּר to cause to fail.

I. עָדַר equiv. to סָדַר, to order, regulate, arrange, עָ מַעֲרָכָה to array a battle.

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II. עָדַר (Kal, not used) to cut in, to engrave. Niph. נֶעְדַּר to be dug, ploughed.

עֶדֶר (with suff. עֶדְרוֹ, pl. עֲדָרִים) m. 1) herd, flock, origin. a row; hence, figur. עֶדֶר יי עֶדֶר flock of the Lord (Israel); 2) p. n. of a city in Judah; 3) p. n. m.

עֶדֶר p. n. m. (herd).

עַדְרִיאֵל p. n. m. (flock of God).

עָדַשׁ (not used) to be round.

עֲדָשָׁה (pl. -שִׁים) f. lentil.

עֲוָא see עָוָה.

עוּב (Kal, not used) 1) to veil, to cover, equiv. to כָּפָה, חָפָא, חָבָא; from which Hiph. הֶעְיִב to wrap in darkness, to darken; 2) equiv. to עָבָה to be thick, stout.

עוֹב (only pl. עֲבִים) m. a kind of door-post or entablature, origin. that which covers over.

עוֹבָל p. n. of a district in Arabia, also the name of a people there.

עוּג (not used) equiv. to חוּג to round, to encircle; the form עוּג used is denom. from עוּגָה II.

עוֹג p. n. m. (from עָנַק=עָנַג a giant).

עוּגָב (also עֻגָב) m. a flute, so called from its delightful tone.

עוּד (fut. יָעוּד in the Ketib) 1) equiv. to אוּד to turn, to encircle; Pi. עִוֵּד to enclose, surround; 2) transf. like all verbs signifying encircling, to be firm, strong (comp. חוּל). Pi. עִוֵּד to encompass (comp. חָזַק). Hiph. הֵעִיד (fut. יָעִיד) to confirm, to affirm, to corroborate, to attest, to declare; next generally, to bear witness, to give evidence (בְּ) against some one, to give evidence in favor of some one, to praise, also, to declare to some one; also, to resolve, to order, to prescribe, to admonish (with עַל, בְּ, and acc.), to warn, etc. Hoph. הוּעַד to be attested, appointed, warned. Po. עוֹדֵד to confirm, to erect. Hith. to prove strong, firm, i. e. to maintain its existence.

עוֹד (after the form קוֹל, with suffix יְעוֹדֶךָ, עוֹדִי) m. origin. strength, power; hence, transf. to time, duration, space of time, but only as an adv., continually or repeatedly, again, once more, always anew, further, yet; אֵין עוֹד no more, none further, כָּל עוֹד only so long yet, עוֹדֶנִּי I am yet, עוֹדֶנָּה she is yet, עוֹדָם for עוֹד הֵם: joined with prefixes עוֹד has several significations; as, בְּעוֹד whilst (it is) yet, in contrast to בְּטֶרֶם; hence, בְּעוֹדִי whilst I am, i. e. so long as I exist, מֵעוֹד since, מֵעוֹדִי since my being, existence.

עוֹדֵד p. n. m. (establisher).

עָוָה to bend, to pervert (the walk, the way); hence, to act perversely,

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to sin against (עַל) some one. Niph. נֶעֱוָה to be crooked (morally perverse), or to be bowed down (with anguish or pain), part. נַעֲוֵה לֵב of a crooked or perverse mind, נַעֲוֹת הַמְּרוּדוֹת perverse, rebellious woman. Pi. to overthrow the face of the earth, i.e. to devastate it; to upset the path, i.e. to destroy it. Hiph. הֶעֱוָה to overthrow, to pervert (the walk, the way, the conduct), i.e. to act wickedly, perversely; related is חָוָה III.

עָוָה and עָוָא (destruction) p. n. of a city, from whence Assyrian colonists were sent to Samaria. The inhabitants were called עַוִּים, from a masc. form עִוָּה.

עַוָּה fem. destruction, heap of ruins, ruin, from עָוָה.

עָוֹן see עָוֹן.

עוֹז see עֹז.

עוּז (Kal, not used) equiv. to עוּשׁ, חוּשׁ, to flee, to escape; according to some, לָעוּז (Is. 30:2) is in the Kal of this root, but מָעוֹז leads us to suppose that the root is עָזַז. Hiph. הֵעִיז (equiv. to הֵנִיס, הֵבְרִיחַ) to afford a refuge, to lead into safety; hence, to gather.

עוּם (not used) to pierce, to etch, to engrave, similar to אוּת, etc.: from which עַם, עִים.

עֲוִי (pl. עֲוִים) gent. m. from עִוָּה.

עִוְיָא (עִוְיָא, plur. with suff. עִוְיָתָךְ) Aram. fem. perverseness, crookedness.

עָוִיל (only pl. עֲוִילִים) masc. equiv. to עוּל, a suckling, a child; next, a youth. The form is lengthened from עוּל.

עָוִיל m. the pervert one, the unjust one, from עָוֶל.

עַוִּים (generally with the article, ruins) p. n. of a place in Benjamin.

עַוִּית (ruin) p. n. of a city in Edom.

עָוַל (Kal, not used) equiv. to אָוַל to be sluggish, transf. like אָוַל, to be sinful, wicked (comp. סָכַל and כָּסַל). Pi. עִוֵּל to act unjustly, sinfully, wickedly.

עַוָּל m. the unjust one, wicked, fool.

עָוֶל (an old form for עָוֶל, const. עָוֶל, with suffix עַוְלוֹ) m. injustice, dishonesty, wickedness.

עוּל (only particip. fem. pl. עֲלוֹת) to suckle, but also to suck, used of beasts, עֲלוֹת the young ones, פָּרוֹת עֲלוֹת young heifers. Pi. עִלַּע (for עִלְעֵל) to drink, to sip.

עוּל m. a suckling, a child, complete עוּל יָמִים young in days.

עַוְלָה (or contracted עָוְלָה, pl. עַוְלוֹת) fem., formed from עָוֶל, injustice, iniquity, בְּנֵי עַוְלָה the unjust, the wicked; with ה finis, עַוְלָתָה and עָלְתָה.

עוֹלָה f. an offering. See עָלָה.

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עוֹלֵל (pl. עֹלְלִים, from מְעוֹלֵל, as עוֹדֵד is from מְעוֹדֵד) m. a child, a youth, equiv. to עוּל; עוּל is also the root. See מְעוֹלֵל.

עוֹלָל (pl. עוֹלָלִים) m. the same.

עוֹלְלוֹת see עֲלִלוֹת.

עוֹלָם (pl. עוֹלָמִים) m. 1) that which is hidden, veiled, the distant, time; hence, fig. eternity, time of yore, unlimited futurity; also as an adv., always, ever, eternally; pl. עוֹלָמִים eternities, and as an adv. eternally; 2) in modern Hebrew, world, universe, origin. eternity. See עֵילוֹם.

I. עוּן (not used) to dwell, abide, related to חָנָה. Hiph. (according to some) to dwell; hence מַעֲיָנַי (Ps. 87:7), for which they read מְעִינַי the dwellers. (Author. Vers. "my springs.")

II. עוּן (not used) to flow, to spring forth, from which עַיִן; the verb עָיַן is a denom. from עַיִן.

עוֹן see עַיִן.

עָוֹן (from עָוָה, seldom עָוֹן, const. עֲוֹן, pl. עֲוֹנִים and עֲוֹנוֹת) m. perverseness; transf. to sin, guilt, crime, iniquity; also, the punishment of crime, i.e. calamity, unhappiness; עֲוֹן קֵץ iniquity leading to an untimely end (Auth. Ver. "the iniquity has an end"); עֲוֹן חָרֶב iniquity leading to the sword (Auth. Ver. "the punishment of the sword"); עֲוֹן פְּלִילִים an iniquity to be punished by the judges: שְׁתֵּי עֲוֹנָתָם, Hosea 10:10, (Keri) their two iniquities, i.e. the two golden calves.

עוֹנָה fem. cohabitation, from עוּן I.; some explain it according to the Talmud, time, period, then as a euphemism, cohabitation.

עִוָּעָה (only pl. עִוָּעִים for עִוְעִים) m. perverseness, from עָוָה.

עוּף (fut. יָעוּף, apoc. יָעָף, יָעֻף) 1) to fly, of birds; fig. the darting of an arrow, of an army, of a fleet; also, of the transientness of a dream; 2) to cover, to veil, to wrap in darkness and obscurity; 3) equiv. to יָעַף, יָעֵף, to be fatigued, to faint, similar to the mode of transferring the sense in עָלַף, עָטַף. Pi. עוֹפֵף 1) to fly repeatedly; 2) to cause something to fly, to brandish (the sword). Hiph. (only Keri) to cause to fly. Hith. to fly away, to vanish (the glory).

עוֹף (without pl.) m. origin. a wing, i.e. the limb of flying, but generally, collective, winged animals, equiv. to בַּעַל כָּנָף, fowl, bird.

עוֹף m. (Aram.) the same.

I. עוּץ (only imp. עֲצוּ) equiv. to יָעַץ to advise, to counsel. See יָעַץ.

II. עוּץ (not used) to penetrate, to

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impress, especially in soft ground; from which עוּץ p.n.

עוּץ soft, fruitful soil; 1) p.n. of a people and country that belonged to Aram; 2) p.n. of a people and country in Edom.

עוּק (Kal, not used) equiv. to צוּק, to be pressed, oppressed. Hiph. הֵעִיק to oppress, to press hard; הֵעִיק תַּחַת to press down (Author. Vers. "to be pressed under").

I. עוּר (Kal, not used) equiv. to כּוּר, חוּר, קוּר, to bore, to hollow out, to excavate. Pi. עִוֵּר (comp. עִוֵּר, Pi. עִוֵּר) to put out the eyes (comp. נָקַר), to blind; transf. in a moral sense; from which מְעָרָה, עַוָּרֶת, עִוָּרוֹן, עִוֶּרֶת.

II. עוּר (not used) equiv. to כָּרָה, בָּר (from which קִרְיָה) to surround, to enclose, to encompass, from which עִיר an enclosed place, a town, city.

III. עוּר (fut. יָעִיר in the Keri, particip. עֵר m. 1) to be awake, stirring, contrast to יָשֵׁן; next generally, to watch, hence עֵר watcher; עֵר וְעֹנֶה watcher and replier (Auth. Ver. "the master and the scholar?"); proverbial expression for every living one, originating from the watch in the temple, where one called out and another answered; 2) to wake up, to stir up (from sleep). Niph. נֵעוֹר (fut. יֵעוֹר) 1) passive from Hiph., to be awoke, stirred up; 2) reflective, to awake oneself, to rouse oneself, to stir up, of a nation, of God, etc. Pi. עוֹרֵר 1) to awake (from sleep), to stir up, to incite against some one, to stir up tranquil palaces (Auth. Ver. "to set up palaces"); 2) to lift up, to swing, e. g. a spear, a scourge. Hiph. like Pi. to awake, to stir, to set in motion, to urge, to keep watch over (עַל) something. Hith. הִתְעוֹרֵר to rouse oneself, to set oneself in motion against (עַל) some one; also, to jump, to spring with joy. Another Pi. form is עֵרְעֵר, which is sometimes abbreviated in עוֹעֵר; it signifies, to urge, to incite, to excite. Hithp. הִתְעַרְעֵר to be utterly broken. Comp. עוּר IV.

IV. עוּר (Kal, not used) to be bare, naked, comp. עָרָה and עָרַע; hence Niph. נֵעוֹר (fut. יֵעוֹר) to be uncovered (of the bow); Author. Ver. "I shook my lap," Neh. 5:13. Pi. עוֹרֵר to destroy, to lay bare, to lay in ruins; the same sense has, according to some, the reduplicate form עֵרְעֵר, and the Hithp. הִתְעַרְעֵר. See עוּר III.

V. עוּר equiv. to צוּר, to straighten, to harass; hence, particip. עָר

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an enemy. Comp. צָר, and עִיר, anguish.

עֹר (Aram.) m. chaff, origin. husk; related to עוֹר, which see.

עוֹר (with suff. עוֹרוֹ, pl. עוֹרוֹת) masc. skin, covering (of the body); hence also, leather, next especially the skin; עוֹר שִׁנַּיִם the flesh which covers the teeth, the gums; עוֹר בְּעַד עוֹר skin for skin, i.e. life for life; transf. to life, body. The root is עוּר, in the sense of, to enwrap, to enclose, for which there are several analogies in the language.

עִוָּרוֹן masc. blindness, formed from עִוֵּר. See עוּר 1.

עִוְרִים Ketib, for the Keri עִוֵּרִים, which see.

עִוָּרֹת f. blindness.

I. עוּשׁ equiv. to חוּשׁ, to hasten.

II. עוּשׁ (not used) belongs to עִישׁ, עָשׁ, which see.

עָוַת (Kal, not used) to be crooked, bent; related to עֲקַב, עָקֹב. Pi. עִוֵּת to bend, to pervert, e.g. of the perverting of justice, of the perverting of the road, i.e. to lead astray; next, generally, to falsify something. Pu. only particip. מְעֻוָּת that which is crooked, bad. Hith. to bend, to bow oneself.

עוּת (only inf. with לְ, לָעוּת) equiv. to עוּשׁ to hasten (for the purpose of assisting); next, generally, to support, to assist, with double acc.; from which עִוָּתִי, which see.

עַוָּתָה (after the form כַּפָּרָה) f. tribulation, oppression; origin. erring about; comp. עִוַּת דָּרָךְ.

עִוָּתִי p. n. m. (supporter).

עַז (pause עָז, pl. עַזִּים, from עָזַז) adj. m. עַזָּה (pl. עַזּוֹת) fem. strong (of man), firm (of things); solid, vigorous; transf. to hard, cruel, barefaced, bold, audacious, insolent. As a subst. עַז strength, power; the pl. עַזּוֹת audacity, insolence.

עֵז (pl. עִזִּים) f. a goat, גְּדִי עִזִּים a kid of the goat. The pl. is used of the hair of goats. The root is not עָזַז, but עָזַז.

עֵז (pl. עִזִּין) Aram. the same.

עֹז (rarely עוֹז, before makkaph עָז, with suff. עֻזִּי, עֻזְּךָ, and עֻזּוֹ) m. 1) strength, power, of living things; but also, firmness, strength, of a castle, tower, mountain; 2) the consequence of strength, victory; hence also, glory, majesty, magnificence; thus of the glory and majesty of God, equiv. to כְּבוֹד יי, and in this sense כְּלֵי עֹז, to denote instruments serving to the glory of God; 3) hardness (in a moral sense), obduracy; hence עֹז פָּנִים insolence, overbearing. See עָזַז.

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עֻזָּא p.n. m. (strength, power).

עֲזָאזֵל masc. according to Rashi and Saadiah, name of a huge high mountain-ridge, contracted from עֲזָז אֵל; according to Kimchi, the goat which was sent away as an atonement שָׂעִיר הַמִּשְׁתַּלֵּחַ, thus composed from עֵז אָזֵל; according to Aben Ezra, it is the name of a demon, to appease whom an offering was sent—this explanation is confirmed in Pirke Rabbi Eliezer (Section 46) and in the Book of Enoch; according to this rendering, it is composed from עֲזָז אֵל insolence towards God.

I. עָזַב (fut. יַעֲזֹב) 1) to leave, to loosen (something bound, e.g. a girdle); hence עָזֹב תַּעֲזֹב עִמּוֹ thou shalt untie, or release (the ass) with him (the owner), i. e. thou shalt help him to untie; עָזוּב that which is loosened, released, free, in contrast to עָצוּר a slave; עָ׳ שִׂיחַ to give free course, vent, to lamenting; 2) to bequeath (something for somebody), to leave behind, to leave something to some one; construed with אֶל, לְ, עַל; עֲזוּבָה desolation, orig. abandonment; 3) to cease from, to forbear (from anger, or from some action). Niph. to be forsaken, abandoned, נֶעֱזַב לְ to be abandoned to some one. Pu. עֻזַּב to be forsaken. The original signification is to sever the bonds (related to חָצַב) to loosen, synon. with פָּתַח.

II. עָזַב (fut. יַעֲזֹב) to tie, to bind; related to כָּזַב in the same original sense; figur. of the breaches in the wall, like חוּט; hence וַיַּעַזְבוּ Neh. 3:8, "they repaired" or "fortified;" in this sense, according to some עֻזַּב Jer. 49:25. From עָזַב II. is to be derived:—

עִזָּבוֹן (only pl. עִזְבוֹנִים with suff.) m. 1) exchange, barter, traffic, from עָזַב II., comp. מַעֲרָב from עָרַב; 2) place for carrying on such traffic, emporium; 3) that which is acquired by trafficking, wares (comp. סַחַר).

עַזְבּוּק p.n. m. (strong in devastation).

עַזְגָּד p.n. m. (strong in fortune).

עָזָה (not used) to comfort, from which the pr. names מַעַזְיָה, יַעֲזִיָּה, יַעֲזִיאֵל.

עַזָּה (the fortress) p.n. of a city on the south border of Palestine, Gaza, gent. עַזָּתִי.

עֲזוּבָה p.n. f. (the forsaken one). In the signification of desolation, see עָזַב I.

עִזּוּז adj. m. strong, mighty, of God; subst. the strong one, hero, from עָזַז.

עֱזוּז m. might, strength.

עַזּוּר see עַזֻּר.

עָזַז inf. const. עֲזוֹז and עֹז, עוֹז; imp.

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עוּזָּה, fut. יָעֹז, apoc. יָעָז) to be or become strong, firm, e. g. to strengthen themselves in the strength of Pharaoh (Isa. 30:2); "when he strengthened the fountains of the deep" (Prov. 8:28); figur. mighty, barefaced, insolent, audacious; or in a good sense, to become bold, courageous, victorious, with עַל, over something; to rule mightily. Niph. נָעַז (only particip. נוֹעַז from נָעָז) to be insolent; comp. Hiph. הֵעֵז to harden (the countenance), i.e. to act audaciously, הֵעֵז בְּפָנִים to be insolent against some one.

עָזָז p. n. m. (the powerful one).

עָזְזְיָהוּ p.n. m. (strong through God).

עֻזִּי p.n. m. (the mighty one).

עֲזִיאֵל p.n. masc. comforted through God). See יַעֲזִיאֵל.

עֻזִּיאֵל p. n. m. (God is the mighty one), patron. עֻזִּיאֵלִי.

עֻזִּיָּה p. n. m. (the same).

עֻזִּיָּהוּ p.n. m. (the same).

עֲזִיזָא p.n. m. (the strong one).

עָזַל (not used; from which, according to some, עֲזָאזֵל) related is אָזַל, only in the active signification, to remove. The root is not known in Hebrew.

עַזְמָוֶת p.n. m. (courageous in death).

עָזַן (equiv. to אָזַן) to be sharp, of the sight. From which :—

עָזְנִיָּה f. a species of eagle (from עָזַן); Author. Vers. "osprey," so called from its sharp sight, if עָזְנִיָּה is not derived from עָזִיָּה, and the name from עָזַז, to be strong (comp. the Aram. עַזְיָא).

עָזַק (Kal, not used) to dig, to cut in the ground; hence, Pi. עִזֵּק to dig round, to make arable (a field), to cultivate (a vineyard).

עִזְקָא (with suff. עִזְקָתֵהּ) Aram. f. a seal-ring, a signet, from עָזַק to engrave; compare מַבַּעַת, from טָבַע.

עֲזֵקָה (novale) p.n. of a city in Judah.

עָזַר (fut. יַעֲזֹר, pl. יַעְזְרוּ) origin. to enclose, as indicated by the relative roots עָצַר and אָזַר, and by the noun עֲזָרָה; next transf. to protect (comp. סָכַךְ, גָּנַן), to help, to support; עָזַר עִם to assist; עָזַר אַחֲרֵי to follow in support, with לְ of the subject, to help to something; עֹזֵר supporter, friend; hence עֹזְרֵי מִלְחָמָה comrades of war; עָזֻר the protected one. Niph. to be supported (by some one); נֶעֱזַר עַל to be supported against some one. Hiph. (particip. pl. מַעְזְרִים, inf. לַעְזִיר) to help, to support.

עֵזֶר (with suff. עֶזְרִי) m. 1) help, support; הָיָה עֵ׳ מִן to help some one from another. Concr. helper, sup-

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porter, applied also to a wife, helpmate; 2) p.n. (help).

עֵזֶר p.n. m. (help).

עֵזֵר p.n. m. (helper, supporter).

עֶזְרָא p.n. m. (help) the well-known name of the priest, who, 458 years before the Christian era, led a colony of Jews from exile to Jerusalem.

עֶזְרִיאֵל p.n. m. (the help of God).

עֶזְרָה f. 1) help; 2) p.n. masc., for which also עֶזְרִי.

עֶזְרָה fem. enclosed place, syn. with חָצֵר in its origin, court in the Temple.

עֶזְרִי p.n. m. (one who affords help).

עַזְרִיאֵל p.n. m. (the help of God), comp. עַזְרוּבַעַל in the Punic.

עֲזַרְיָה p.n. m. (the same).

עֲזַרְיָהוּ p.n. m. (the same).

עֶזְרִיקָם p.n. m. (help is at hand).

עֶזְרַת fem. help; the form is like זִמְרַת, and only poetically for עֶזְרָה.

עֵט m. pencil, origin. that which engraves, etches; עֵט סוֹפֵר the pen of a writer. See עוּט.

עֵטָא (Aram.) f. equiv. to עֵצָה Heb. advice, counsel, understanding, from יָעַץ=יְעַט.

I. עָטָה (fut. יַעְטֶה) 1) to cover, to veil, to wrap up (over עַל) something; thus as a trans. verb; 2) to cover oneself, to clothe oneself, i. e. to put on something, with the accus.; 3) to wrap up, to roll up, to put round (to overturn a country) like a mantle; also reflective, to wrap oneself up, i. e. to shrink, to pine away (comp. עָטַף, עָלַף), to hide the beard, i. e. to mourn; particip. f. עֹטִיָּה she who wraps a mantle round her, i. e. the shepherdess; comp. כַּאֲשֶׁר יַעְטֶה הָרֹעֶה אֶת־בִּגְדוֹ Jer. 43:12. Hiph. הֶעֱטָה to cover, with double accus. or עַל of the subject; יַעְטֶה מוֹרֶה, Ps. 84:7, belongs to Kal; מְעֻטָּה Ezekiel 21:20, belongs to Pu. The form יְעָטֵנִי is a mixed one, from the pret. and fut. of Kal.

II. עָטָה (Kal, not used) to rush upon something, a secondary form from עָדָה. Hiph. הֶעֱטָה (fut. יַעֵט) to fly upon (אֶל) something; to attack, with בְּ.

עֲטִין (only pl. עֲטִינִים) m. an artery, sinew, tendon, nerve; עֲטִינָיו מָלְאוּ חָלָב his nerves are full of milk, i. e. sap, marrow (Author. Vers. "his breasts"). The root is עָטַן.

עֲטִישָׁה f. sneezing, from עָטַשׁ.

עַטַלֵּף m. according to Eben Ezra, a bat; the root appears to belong to טָלֵף.

עָטַן (not used) equiv. to אָטַן to tie, to knot, from which עֲטִין artery, sinew, nerve, like גִּיד from גָּדַד,

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to tie, bind, and יָתַר, from יָתַר, in the same signification.

עָטַף (fut. יַעֲטֹף and יְעַטֵּף) 1) to cover, to clothe, to wrap up, from טוּף=עָטַף; 2) intrans. to be covered, clothed, e. g. the pastures are clothed with flocks, Psalm 65:13; next, to be veiled, hidden; יַעֲטֹף יָמִין he hides him- on the right, i. e. in the south; 3) like עָטָה to languish, to pine away, especially with לֵב; next generally, to be weak, feeble; עָטוּף languishing; עֲטוּפִים the feeble sheep. Niph. (only inf. with ב) בְּעָטְפָ to pine away. Hiph. to cast feeble lambs (used of sheep). Hith. to pine away; הִתְעַטְּפָה נַפְשׁ בְּ the soul pines away in some one. In the same sense is בְּהִתְעַטֵּף עָלַי רוּחִי.

עָטַר equiv. to אָטַר, כָּתַר, כָּדַר, to surround, encircle, either in a hostile sense, or to protect. Pi. to crown, to wreathe, with double accus. or with dative of the person. Hiph. to crown, to distribute crowns.

עֲטָרָה (const. עֲטֶרֶת, pl. עֲטָרוֹת) f. a crown, a wreath, transf. to an ornament, a diadem; 2) p. n. fem. (ornament).

עֲטָרוֹת (circles, circus) p. n. of a city in Gad.

עַטְרוֹת אַדָּר p. n. of a city in Ephraim.

עַטְרוֹת בֵּית יוֹאָב p. n. of a city in Judah.

עַטְרוֹת שׁוֹפָן p. n. of a city in Gad.

עָטַשׁ (not used) to sneeze, probably related to טָשׁ to strew, scatter, from which עֲטִישָׁה.

עַי (heap, ruin) p. n. of a city on the east of Beth-El.

עַי (pl. עִיִּין and עִיִּים) m. a heap, a ruin. In proper names, the sense of heap is often transferred to hill (comp. עִיבַעַל hill of Baal, p. n. of a town; Punic). The same sense appears to predominate in עִיֵּי הָעֲבָרִים hill of Abarim.

עַיָּא p. n. of a city in Benjamin, probably identical with עַי.

עִיב see עוּב.

עֵיבָל (unfruitful) p. n. of a mountain point in the territory of Ephraim.

עַיָּה p. n. identical with עַי.

עִיּוֹן (ruin) p. n. of a city in Naphtali.

עִיּוֹת Ketib for עַוִּית, which see.

עִיט see עוּט and עָטָה.

עַיִט (after the form בַּיִת) m. bird of prey, and in a collective sense, birds of prey, figur. the surname of Cyrus, on account of his rapidity as a conqueror and a destroyer.

עֵיטָם (haunt of beasts of prey) p. n. of a city in Judah.

עִיִּים see עַי.

עֵילוֹם m. equiv. to עוֹלָם eternity.

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עִילַי p. n. m. (chief, =עִלַּי).

עֵילָם p. n. of a province in the kingdom of Persia, the later Kusistan, Koordistan.

עֲיָם m. only in connection with בַּעֲיָם רוּחוֹ, it signifies violence, might, from עָיַם=אָיַם, if the reading is not בְּעֹצֶם.

עִין as the root to עַיִן, see עוּן II.

עַיִן (const. עֵין, with suff. עֵינִי, dual עֵינַיִם, const. עֵינֵי; in the second signification plur. עֲיָנוֹת, const. עֵינוֹת) f. 1) eye, as the fountain from whence tears flow, and as the organ of sight; in the following forms עַיִן is used figuratively, in עֵינַיִם רָמוֹת high, proud looks, i.e. pride, in contrast to שַׁח עֵינַיִם downcast looks, i. e. modesty: to enlighten the eyes, i.e. to cheer; of clean eyes, i.e. to turn away from evil; an evil eye, i.e. envy; גְּלוּי עֵינַיִם of open eyes, i.e. seeing visions. Many verbs are construed with לְעֵינֵי, מֵעֵינֵי, בְּעֵינֵי פ׳, to express in the presence of, before: שׂוּם עַיִן עַל to direct the eye upon some one, either for good or for evil, sometimes the verb is omitted. עַיִן is transf. to signify, (*a*) face, countenance, the eye being considered the seat of expression of the whole countenance; (*b*) seer, prophet, as being the eye of the people; (*c*) the visible part of an object, surface, e. g. עֵין הָאָרֶץ, or appearance, figure; 2) well, fountain, spring, עֵין מַיִם spring of water, עַיְנָה unto the well: in this sense the pl. עֲיָנוֹת, const. עֵינוֹת, to distinguish also signification 1 and 2 in the form (comp. יָדוֹת from יָד). Many names of cities are formed with עַיִן, on account of being situated near wells, some with עַיִן only; as, 1) p. n. of a city in Simeon; 2) in northern Palestine. Compounds are, עֵין גְּדִי (well of kids) p. n. of a city in the desert of Judah, the former name of which was חַצְצוֹן־תָּמָר; עֵין־גַּנִּים (garden well) (*a*) p. n. of a city in Judah; (*b*) a Levitical city in Issachar; עֵין דֹּאר or עֵין דּוֹר (well of habitation) p. n. of a city in Manasseh; עֵין חַדָּה (rapid well) p. n. of a city in Issachar; עֵין חָצוֹר (grass well) p. n. of a city in Naphtali; עֵין חֲרוֹד (well of terror) p. n. of a city otherwise unknown; עֵין מִשְׁפָּט (well of judgment) p. n. for קָדֵשׁ; עֵין עֶגְלַיִם (well of the two calves) p. n. of a city north of the Dead Sea; עֵין שֶׁמֶשׁ (sun-well) p. n. of a town on the borders of Judah and Benjamin; עַיִן is also used in the names of wells, e. g. עֵין רֹגֵל (fuller's well) p. n. of a well

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near Jerusalem; עֵין תַּנִּים (dragons' well) also near Jerusalem. From עַיִן is derived :—

עָיַן (denom.) origin. to look at, or upon, but only in an envious sense; hence poetically, עַיִן to eye, for which in Ketib עָיִן from עָיִן from עוּן.

עֵין (Aram.) the same as עַיִן in Heb. עַיִן see עַיִן.

עֵינַיִם (double fountain) p. n. of a city in Judah.

עֵינָם p. n. (the same). The suff. ם־ is the old dual form of termination.

עֵינָן p. n. masc. (abundant in wells). Comp. חֲצַר עֵינָן under חָצַר.

עָיַף equiv. to יָעַף and עוּף to be weary, fatigued, faint.

עָיֵף (pl. עֲיֵפִים) adj. m., עֲיֵפָה fem. weary, fatigued, languishing (with hunger or thirst); אֶרֶץ עֲיֵפָה parched land; נֶפֶשׁ עֲיֵפָה one that languishes; עֲיֵפָה substantive, the wearied (cattle).

עֲיָפָה (with ה finis עֲיָפָתָה) f. 1) thickness, density, darkness, from עוּף; 2) p. n. of a Midianite country, and also of the people inhabiting it; 3) p. n. m.; 4) p. n. f.

עֵיפִי p. n. masc. (the languishing, wearied one).

עַיִר (with suff. עִירֹה, pl. עֲיָרִים) m. a young ass, from עור=עור (from which also the noun עִיר) in the sense of suckling; עַיִר פֶּרֶא young ass of the forest, a wild ass; עַיִר is also frequently used of the grown ass.

עִיר as a verb see עוּר in the five significations.

I. עִיר (a rare sing. עָר, pl. עָרִים from עָר, once עֲיָרִים) fem. 1) enclosed place, city, town; hence also, a fortified camp, a watch-tower, e.g. עִיר נְצוּרָה, עִיר מִבְצָר of the enclosed and fortified towers; Jerusalem is called עִיר הָאֱלֹהִים, עִיר הַקֹּדֶשׁ, עִיר י״י or also הָעִיר and עִיר. עִיר signifies sometimes the native city, as, עִיר נָחוֹר, עִיר סִיחוֹן, the birthplace of Sihon (i. e. Heshbon), of Nehor (Haran). עִיר also signifies a part of a city only, e.g. עִיר הַמַּיִם part of the town of Rabah; likewise עִיר בֵּית הַבַּעַל; עִיר דָּוִד; עִיר גַּיְא חִזָּיוֹן of Zion; sometimes the inhabitants of a town, like אֶרֶץ the inhabitants of a country; 2) p. n. of towns in which עִיר forms part of the composition of the name, as עִיר הַמֶּלַח (salt city) p. n. of a town in Judah, near the Salt Sea; עִיר נָחָשׁ (serpent town) p. n. of a town otherwise unknown; עִיר שֶׁמֶשׁ (sun town) p. n. of a city in Dan; עִיר הַתְּמָרִים (palm city) name for Jericho; עִיר הַחֲרָסִים see חֶרֶס; 3) p. n. for עִירִי.

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II. עִיר masc. generally excitement of wrath, from עוּר III., to stir up, Hos. 7:4, 11:9, Ps. 73:20, in all these passages, however, עִיר may also be rendered city.

III. עִיר m. anguish, fear, equiv. to עִיר, from עוּר V.

עִיר (pl. עִירִין) Aram. m. watcher, as the name of an angel.

עִירָא p.n. m. (citizen).

עִירָד p.n. m. (courser).

עִירוּ (for עִירוֹן) p.n. m. (citizen).

עִירִי p.n. m. (the same). See עִיר.

עִירָם p.n. m. (the same).

עֵירֹם (עֲרֹם, pl. עֵירֻמִּים) masc. bareness, nakedness, in connection with עֲרָיָה. It is after the form מֵתֹם, i.e. from עָר with the termination ־ֹם; the same as עָרֹם from עָר with the termination ־ֹם, and even מַעֲרֹם is only a secondary form from מָעוֹר. The מ was, however, considered in all these forms as a radical.

עַיִשׁ m. name of a constellation; according to some, the Great Bear; according to others, *cupillæ*; Author. Vers. Arcturus; related to עִין.

עַיִת (heap of ruins, or hill) p.n. equiv. to עַי.

I. עָכַב (not used) equiv. to חָנַב, עָקַב to weave, to knot; related to which is כָּוָה, from which כָּא; from which עַכָּבִישׁ, which see.

II. עָכַב (not used) to gnaw, to bite; related is the root in נָקַף, חָוַף, and many others.

עַכְבּוֹר (the gnawing one) p.n. m.

עַכָּבִישׁ masc. spider, בֵּית עַ spider-house, cobweb, קוּרֵי עַ spider's web. The noun arose from עָכַב (spinner), with the ancient termination ־ִישׁ, as in חַלָּמִישׁ, which see.

עַכְבָּר (const. pl. עַכְבְּרֵי) m. origin. a gnawing insect, a mouse, from עָכַב II., with the termination ־ָר, like סָמָר, from סָמַר.

עַכּוֹ p.n. of a port town in Asher, and yet known by the name of Acca or Acre.

עָכוֹר (trouble, grief) p.n. of a valley not far from Jericho.

עָכַךְ (not used) to be hot, of a soil heated by the sun, after the Arabic; from which עַכּוֹ.

עָכַן (not used) equiv. to עָכַר to sadden, to trouble, from which יַעְכָּן, and:—

עָכָן (equiv. to עָכַר) p.n. m. (one who troubles).

עָכַס (not used) to bind, to fetter, from עֶכֶס; related is רָכַס; next, in modern Heb. to roll up, to shrink together (of the serpent).

עָכָס (pl. עֲכָסִים) m. bonds of the feet, stocks; also, bracelets of silver, gold, ivory, which the women used

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to wear round the ancles; וּכְעָכָם אֶל־מוּסַר אֱוִיל, and as with the stocks (for וּכְכָעָכָם), i. e. slowly, the fool is led to instruction (Author. Vers. or as a fool goeth to the correction of the stocks); from which denom. עָכַם to make a tinkling with the feet (or with the chains on the feet.)

עַכְסָה p.n. f. (fettering).

עָכַר (fut. יַעְכֹּר) to trouble, to grieve, i.e. to plunge into misfortune, orig. to stir (the water), to provoke, comp. כָּרִי Aram. Niph. נָעְכַּר to be roused (from pain), to be shaken up, to be rattled up; part. נֶעְכֶּרֶת distracted.

עָכָר p.n. m. the troubled one, or one who troubles.

עָכָרָן p.n. m. trouble, grief.

עָכַשׁ (not used) equiv. to עָכַם to wrap oneself up, to shrink together, of a serpent.

עַכְשׁוּב m. adder, serpent, probably from עָכַשׁ serpent, formed with the termination -וּב; comp. שַׁעֲלָב.

עַל (עֹל) m. 1) height; concrete, the High One, the Most High, i. e. God; לֹא־עַל the non-high, i. e. the low one, an idol; 2) adj. high, eminent, הֵקִים עָל to be raised up on high; מֵעָל from above, above. The root is עָלָה.

עַל (from עָלָה, const. pl. עֲלֵי, and pl. with suff. עָלָי, עֲלֶיךָ, etc.; it is possible, however, that the plural form is only in appearance, and that the *yod* originates in the ה being the third radical) 1) prep. upon, in the most extensive applications, which may be classified as follows: (*a*) on, upon, over, one subject being over or upon another, e.g. to sit upon a chair, to stand on the legs, to lie on the bed, the child on his mother (Ps. 131:2); of speech עַל לָשׁוֹן, עַל פֶּה the mouth and the tongue being the seat of speech; עַל בַּיִת upon the house, i.e. upon the ruins thereof, and generally in reply to the question—where, expressing the resting upon a place; hence *α*) in, e.g. עַל אַדְמַת in the land, עֲלֵי אַדְמוֹת in the lands, עַל מַמְלָכָה in the kingdom; *β*) on, of the clothes on the body, e. g. the coat of many colours which he had on (אֲשֶׁר עָלָיו) or from the wearing of a shield or a coat of mail; *γ*) of a burden resting upon some one, either physically or as an obligation or duty; hence after the words הָיָה לְמַשָּׂא, הָיָה לְטֹרַח, כָּבֵד which are construed with עַל, like הָכֵל with מֵעַל; hence עָלַי it is incumbent upon me; *δ*) to signify the means of support, e. g. חָיָה עַל

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לֶחֶם to live on the bread, חָיָה עַל חֶרֶב to live by the sword; ε) of the time, in which, or the manner after which, something is done, e. g. עַל דִּבְרָתִי according to the manner, עַל־כֵּן in such a way, עַל־שֵׁם after the name, נִקְרָא עַל to be called after some one; also instruments or melodies with which hymns are to be chaunted; (b) of a movement towards the surface of something, especially, α) something coming from a higher position, in which sense כָּתַב, נָתַן, הִשְׁלִיךְ are construed with עַל; also with the verbs to command, to charge, to transfer (דִּבֶּר, אָמַר, כָּתַב, צִוָּה, פָּקַד), or such as to denote the befalling of misfortune (בּוֹא עַל); β) of the upward movement, e. g. עָלָה עַל הַר to go up the mountain, הֶעֱלָה עַל to bring up, תָּלָה עַל to hang upon, עָלָה עַל לֵב to enter the mind; γ) to denote addition, as יָסַף עַל to add to, נֶחְשַׁב עַל to be counted to; hence the phrases, trouble upon (עַל) trouble, day upon (עַל) year; (c) over, where one subject does not touch the other, e. g. עֲלֵי רֹאשִׁי over my head; in this sense עַל is applied α) to the verbs signifying ruling הִפְקִיד, מָשַׁל, מָלַךְ עַל; β) to the verbs covering or protecting, as הָיָה חוֹמָה, עָטָה, סָכַךְ, כָּסָה, גָּנַן, and in the same sense also נִלְחַם הִתְפַּלֵּל, כִּפֶּר, עָמַד עַל; γ) to denote beyond something, e. g. עַל־נִדָּתָהּ beyond her time of purification; δ) to denote the reason or cause of something, e. g. עַל זֹאת, עַל זֶה, עַל כֵּן therefore, עַל מָה wherefore; in this sense, after the verbs of, to rejoice, to mourn, to laugh, to weep, to lament, to be wroth, to have compassion, to console, at or over something; or after the verbs to relate, to speak, to swear, to confess, to behold (a vision), to prophesy; or also to signify the wages or the price of anything; (d) to express nearness, approximation, as עַל־הָעַיִן by the well, עַל הַיָּם by the water; עַל־הַמַּיִם by the sea, עַל פִּי יְאֹר on the mouth of the river; sometimes, over, e. g. אֵם עַל־בָּנִים the mother over the children; also, near at hand, at the side of some one, as עַל־יַד at hand, עֲלֵי קֶרֶת near the town; in this sense נִצַּב עַל to stand by something; sometimes to denote accompanying, with, next, by, e. g. the men with the women, עֲלֵי אוֹר by the light of the sun; עַל is likewise sometimes transf. to the signification

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of עִם and אֵת to denote the seat, especially of emotions, e. g. תָּשׁוּחַ עָלַי נַפְשִׁי, נֶהְפַּךְ עָלַי לִבִּי, עָלַי לִבִּי דָּוָי; likewise for the formation of adverbs, e. g. עַל־שֶׁקֶר falsely, עַל רָצוֹן lightly, עַל נִמְלָה acceptably, עַל־יֶתֶר richly; (e) where עַל signifies the motion towards or upon something, like אֶל, and hence often interchanging with it—in this sense שָׁלַח and נָתַן, כָּתַב, נָפַל, שָׁלַח are construed with עַל, often interchanging with אֶל, and sometimes with עַד, and in this signif. עַל may be used in a friendly or in a hostile sense; 2) conjunc. for עַל אֲשֶׁר although, though, however, nevertheless, because, or for עַל כִּי; it also occurs with the following prepositions: (a) כְּעַל according, suitable to; (b) מֵעַל α) from upon, away from, e. g. מֵעַל הַכִּסֵּא from upon the throne—in this sense of removal many verbs (like נָשָׂא, הִרְחִיק) are construed with מֵעַל; β) from near, e. g. מֵעַל אֹהֶל from near the tent—in this sense many verbs (like סוּר, זָנָה, עָלָה, עָבַר) are construed with מֵעַל; γ) from above, with לְ joined to the following noun, in contrast to מִתַּחַת לְ, and in this sense מֵעַל signifies sometimes: on, near, and sometimes, over, at, in answer to the question whither or where? e. g. גָּבוֹהַּ מֵעַל גָּבוֹהַּ a high one above a high one. As to the derivation of עַל, it is from עָלָה; but the form עָלַי is not constructive as is generally supposed, but belongs to the formation of the preposition.

עַל (with suff. עָלָיו, עֲלוֹהִי, עֲלֵיהוֹן, etc.) Aram. the same, only with the peculiarity that it is often substituted for אֶל and sometimes for לְ.

עֹל (seldom עוֹל, with suff. עֻלּוֹ) masc. yoke, which is laid on the neck of beasts, origin. something round, rolling, from עָלַל in the signif. of גָּלַל, which see; hence, to bear a yoke is a figure of subjection or suffering; to break a yoke is a figure of release from oppression.

עֵל (def. עִלָּא) Aram. m. equiv. to מַעַל in Heb., height, or that which is uppermost; generally as a prep. with מִן over or above something.

עֻלָּא p.n. m. (yoke).

עָלַב (not used) to be ashamed, orig. to be white, pale, like לָבַן; hence אֲבִי־עַלְבוֹן in the p.n. עַלְבּוֹן.

עָלַג (not used) to stammer, equiv. to לָעַג, which see.

עִלֵּג adj. m. stammering, formed from the Pi.

עָלָה (fut. יַעֲלֶה) 1) to be high, elevated; next, to rise, e. g. of the

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shooting up of plants; עוֹלָה poet. the growth; of the rising of the smoke, of the dawn of the morning, etc.; 2) to ascend upon (עַל) something, towards (לְ, אֶל) something, along (בְּ) something, to ascend something (with accus.); next, to journey from a low to a high country, e.g. from Egypt, Assyria, Babel, or even from the kingdom of Israel, to Judea, to go up to the sanctuary, transf. to the rising of a road or a country; of the lot which comes up (from the urn); figur. to rise in a mental sense, i.e. to rise in opulence, to get stronger (in power), with עַל to surpass something; 3) to be put over, or at something, e.g. of a garment, a bandage, a razor; of being entered upon or inscribed on tablets; to be carried away, removed. Niph. נַעֲלָה (fut. יֵעָלֶה) 1) to be carried up, or carried away; 2) to raise oneself; 3) to be exalted. Hiph. 1) to bring up, to carry up; transf. to bring a host of people upon some one, to bring an offering on the altar, and generally, to offer, to light (candles); 2) to put on an over garment, to enter on a tablet; 3) to take away, to destroy. Hophal הָעֳלָה (for הָעְלָה) passive, from Hiph. Hithp. to exalt oneself, to boast.

עָלֶה (const. עֲלֵה, with suff. עָלֵהוּ, pl. const. עָלֵי) masc. a leaf (from עָלָה, in the signification of shooting up); hence, עָלֶה נִדָּף a shaken leaf (by the wind), עֲלֵה זַיִת an olive leaf.

עִלָּה (const. עִלַּת, def. עִלָּתָא, pl. עִלָּן) Aram. fem. motive, pretext, from עִלַּל to cause, to occasion, like סִבָּה in Heb.

עֹלָה (rare עוֹלָה, pl. עֹלוֹת) f. 1) that which is brought up (on the altar), i.e. offering, especially of the burnt offering, which was entirely burnt; 2) rise, step, comp. מַעֲלָה. For the term עָלָה or עוֹלָה, which is contracted from עָוְלָה see under עָוְלָה.

עֲלָא (pl. עֲלָוָן) Aram. f. burnt-offering.

עַלְוָה f. 1) a transposition from עַוְלָה, which see; 2) p.n. of an Edomite tribe.

עֲלוּמִים (after the form בְּתוּלִים, זְקוּנִים, and denom. from עֶלֶם) pl. m. youthful age, youth, transf. to youthful vigour.

עַלְוָן p.n. m. (the unjust one), for which also עַוְלָן.

עֲלוּקָה f. orig. leech, horseleech, from עָלַק, equiv. to לָקַק to suck, to lick, transf. to a legendary monster that sucked blood.

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עָלַז (fut. יַעְלֹז) equiv. to עָלַץ, עָלַס, orig. to shine, to illumine; next, transf. as in שָׂמַח to be glad, to rejoice, to exult; to rejoice, triumph over (בְּ) something.

עָלֵז adj. m. joyful, triumphant.

עָלַט (not used) to veil, to wrap up; next, generally, to be obscure, dark, related to לָט.

עֲלָטָה f. darkness, obscurity, mist, fog, from עָלַט.

עֲלִי p. n. m. (the exalted one).

עָלִי m. a pestle, the instrument with which anything is broken in a mortar, from עָלָה equiv. to גָּלַל, to be round. The pl. according to some עֲלוֹת 2 Chron. 24:14. According to Kimchi, mortar, so called on account of its round shape.

עַי adj. m., but only עֲלִית fem., the uppermost one, e. g. of a well.

עִלַּי (def. עִלָּאָה or עִלָּיָא, plur. עִלָּאִין) Aram. adj. m. the upper one, the high, the highest; hence אֱלָהָא עִלָּאָה עִלָּאָה the High God, also עִלָּאָה alone.

עֲלָיָה see עֲלִיָּה.

עֲלִיָּה f. 1) loft, garret, upper chamber, figur. of the chambers of heaven; the heaven is termed עֲלִיוֹת יי; 2) equiv. to עֲלָה step, staircase, stairs.

עֶלְיוֹן adj. m., עֶלְיוֹנָה (pl. -נוֹת) fem. the upper one, the high, the highest one, often joined with יי, אֵל, or אֱלֹהִים, sometimes עֶלְיוֹן alone, the Most High, of God.

עִלָּיוֹן (Aram.) masc. (pl. עִלָּיוֹנִין) the same as in Hebrew.

עַלִּיז (pl. עַלִּיזִים) adj. m., עַלִּיזָה fem. joyful, rejoicing, or boisterous, noisy, in a bad sense.

עָלִיל (const. עֲלִיל) m. furnace, oven for the melting of metal, orig. like כּוּר that which is hollowed out, from עָלַל, see חָלַל; בְּעַד לָאָרֶץ in a furnace of earth, i. e. which is in the ground, ל is here, as often in modern Hebrew, a sign of the genitive.

עֲלִילָה (pl. עֲלִילוֹת) f. 1) a deed, work, either in a good or a bad sense, from עָלַל to do, to work, to make; 2) equiv. to עִלָּה (Aram.) pretext, orig. motive, design (in a bad sense), occasion, inducement, cause.

עֲלִילְיָה (a fem. form of the old form עֲלִילִי) f. deed, work (of God), like עֲלִילָה.

עַלְיָן see עַלְיוֹן.

עֲלִיצוּת fem. joy, rejoicing, shouting, from עָלַץ.

עִלִּית (Aram.) f. upper chamber. The absolute form is originally עִלַּי.

עָלַל (Kal, not used) equiv. to גָּלַל and חָלַל, hence, 1) to roll, to turn; from which Po. עוֹלֵל to act, to

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work, to do. The origin. signif. occurs in Job 16:15, עוֹלַלְתִּי בָעָפָר קַרְנִי I rolled (Author. Vers. defiled) my horn in the dust. Poal עוֹלַל pass. to be done, worked. Hithpo. הִתְעוֹלֵל to do, orig. to turn, to move in a matter. Hithpa. הִתְעַלֵּל to perpetrate or accomplish something on (בְּ) some one, equiv. to הִתְעוֹלֵל בְּ; hence, to revenge oneself; 2) to roll, to turn, in a tropical sense, to repeat (the idea of turning is often transf. in Hebrew to that of duration, continuation), to do again; hence, Po. עוֹלֵל to glean, of the vintage; figur. of a defeat after the chief battle; 3) equiv. to חָלַל to hollow out, deepen out; hence עֲלִיל, melting-oven, furnace.

עָלַל (3 pret. עָל, f. עָלְלַת, עָלַת, pause pl. עָלִין and עָלְלִין) Aram. to turn in, to go in, to enter. Af. הַנְעַל (ן instead of dagesh forte, inf. הַנְעָלָה, imp. with suffix הַנְעֲלָנִי, infin. const. also הַעֲלָה) to bring in, to carry in (a house, to some one).

עֹלְלוֹת (const. עֹלְלוֹת) f. pl. gleanings, or the fruit to be gleaned, especially of grapes.

עָלַם to hide, to secrete, to conceal; hence עֲלָמִים hidden sins. Niph. נֶעְלַם to be concealed, hidden from (מִן) some one; part. נֶעְלָמִים, hidden people, dissemblers, נֶעְלָמָה wrapt in obscurity, unknown, forgotten. Hiph. הָעֱלִים 1) to hide, conceal from (מִן) some one, הָעֱלִים עַיִן מִן to hide or withdraw the eye from some one (either not to help or not to punish him); הָעֱלִים אֹזֶן to hide or withdraw the ear, i.e. not wishing to hear; 2) from the origin. signif. in Kal, to wrap in darkness; fig. to blame, reproach. Hith. to hide or withdraw oneself from (מִן) something. In the original signif. עֶלֶם is related to גֶּלֶם. Of עַלְמָה and עֲלוּמִים the root is עוּל.

עֶלֶם (def. עָלְמָא, pl. עָלְמִין) Aram. m. eternity; sometimes also, the future or the past.

עֶלֶם (denom. from עוּל=עַל, from the root עוּל) m. a youth, orig. freshness of youth; as to the form, comp. צֶלֶם, תֶּלֶם from צֵל, תֵּל.

עַלְמָה (pl. עַלְמוֹת formed from עֶלֶם) f. a girl, a damsel, but extensively used like עֶלֶם. See also עֲלָמוֹת.

עַלְמוֹן (hiding-place) p.n. of a place in Benjamin, for which עַלְמֹת occurs once.

עַלְמוֹן־דִּבְלָתָיְמָה (place of fig-cakes) p.n. of an encampment of the Israelites in the desert.

עֲלָמוֹת a term of an ancient hymn;

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hence עַל עֲ after Alamoth, as denoting a melody in the Psalms.

עַלְמוּת f. 1) youthful vigour, as denoting a melody in the Psalms, probably from an ancient hymn; 2) formed from עוֹלָם eternity.

עֵלְמַי (pl. עֵלְמָיֵא) Aram. adj. m. an Elamite, one from Elam.

עַלֶּמֶת (hiding-place) p.n. of a place in Benjamin.

עָלֶמֶת (youthfulness) p. n. m.

עָלַס (fut. יַעֲלֹס) equiv. to עָלַז to be glad, to rejoice, origin. to be cheerful. Niph. to rejoice. Hith. to rejoice mutually at (בְּ) something.

עָלַע belongs to the form יְעַלְעוּ, see under עוּל.

עֲלַע (pl. עִלְעִין) masc. a rib, like the Heb. צֵלָע.

עָלַף (Kal, not used) to wrap up, to cover; transf. to pine away, as in עָטָה and עָטַף. Pual 1) to be veiled, enclosed, set, overlaid (in precious stones); 2) to pine away. Hith. to wrap oneself up (with a veil); to languish, pine away.

עֻלְפֶּה m. mourning, pining away. The form is to be explained like לִבְנֶה, פִּשְׁתֶּה.

עָלַץ (fut. יַעֲלֹץ) equiv. to עָלַז to be glad, to rejoice; with בְּ of the subject at which one rejoices; with לְ, to triumph over some one.

עָלַק (not used) to suck, sip, lick; related to לָקַק. From which עֲלוּקָה.

עַם (in pause, and after the article עָם; with suff. עַמִּי, pl. עַמִּים and after the Arab. form עֲמָמִים, const. עַמֵּי, seldom עַמְמֵי, with suff. עַמֶּיךָ, seldom עֲמָמֶיךָ) com. 1) orig. an individual, body, person; hence also, of an individual (comp. Talm. עַם הָאָרֶץ a man from the country, a boor, ignoramus, especially in the proper names עַמִּיאֵל, עַמִּינָדָב, etc.); 2) family-body, people, tribe, family. Israel is called עַם קָדוֹשׁ, עַ׳ יי׳, עַ׳ נַחֲלָה; עַמִּים the Israelitish tribes, but also other nations. עַם is also used in contrast to princes; thus, subjects, crowd, or peasants, people of the country; rarely of the whole human race, and still more rarely of beasts.

עַם (def. עַמָּא, def. pl. עַמְמַיָּא) Aram. the same.

עִם (with suff. עִמִּי, עִמּוֹ) m. origin. connection, association, but used only as a prep. "with," e.g. figs with (עִם) pomegranates. עִם is used with verbs signifying assistance, as עָזַר, הִתְחַזֵּק, הָיָה; or association, as כָּרַת בְּרִית, חָלַק, דִּבֶּר, שָׁכַב; or antagonism, as נִלְחַם, רִיב, etc. עִם must therefore be translated according to the

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verbs with which it is connected, either—against, like as, as long, as great (in comparisons), at, in, under, etc. It differs from אֵת (with), which rather expresses approximation, whilst עִם more expresses association. מֵעִם away from something, signifying a removal from the approximation denoted by עִם; thus, away, out of, from; many verbs expressing departure, removal, dismissing, are therefore construed with מֵעִם. The root is עָמַם.

עִם (Aram.) the same in the most manifold significations.

I. עָמַד (Kal, not used) equiv. to מָעַד to totter, from which Hiph. הֶעֱמִיד to cause to totter or tremble.

II. עָמַד (fut. יַעֲמֹד) origin. to be stretched (comp. מַד and מְתָה); next, to stand erect (neither lying, nor sitting, nor leaning), different from יָצַב, which signifies rather, standing firmly, resting immoveably upon something. עָמַד is used to signify; 1) to stand (לִפְנֵי) before some one; transf. to serve, to attend, hence עָ בְּהֵיכַל as a servant stands before his master; 2) to stand up (equiv. to קוּם), to rise; hence figur. of the arising of war, of standing up against (עַל) some one; 3) to stand still (in contrast to going away); transf. to cease, to leave off from (מִן) something, or, to remain, to stay, to bide; transf. to remain alive, standing, existing; with לִפְנֵי or בִּפְנֵי, to resist some one; with בְּ, to stand, abide by something; fig. to be appointed over something; with עַל (Ezra 10:11), to assist, trust in, depend upon something. Hiph. הֶעֱמִיד caus. of Kal, to erect (a statue, a house), to appoint (to an office), to resolve, to determine, to maintain, to confirm, to excite, etc. Hoph. to be put, placed.

עֲמָד (only with suff. 1 pers. עָמְדִי) equiv. to עִם with. Probably it arose from עִם, and the dem. דְּ; hence, more emphatic than עִמִּי.

עָמָד (only with suff. עָמְדִי) masc. a place where one stands, a stand, a stall; transf. like in עָמוּד to a stage, a platform.

עֲמָדָה f. a stand.

עָמָה (not used) to join, to connect oneself; related is חָמָה, עָמַם.

עִמָּה (only const. עִמַּת, and with suff. עִמָּתוֹ, pl. עִמּוֹת) f. 1) association, connection; hence construed as a prep. near by, near, of the connection with the subject, either by locality or circumstance; also, in the sense of opposite, against,

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therefore used in comparison, as עִם like as; כָּל־עֻמַּת exactly as, just as; מִלְּעֻמַּת near by; 2) commonality, p.n. of a city in Asher.

עַמּוּד (pl. עַמּוּדִים) m. 1) that which is stretched out, erect, a pillar; 2) a stage, a platform. See עֹמֶד.

עַמּוֹן (countryman) p.n. masc. also the name of a people; in the latter sense, more frequently בְּנֵי עַמּוֹן. The territory is called אֶרֶץ בְּנֵי עַמּוֹן. Gent. m. עַמּוֹנִי, f. ־נִית.

עָמוֹס p.n.m. (the bearer of a burden).

עָמוֹק p.n. m. (the profound one).

עַמִּיאֵל p.n. m. (man of God).

עַמִּיהוּד p.n. m. (man of beauty).

עַמִּיזָבָד p.n. m. (man of reward).

עַמִּיחוּר p.n. m. (man of nobility).

עַמִּינָדָב p.n. m. (man of liberality).

עֲמִיק (Aram.) adj. masc. עֲמִיקָא (def. ־קְתָא), f. deep, unfathomable.

עָמִיר equiv. to עֹמֶר sheaf; origin. that which is bound together.

עַמִּישַׁדַּי p.n. masc. (man of the Almighty).

עָמִית f. 1) abstract, association, connection; hence גֶּבֶר עֲמִיתִי man of my association, i.e. one near me; 2) concrete, a confederate, neighbour. See עָמָה.

עָמַל (fut. יַעֲמֹל) to labour, to toil, to weary oneself; with בְּ, to labour at something, but especially of hard labour, to carry burthens; עָ׳ עָמָל to do work; עָמַל לְ׳ to labour, to weary oneself for some one. Related is גָּמַל and חָמַל.

עָמָל (const. עֲמַל, with suff. עֲמָלִי) com. 1) trouble, work, in a physical and mental sense; transf. to that which is got or acquired by labour; 2) affliction, calamity, tribulation, misery: מְנַחֲמֵי עָמָל miserable, troublesome comforters; 3) p.n. m. labourer.

עָמֵל (pl. עֲמֵלִים) adj. m. 1) to weary oneself, to labour hard, subst., labourer; 2) sufferer, unhappy, miserable one.

עֲמָלֵק 1) p.n. m.; 2) name of an ancient people (רֵאשִׁית גּוֹיִם Num. 14:20) who dwelt south-west of Palestine. Gent. עֲמָלֵקִי an Amalekite, which is also used collectively.

I. עָמַם (not used) to join, to associate; related to גָּמַם, אָמַם. From which עֻמָּה.

II. עָמַם to be gloomy, dark, faint; hence figur. to darken, to throw into the back ground; "there is no secret that they can hide from thee" (Ezek. 28:3). Hoph. הוּעַם to be darkened (of splendour).

עֲמָמִים see עַם.

עַמְמִין see עַם Aram.

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עִמָּנוּאֵל (God with us) symbolical name of a son of Isaiah.

עָמַס (fut. יַעֲמֹס) to lift up, to carry (a burden); עָ עַל to lift up, to load, to lay a burden; עָמַס לְ to burthen some one. Hiph. הֶעֱמִיס to put a load upon (עַל) something, or to put a yoke upon some one.

עַמַסְיָה p. n. m. (burthen of God).

עַמָּעַד (lasting union) p.n. of a city in Asher.

עָמַק origin. to be sunk, low (comp. מָק, סָךְ); next, to be deep, figur. to be unfathomable. Hiph. to make deep, but generally only in the adverbial construction, e. g. הֶעֱמִיק לָשָׁבֶת to dwell deeply (in the earth); הֶעֱמִיק לַסְתִּיר to hide deeply; הֶעֱמִיק סָרָה to revolt deeply; הַעֲמֵק שְׁאָלָה ask it from the depths.

עָמֹק (only pl. const. עִמְקֵי) adj. deep, unintelligible (of language).

עָמֻק adj. m. עֲמֻקָּה, f. deep, low, but also figur. unfathomable, unexplorable.

עֵמֶק (with suff. עִמְקִי, pl. עֲמָקִים, const. עִמְקֵי) m. deep place, valley, plain of a valley; הָעֵמֶק the valley, the plain, poetically applied to Jerusalem; עֲמָקִים stands for the inhabitants of the valleys; עֵמֶק stands in proper nouns as the first part of the composition; עֵ הָאֵלָה (terebinth valley) near Beth-Lehem; עֵ בְּרָכָה (valley of blessing) near En-Geddi; and so עֵ רְפָאִים, עֵ הַמֶּלֶךְ, עֵמֶק הַבָּכָא, עֵ בְּנִבְעוֹן, עֵ קְצִיץ, עֵ שְׁוֵרִים, עֵ יִזְרְעֶאל, עֵ חֶבְרוֹן, עֵ סְפוֹת, עֵ יְהוֹשָׁפָט, עֵ אַיָּלוֹן.

עֹמֶק m. depth.

I. עָמַר (Kal, not used) to bind. Pi. עִמֵּר to bind together (sheaves), related to חָמַר, כָּמַר; hence מְעַמֵּר the binder of sheaves. From which עֹמֶר and עֹמֶר.

II. עָמַר (Kal, not used) to serve; hence, Hithpael, הִתְעַמֵּר to make one servile, to treat as a slave, to make merchandise of him, with בְּ.

עָמַר (not used) to mete out, to measure; hence, עֹמֶר II.

עָמַר (not used) Aram. equiv. to צָמַר in Heb., to sprout, to spring forth.

עֲמַר (def. עַמְרָא) Aram. masc. wool; see צֶמֶר.

עֹמֶר (pl. עֳמָרִים) m. 1) sheaf, bundle, from עָמַר I.; 2) an omer, measure of corn, from עָמַר.

עָמְרָה (a forest, see עֲמַר) p.n. of a city in the valley of Siddim.

עַמְרִי p.n. m. (the servile one).

עַמְרָם p.n. m. (the exalted one). Patron. עַמְרִי—.

עָמֵשׁ equiv. to עָמַס, which see.

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עָמְשָׁא p. n. m. (burden, load).

עָמְשַׁי p. n. m. (a carrier of a burden).

עָמְשַׁסַי p. n. m. (from עָמְשַׁי and עַמָּסַי).

עָמָּת see עִמָּה.

עָנָא (Aram.) like עָנָה I., II. and III. in Heb.; 1) to answer; 2) to sing, to attune; 3) to humble oneself, to suffer; עֲנִיִּין the afflicted ones.

עָנַב (not used) to be round, hilly (related to נוּף) from which עֲנָב p. n., and עֲנָב.

עֲנָב (a hill) p. n. of a city in the mountain district of Judah.

עֲנָב (the same) p. n. of a city.

עֲנָב (pl. עֲנָבִים, pl. const. עִנְּבֵי) m. grape, orig. a berry, on account of its round shape.

עָנַג (Kal, not used) to be soft, related to פָּנַק; next, to be tender. Pu. to be delicate, pampered. Hith. 1) הִתְעַנֵּג to pamper oneself, through (בְּ) something; 2) to delight oneself, at (מִן or עַל) something, to enjoy a thing, and in a bad sense, to make sport of something.

עָנֹג adj. m., עֲנֻגָּה fem. delicate, pampered, voluptuous.

עֹנֶג masc. enjoyment, delight, voluptuousness.

עָנַד to bind, with עַל, to bind round; from which, through the transposition, מַעֲנָדָה.

I. עָנָה (fut. יַעֲנֶה, apoc. יַעַן) origin. equiv. to פָּנָה to pronounce, to relate circumspectly; next, 1) to reply, to answer, to instruct, to pronounce openly, e. g. "he gives not open account of all his matters" (Job 33:13), "the Lord will pronounce," i. e. manifest, "the welfare of Pharaoh" (Gen. 41:16). The signif. of answering, is used sometimes as a reply to a question, sometimes as defence against reproach, sometimes as compliance with a request, in which case עָנָה must be rendered "to grant"; with accus. of the person, and בְּ of the subject, to make a present to some one; 2) to pronounce sentence (of a judge), to give evidence, orig. to answer the questions of the judge, to bear witness against (בְּ) some one. Niph. נֶעֱנָה pass. from Kal, to be answered, (refuted), to be heard (one's request). Hiph. to hearken to, to grant, only Ecc. 5:19 מַעֲנֶה, which however may be a substantive.

II. עָנָה equiv. to קָנָה, orig. to sing, but generally to commence, to attune, to open (a speech, a song). Pi. the same.

III. עָנָה (fut. יִעְנֶה) equiv. כָּנַע, to be humbled, oppressed, afflicted; of a song, to be muted; also to humble oneself before (מִן) something, to

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weary oneself in (בְּ) something. Niph. to be humbled, oppressed; or reflective, to humble oneself before (מִפְּנֵי) some one. Inf. לֵעָנוֹת for לְהֵעָנוֹת. Pi. to humble, to afflict, to oppress, to sadden, to annoy, to torment, to consume (the strength), to force (a woman), i. e. to commit a rape (comp. פָּרַע); to afflict the soul, i. e. to fast; to subdue (the waves). Pu. to be oppressed, afflicted, pass. from Pi. עֻנֹּתוֹ his affliction, sorrow. Hiph. only 2 Chron. 6:26, to humble. Hith. הִתְעַנָּה to humble, afflict oneself, to suffer from (מִן) something.

עֲנָה (hearing) 1) p. n. m. and from which; 2) name of an Edomite tribe.

עָנָו (pl. עֲנָוִים, const. עַנְוֵי) masc. the humble one, transf. to the afflicted, the sufferer, the helpless one; or in an ascetic sense, the sufferer, the meek one. The form probably arose from the particip. pass. עָנוּ.

עֲנוֹב p. n. m. (the ally).

עֲנָוָה f. meekness, humility, modesty; of God, clemency, loving-kindness. With suff. עַנְוָתְךָ and עַנְוָתֶךָ.

עַנְוָה f. the same.

עָנוֹק masc. a giant, valiant knight, otherwise עֲנָק.

עֲנוּת (after the form גְּלוּת, const. עֲנוּת for עֲנוּת) f. affliction, suffering, sorrow; according to others, the crying, from עָנָה II.

עָנַז belongs to עָז, which see.

עָנִי (pl. עֲנִיִּים) adj. masc., עֲנִיָּה fem. humbled, suffering, afflicted, transf. to poor, forbearing, meek, peaceable; in all these significations also used as a subst. עֲנָיִים often interchanges with עֲנִיִּים, owing to the similarity in the signif.

עֳנִי (pause עֹנִי, with suff. עָנְיִי) masc. affliction, suffering, oppression; בְּנֵי עֹנִי the afflicted, לֶחֶם עֹנִי bread of affliction, poor bread.

עֲנִי p. n. m. (the humbled one).

עֲנָיָה p. n. m. (answered by God).

עָנְיוֹ Keri for עָנָו, which see.

עֲנִים (wells, contracted from עֲיָנִים) p. n. of a city in Judah.

עִנְיָן (const. עִנְיַן) m. 1) work, travail, affair in which one takes pains, from עָנָה III.; hence, עִנְיַן רָע sore travail; 2) like דָּבָר a thing, matter, subject, orig. the calling, or object of a matter, from עָנָה I.

עָנַךְ (not used) probably equiv. to תַּעֲנָךְ, which see: from which אֲנָךְ.

עָנָם (double fountain, for עֵינַיִם) p. n. of a city in Issachar.

עֲנָמִים p. n. of a people of Egyptian origin, probably the Blemians.

עֲנַמֶּלֶךְ p. n. of an idol of the Sipharians, probably from עֲנָם מֶלֶךְ, the

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king of flocks, in an astronomical sense.

עָנַן (Kal, not used) equiv. to גָּנַן, to cover, to veil; hence Po. עוֹנֵן (fut. יְעוֹנֵן, particip. מְעוֹנֵן) to carry on sorcery (Author. Vers. an observer of times, from עָנָן cloud), origin. to conceal, to act secretly, covertly. In the particip. form the מ is sometimes omitted, e. g. עוֹנֵן, עוֹנְנָה for מְעוֹנֵן, מְעוֹנְנָה. Another Pi. form עִנֵּן is a denom. from עָנָן, which see.

עָנָן (c. עֲנַן, pl. עֲנָנִים) m. 1) a cloud, so called from its covering the sky; figur. of a multitude of people, which covers everything as a cloud; 2) p. n. m. (equiv. to עוֹנֵן sorcerer). As a denom. from עָנָן occurs the Pi. עִנֵּן the gathering of clouds. Inf. with suff. בְּעַנְנִי, with omission of the dagesh.

עָנָן (const. pl. עַנְנֵי) Aram. m. a cloud.

עֲנָנָה f. clouds in a collective sense.

עַנְנִי p. n. m. (protector).

עַנַנְיָה 1) p. n. m. (protected by God; 2) p. n. of a place in Benjamin.

עָנַף (not used) to wave, to shake to and fro; hence related to נוּף (comp. זָנַב, סָנַף) or the origin. signif. is to sprout, related to נֵץ.

עָנָף (const. עֲנַף, pl. with suff. עֳנָפֶיהָ) m. a branch.

עָנָף (plur. with suff. עֳנָפוֹתֵי) Aram. m. the same.

עָנָף (with suff. עַנְפָּם) m. the same.

עָנֵף (adj. m. עֲנָפָה) f. branched, full of branches.

עָנַק (not used) to incline the neck; but the עָנַק and Niph. הֶעָנִיק, which are used, are merely denom. from עֹנֶק neck, which has become obsolete. See below under עָנָק.

עֲנָק (origin. for עַנָּק, comp. אַפֵּר and אֲפַר; pl. עֲנָקִים) m. one with a long neck, a giant, but only as the p. n. of a giant, the progenitor of a race of giants; hence בְּנֵי יֶלִידֵי הָעֲנָק.

עָנָק (const. עֲנַק, pl. עֲנָקִים and עֲנָקוֹת) m. a necklace, ornament of the neck.

עֹנֶק (denom. from עָנָק), neck, which, however, has become obsolete in the language; fig. of pride, which is manifested in the haughty bearing of the neck. Hiph. הֶעָנִיק, origin. to load upon the neck or back; next, generally, to load some one (with presents).

עָנֵר 1) p. n. m.; 2) p. n. of a Levitic town in Manasseh.

עָנַשׁ (fut. יַעֲנֹשׁ) to punish, to inflict a fine; with double acc. or לְ of the person; to levy a war-tax; also, of the imposition of a fine to be paid in products. Niph. pass. to be punished, or to expiate, i. e. to suffer punishment.

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עֹנֶשׁ m. punishment, penitence, contribution (of a tax).

עֲנָשׁ (Aram.) m. the same.

עֲנָת p. n. m. (hearing), from עָנָה.

עֶנֶת (Aram.) time, equivalent. to עֵת Hebrew; hence כְּעֶנֶת, equiv. to כָּעֵת, כְּעַתָּה.

עֲנָתוֹת 1) p.n. of a Levitical city in Benjamin, from which gent. עַנְתֹתִי; 2) p.n. m.

עַנְתֹתִיָּה p.n. m. (heard by God).

עָסִיס (const. עֲסִיס) m. the juice of grapes, new wine.

עָסַס (not used) 1) to tread, to press (of the pressing of fruit); 2) to tread down, to stamp.

עָעַר belongs to יְעֹעֵרוּ. See עור.

עֵפָה see עֵיפָה.

עָפָה (not used) to bloom, to vegetate; comp. אָבַב.

עֳפִי (plur. עֳפָאִים, compare צְבָאִים, טְלָאִים) m. a green branch.

עֳפִי (with suff. עָפְיֵהּ) Aram. m. the same.

עָפַל (Kal, not used) to rise; transf. to swell up. Pu. עֻפַּל to be puffed up, proud, presumptuous. Hiph. הֶעְפִּיל to act presumptously, proudly; synon. with הֵזִיד.

עֹפֶל (pl. עֳפָלִים, const. עֶפְלֵי, with suff. עָפְלֵיכֶם) m. 1) an elevated place, height, hill, and in this sense, as p.n. of the height in the eastern part of Zion; 2) swelling, a boil on the fundament, for which in Keri stands טְחוֹרִים emerods.

עָפַן (not used) probably equiv. to כָּפַן, which see.

עָפְנִי (gent. from עֹפֶן) p.n. of a place in Benjamin.

עַפְעַף (dual עַפְעַפַּיִם, only const. —פֵּי, with suff. —פָּיו) m. eye-lid, orig. wing of the eye, from עוּף; figur. עַפְעַפֵּי שַׁחַר, equiv. to כַּנְפֵי שַׁחַר of the darting rays of the rising sun.

עָפַר (not used) 1) equiv. to אָפַר, פָּרַר to rub to pieces, to crumble, from which עָפָר; 2) equiv. to כָּפַר, גָּבַר to be vigorous, strong, from which עֹפֶר.

עָפֵר (not used) to be of a pale red, related to כָּפַר; or pale grey, related to חָוַר to be white, from which עֹפֶרֶת lead.

עָפָר (const. עֲפַר, with suff. עֲפָרָם, pl. עֲפָרוֹת, const. עַפְרוֹת) masc. dust, powdered earth, from עָפַר 1; transf. to rubbish, lime for walls, earth, soil, clod of earth, in mines; figur. to designate the grave, lowliness or transientness, e.g. dust and ashes; to go down into the dust, i. e. the grave: to put the mouth in the dust, i. e. to be humbled to silence.

עֵפֶר p.n. m. (the strong one).

עֹפֶר (pl. עֳפָרִים) m. young roe, young hart, from עָפַר 2.

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עָפְרָה (gazelle) 1) p. n. of a place in Benjamin, for which also בֵּית לְעָפְרָה; 2) p. n. of a place in Manasseh; 3) p. n. m.

עָפְרוֹן (a roe) 1) p. n. of a city on the border of Benjamin; 2) p. n. of a mountain; 3) p. n. m.

עֶפְרַיִן (pair of Gazelles) Keri for עֶפְרוֹן, as the name of a city.

עֹפֶרֶת f. lead, so called from its grey colour; אֶבֶן הָעֹפֶרֶת a leaden weight, or the weight of lead, from עָפֵר.

עֵץ (for which once חֵץ, pl. עֵצִים, const. עֲצֵי) m. 1) origin. a stem, a stock, a shaft, from עָצָה to be hard, firm; next, tree, or collectively, trees; 2) wood as a material, e. g. כְּלִי עֵץ wooden vessel, especially a pillar (a gallows), a block, as an idol; עֵצִים pieces of wood for building (timber), or for burning. See עָצָה.

עָצַב (Kal, not used) equiv. to חָצַב and קָצַב to cut in, to carve; transf. to form, to shape; a similar mode of transferring is used in קָצַב, חָצַב, etc. Pi. to form, to shape by carving, but also to form generally. Hiph. to form (idols).

עָצֵב to suffer, to feel pain, to be sad; עָ׳ רוּחַ to be sad in spirit; seldom transf. to sadden, to grieve. Niph. to weary oneself, to labour hard at (בְּ) something, to grieve at (אֶל, עַל) something. Pi. עַצֵּב to mortify, to sadden, to offend (the spirit of God). Hiph. the same, to sadden. Hith. to grieve, to be sad, to be wroth.

עֲצַב (Aram.) only particip. pass. עֲצִיב sad, downcast, grieved, gloomy (of the voice).

עָצָב (after the form קָטָן, pl. עֲצַבִּים, const. עֲצַבֵּי, like קָטָן) m. carved image, idol, from עָצַב 1; next, any image, molten, or otherwise formed; בֵּית עֲצַבִּים house of idols.

עֶצֶב (pl. עֲצָבִים, with suff. once עַצְּבֵיכֶם) masc. 1) equiv. to עָצָב, something formed, finished; hence, an idol, or a vessel; 2) trouble, labour, pain, grief, sorrow, bitterness, דְּבַר עָ׳ bitter word; 3) that which is acquired by labour.

עֹצֶב (with suff. עָצְבִּי, עָצְבְּךָ) m. 1) idol, image, from עָצַב 1, parallel with פֶּסֶל and נֶסֶךְ; 2) pain, sorrow, grief, from עָצַב 2.

עִצָּבוֹן (const. עִצְּבוֹן, with suff. ־נַךְ) m. 1) trouble, labour, exertion; 2) tribulation, pain, grief.

עַצֶּבֶת (const. עַצְּבַת, const. pl. עַצְּבוֹת) f. pain, sorrow, grief, tribulation; next, wound, in a spiritual sense.

עָצַד (not used) to split, to cut, to cleave. Comp. Aram. חֲצַד.

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עָצָה 1) to shut closely (the eyes), origin. to press tightly; comp. לָחַץ, לָחַז, אָץ; 2) (not used) equiv. to עוּץ to be hard, firm. From which עֶצָה, עֵץ, עָצָה.

עָצָה masc. back-bone, spine, from עָצָה 2.

I. עֵצָה (formed from עֵץ) f. collectively, wood, especially wood for building, timber.

II. עֵצָה (from יָעַץ, const. עֲצַת, pl. עֵצוֹת) f. counsel, advice, whether received or given; transf. to a confirmed sentence, decree, prophetic promise, device, design, and counsel, being the result of prudence and deliberation; עֵצָה signifies also, deliberation, prudence; בְּעֵצָה deliberately; אִישׁ עֵצָה either counseller, adviser, or accomplice in a plan.

עָצוּם (pl. עֲצוּמִים) adj. masc. firm, strong; transf. to mighty, distinguished, numerous, powerful, etc., according to the context.

עֲצוּמִים (from עָצוּם) m. pl. 1) power, might, predominance; 2) the mighty, the heroes.

עֶצְיוֹן גֶּבֶר (back-bone of a man, so called from its similarity in shape) p. n. of a port town of Idumea, not far from Elath, from whence Solomon shipped goods to Ophir.

עָצַל (Kal, not used) to be indolent, sluggish. Niph. to linger in doing something, to be lazy.

עָצֵל adj. m. indolent, sluggish, but generally as a subst., sluggard.

עַצְלָה (dual עַצְלָתַיִם) f. sluggishness; the dual signifies excessive sluggishness.

עַצְלוּת f. the same.

עָצַם (in pause עָצָם, fut. יֶעְצַם) 1) intrans. to be or become firm, strong, mighty; transf. to be numerous; 2) to bind (the eyes): this signification is rare, but it is the original one etymologically, for the roots עָצַם, אָטַם, are related. Pi. 1) to bind (shut the eyes); 2) denom. from עֶצֶם (bone), to gnaw (a bone). Hiph. to make strong, mighty.

עֶצֶם (pl. עֲצָמִים, עַצְמוֹת) f. origin. that which is hard, firm, strong; hence, 1) bone; עֶצֶם מֵעֲצָמַי bone of my bones; עַצְמוֹת used often of bones of the dead (comp. גֻּפּוֹת, יָרוֹת); 2) the whole human body, and thus for persons, individuals; 3) self, oneself, inasmuch as it replaces the person; e.g. כְּעֶצֶם הַשָּׁמַיִם like the heaven itself; hence also בְּעֶצֶם in the midst of a thing, origin. in itself, e.g. בְּעֶצֶם תֻּמּוֹ in the midst of of his affluence (Auth. Ver. "in his full strength," Job 21:23);

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4) fortress, p. n. of a city in Simeon.

עֶצֶם (with suff. עַצְמִי) m. 1) strength, might; 2) body, being, person, like עָצָם.

עֶצְמָה f. strength, might; transf. to strength in number, quantity.

עַצּוּמָה (only pl. עֲצֻמוֹת) f. bulwark, defence; figur. argument, proof, refutation.

עַצְמוֹן (strong, firm place) p. n. of a city on the southern border of Palestine.

עָצַן (not used) according to some equiv. to עָצַם. See עָרִין.

עָצָן m. spear. See עָרִין.

עָצַר (fut. יַעְצֹר, יִעְצֹר) origin. to enclose, to lock (related to חָצַר, אָצַר); next 1) to shut up, to close up (accus.) e. g. the heaven, that there be no rain, a woman (not to bear children); עָצַר בְּעַד to shut in, e. g. in a prison, to shut out, from the sight of some one; עָצוּר מִפָּנַי to be shut up, or shut out, from some one; עָצוּר the incarcerated one, i. e. a slave, in contrast to עָזוּב the free one; 2) in a spiritual sense, to prevent, to impede, with לְ and בְּ of the object; hence, to restrain (the power), to curb (a kingdom), i. e. to rule; 3) to preserve, and generally, to assemble, to gather together. Niph. 1) to be shut up (of the heaven); 2) to be restrained; 3) to be assembled, pass. from Kal.

עָצָר masc. dominion, rule, dynasty, comp. עֲצַר 2.

עֹצֶר m. 1) shutting up (of the womb), used of barren women; 2) oppression, tribulation, from עָצַר to press, after the Aram.

עֲצָרָה f. assembly (of people, e. g. of the wicked, but commonly of a festive assembly) and next, generally, festival.

עֲצֶרֶת (pl. with suff. עַצְרֹתֵיכֶם) fem. the same, especially the festival on the eighth day of the feast of Tabernacles.

עָקַב (fut. יַעְקֹב, with suff. יְעָקְבֵנִי) 1) equiv. to עָבַב I., to weave, to spin; hence fig. to concoct deceit, to deceive (comp. פָּוַל, זָמַם, etc.); 2) to be high, hilly, related to גָּב, גֵּב and גָּבַע); 3) to linger, hesitate; hence Pi. to keep something back; related to עָכַב in Aram.

עֲקֵב (const. עִקְבּ, with suff. עִקְבּוֹ, pl. const. עִקְבֵי, עִקְבֵי and עִקְבוֹת) m. 1) orig. the hilly part of the foot, heel; of beasts, hoof, from עָקַב II. if it is not derived from עָקַב III. in the sense of the last (comp. אֹרַח); 2) trace or track of the steps, orig. step of the heel; 3) the rear, or last part of an army,

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the army being fig. considered as a human body; 4) the artful one, the deceiver, from עָקַב I.; denom. עָקַב to lay hold of the heel.

עָקֹב (adj. m. עֲקֻבָּה f. 1) deceptive, artful, of the heart; 2) the lower part of a building, i.e. foundation (compare עֵקֶב and עָקֵב); hence עֲקֻבָּה מִדָּם (קִרְיָה) a city founded in (Author. Vers. polluted with) blood, i.e. its foundation is laid in guiltiness of blood; 3) hill, height, in contrast to מִישׁוֹר (Auth. Vers. crooked). See עָקַב.

עֵקֶב m. like עָקֵב in the transf. signification, the end, the last of a thing; hence, consequence or reward of a deed, and as an adverb, at last, to the last, i.e. always; as a prep. for, i.e. for reward, as a reward, especially עַל עֵקֶב; as a conj. for that, orig. for, as עֵקֶב בְּי, עֵ֫קֶב אֲשֶׁר.

עֲקֻבָה f. artfulness, deceit.

I. עָקַד (fut. יַעֲקֹד) to bind, to fetter, related to גָּד, אָגַד.

II. עָקַד (not used) to cut in, to indent, comp. גָּד, קָד. It is probably connected with עָקַד I.

עָקֹד (pl. עֲקֻדִּים) adj. masc. spotted, striped, of sheep.

עָקָה (not used) to enclose, surround, from which מַעֲקֶה.

עָקָה f. oppression, from עוּק, which see.

עֵקוּב p.n. m. (successor), comp. עֵקֶב.

עָקַל (Kal, not used) to turn, to twist, comp. עָנַל and קָלַע; from which Pu. עֻקַּל to be turned, to be perverted (of justice).

עֲקַלְקַל adj. m., עֲקַלְקַלָּה f. crooked winding of a road, even with the addition of אֹרַח.

עַקַלָּתוֹן (from עֲקַלָּה, with the affix תוֹן—) adj. m. crooked, winding serpent.

עָקֵן (not used) equiv. to עָקַל, which see.

עָקָן p.n. m. (perversion).

עָקַר (Aram.) to pull out, to tear out. Ith. אִתְעֲקַר passive.

עָקַר see עָקֵר.

עֵקֶר m. 1) a root, sprout, or that which shoots up from the root, stem; figur. settlement, naturalization, in a country, orig. to take root; hence עֵקֶר מִשְׁפַּחַת גֵּר the settler, denizen (Authorised Version, the stock) of the stranger's family; 2) p.n. m.

עָקַר (denom. from עֵקֶר) to tear out the עֵקֶר (root) to uproot, complete עָקַר נָטוּעַ. Niph. to be destroyed, of a town. Pi. to cut through the vein (עֵקֶר, similar to the root of a tree); of beasts, to maim them (Author. Vers. hough their horses.

עָקָר adj. m., עֲקָרָה (const. עֲקֶרֶת) f.

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unfruitful, barren (orig. defective in the roots, i.e. in the genitals) of man or woman.

עִקָּר (Aram.) m. (const. עִקַּר) stem or stock of the root.

עַקְרָב (pl. עַקְרַבִּים) m. 1) scorpion (origin. a beast powerful by its prickles); 2) a kind of scourge made with hooks resembling the prickles of the scorpion. The root is קָרַב II.

עֶקְרוֹן (naturalization) p.n. of a tribe of Philistines settled in Palestine, and hence their territory; gent. עֶקְרֹנִי.

עָקַשׁ to turn, to pervert, fut. יַעְקְשֻׁנִי of the perversion of justice in the court; the former, however, is fut. of Hiph. Pi. to turn, to pervert (the walk, justice). Niph. to be pervert in (acc.) his walk of life. Hiph. like Pi. The root is ע־קשׁ, related with the root in ר־כס, ר־קשׁ.

עִקֵּשׁ adj. m. (pl. עִקְּשִׁים, const. עִקְּשֵׁי) 1) crooked, perverse, e.g. דּוֹר עִ׳ a perverse generation; sometimes עִקֵּשׁ succeeds the noun, and sometimes it is used as a substantive, the perverse one; 2) p.n. m. (the perverse, false one).

עִקְּשׁוּת f. perversion, deceit.

עָר 1) equiv. to עִיר a city, from which also the plur. עָרִים is formed, especially the p.n. of the Moabite metropolis, complete עָר מוֹאָב; 2) equiv. to צָר an adversary; comp. עִיר in the same signification.

עָר (Aram.) m. an enemy.

עֵר p.n. m. (the watchful one).

I. עָרַב (fut. יֶעֱרֹב) to entwine, to connect, related to אָרַב; next, to mix; hence, 1) to barter, to exchange, to carry on traffic, proceeding from the original signification of connection; 2) to pledge, either in a moral sense in confirmation of something, or from the original signification of exchanging, a mode of transferring the sense as in עָבַט, חָבַל. עָרַב לֵב to pledge the courage, i.e. to pledge oneself to do something; comp. חָרַף נֶפֶשׁ; 3) to be surety, or give security for (לְ, לִפְנֵי) some one, to stand surety (acc. עִם) for some one, to defend or protect one; אָנֹכִי אֶעֶרְבֶנּוּ I will be surety for him. Hith. to mix oneself, to interfere in (בְּ) something, to enter into a matter with (בְּ, לְ, עִם, אֵת) some one, either friendly or in a dispute.

II. עָרַב (inf. const. עֲרוֹב) 1) to darken, to be dark, gloomy, related to עָרַף (belongs to עָרִיף and עֲרָפֶל) and probably also to רָפָה (belongs to רְפָאִים shades), namely of the

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darkness after the setting of the sun; 2) (not used) to be of dark colour, grey, from which עֲרָבָה.

III. עָרַב (not used) to cut in, equiv. to כָּרַב, חָרַף; hence, transf. to deepen out, to cut out, or to seize, attack (with prickles), of an animal of the scorpion species; from which עֲרֹב.

עָרַב (Aram.) equiv. to עָרַב I. in Heb.; hence, Pael עָרַב to intermix. Ith. אִתְעָרַב pasaive.

I. עָרַב (not used) to be waste, desolate, barren; related to חָרַב, which see. From which עֲרָבָה, עֲרַב.

II. עָרַב (fut. יַעֲרַב) to be sweet, agreeable, pleasant, the original signification is probably to suck.

עָרֵב adj. masc. sweet, agreeable, pleasant.

עֲרֹב masc. a reptile, resembling the scorpion, which cuts with its prickles; it was one of the Egyptian plagues. Auth. Vers. "flies."

עֲרַב (also עֲרָב, orig. an arid land) p. n. of Arabia; gent. עַרְבִי an Arabian, also עֲרַבִּי, pl. עַרְבִים and עַרְבִיאִים.

עֵרֶב masc. 1) darkness, strangeness, more probably mixture, mob, rabble, like אֲסַפְסֻף, which explains it in the context; 2) the woof of the warp, from עָרַב to mix.

עֲרָב (dual עַרְבַּיִם, according to some also pl. עֲרָבוֹת) com. 1) darkness, duskiness; hence, evening: בָּעֶרֶב, לְעֵת עֶרֶב, לָעֶרֶב or accus. עֶרֶב on the eve. The dual עַרְבַּיִם is, according to the Karaites, the time between sunset and complete darkness; according to the Rabbinites, from when the sun is about setting till complete darkness. זְאֵבֵי עֶרֶב night wolves, who go out at night for prey; more probably, however, "wolves of the desert," as זְאֵבֵי עֲרָבוֹת shews; 2) desert, arid steppes, thus equiv. to עֲרָבָה, especially the Arabian desert; hence, מַלְכֵי הָעֲרָב kings of the desert; the pl. עֲרָבִים belongs to עֲרָבָה. As a denom. from עֶרֶב (evening), the Hiph. הֶעֱרִיב is used to do something at evening, in the phrase הַשְׁכֵּם וְהַעֲרֵב.

עֹרֵב (pl. עֹרְבִים) m. 1) a raven, so called from its dark colour, comp. Cant. 5:11, עֹרְבֵי נָחַל ravens of the valley; 2) p. n. of a Midianite tribe.

עֲרָבָה (pl. עֲרָבוֹת and עֲרָבִים) f. 1) darkness, cloud, from עָרַב II., transf. to heavens of clouds, comp. עֲרִיף, to which it is related in the Root. רֹכֵב בָּעֲרָבוֹת he that rideth upon the heavens; comp. רֹכֵב בִּשְׁמֵי שְׁמֵי קֶדֶם, עַל־עֲב קָל; 2) willow, so called from the grey

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colour of the leaves, from עָרַב II.; in the Bible only the pl. עֲרָבִים, const. עַרְבֵי; in the Mishna the sing. עֲרָבָה: נַחַל הָעֲרָבִים (brook of the willows, comp. עַרְבֵי נַחַל) name of a brook in Moab, the present Wadi El-Ahsa; 3) arid steppe, desert; הָעֲרָבָה is the name of a lowland on both sides of the Dead Sea and the Jordan, of which lowland one part was called עַרְבוֹת יְרֵחוֹ and the other עַרְבוֹת מוֹאָב; יָם הָעֲרָבָה (sea of the desert) is the same as נַחַל הָעֲרָבָה, a border river between Moab and Edom, though some explain the former as of the Dead Sea, and the latter of the Jordan or Kidrôn; 4) steppe, p. n. of a city in Benjamin, probably identical with בֵּית הָעֲרָבָה; gent. עַרְבָתִי.

עֲרֻבָּה (with suff. עֲרֻבָּתָם) f. security, surety, pledge; עָרַב עָ to be surety, לָקַח עָ to receive a pledge as security, from עָרַב I.

עֲרָבוֹן masc. a pledge, נָתַן, לָקַח עָ to give or take a pledge, this word was transf. from the Phœnician into *ἀῤῥαβών*, *Arrhabo*.

עָרַג (fut. יַעֲרֹג) to cry (languishing) for (אֶל, עַל) something; comp. רָנַג in Aram., נָעַר in Hebrew.

עָרַג (not used) to arrange, to order, related to עָרַךְ; hence, figur. to stir, to stretch, to extend, in other derivatives of this root.

עָרַד (not used) to roar, to bray, of the wild ass.

עָרַד (probably for בֵּית עָ place of wild asses) 1) p. n. of a city in the desert of Judah; 2) p. n. m. (the wild one).

עֲרָד (def. pl. עֲרָדֵיָּא) Aram. masc. a wild ass.

I. עָרָה (Kal, not used) to be naked, bare, related is עָרַץ, עוּר; hence Pi. עֵרָה (fut. יְעָרֶה) to lay bare, the foundation of a building, i. e. to destroy; to make bare the chest, i. e. to empty it; to discover the secret part of a woman (פּוֹת) i. e. to expose it; to lay bare the shield, i. e. to join the combat. Hiph. הֶעֱרָה the same, of the uncovering of the nakedness of woman. Hith. הִתְעָרָה to uncover oneself (of a drunkard).

II. עָרָה (Kal, not used) to flow, to run, related to נָרַר, נָגַר; hence Niph. נֶעֱרָה to be poured forth (comp. Pi.) of the spirit of God. Pi. (fut. apoc. יְעַר) to pour out, to empty (a bottle), to pour out the life, i. e. to expose it, to empty out, to despise. Hiph. to pour out the life, i. e. to expose it.

III. עָרָה (Kal, not used) to sprout, to grow, comp. עָשַׂר, יָשַׁר; hence

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Hithpael, הִתְעָרָה to sprout, to grow.

עֲרוּגָה f. a furrow (an elevated one), from עָרַג to arrange, to put in order.

עָרוֹד m. a wild ass, from עָרַד.

עֶרְוָה (const. עֶרְוַת) f. the nakedness; in the original sense, and transf., to the nakedness of the land, i. e. where it is vulnerable; next generally, something odious, stained, or reproachful, shame, disgrace, dishonour; עֶרְוַת אֵם nakedness of the mother, for shame of the mother; עֶרְוַת אָב nakedness of the father's wife. The root is עָרָה I.

עַרְוָה (Aram.) fem. expenses, loss, orig. nakedness.

עָרוֹם (also עָרֹם, pl. עֲרוּמִים) adj. m. עֲרֻמָּה f. naked, bare (in reference to clothing), either entirely without clothing, or badly clothed. See עור.

עֲרוֹם see עֵירוֹם.

עָרוּם adj. masc. subtle, cunning, shrewd, artful, from עָרַם.

עַרוֹעֵר (עֲרֹעֵר) masc. 1) only a secondary form of עַרְעָר, which see; 2) p. n. of several cities, e. g. one on the northern coast of the river Arnon, another called Rabbath Ammon. Gent. עֲרוֹעֵרִי.

עָרוּץ (const. עֲרוּץ) m. cleft, crevice, only a secondary form of חָרוּץ.

עָרוֹת (a noun sing., like רִבּוֹת, חֲזוֹת) f. green lawn, meadow, from עָרָה III. Comp. יַעַר.

עֲרִי p. n. m. (watcher).

עֲרִיָּה f. equiv. to עֶרְוָה nakedness, barrenness.

עֲרִיסָה (only pl. עֲרִסוֹת) fem. dough; (according to tradition); also the cake baked from the dough. According to others, a kind of coarse flour, grits.

עֲרִיפָה (only pl. עֲרִיפִים) m. darkness, darkness of the clouds, the heavens, from עָרַף.

עָרִיץ (for עַרְיִץ, pl. עָרִיצִים, const. עָרִיצֵי) adj. m. 1) terrific, terrible, powerful, mighty, either in a good or bad sense; עָרִיצֵי גּוֹיִם the terrible of the nations; 2) subst. a tyrant, the violent one.

עֲרִירִי (pl. עֲרִירִים) adj. m. lonesome, solitary, deserted, childless, from עָרַר to be bare.

עָרַךְ (fut. יַעֲרֹךְ) to arrange, regulate, to prepare, to put something in order, e. g. wood on the altar, the table for a meal, to array the battle or the combat against (לִקְרַאת, אֵת) some one; to lay a cause before the justice; to direct words, i. e. to excite them in order against (אֶל) some one, or before (לְ) some one; the word מִלִּים is sometimes omitted: transf. to

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arm, or prepare for battle, with omission of מִלְחָמָה; to compare with (לְ) something; to value (by comparison); related to עָרַג. Hiph. to value, to appraise. Comp. with the root in אָרַךְ, אָרַח.

עֶרֶךְ (with suff. עֶרְכִּי) m. 1) a series, order (in the situation), a suit of apparel, an equipment, a full armour; 2) transf. to valuation, value, comparison of value, equality; hence כְּעֶרְכִּי mine equal.

עָרֵל (const. עֲרַל and עָרַל, pl. עֲרֵלִים) uncircumcised, having a foreskin; transf. to uncircumcised lips, i.e. heavy of speech; uncircumcised ears, i.e. hard of hearing; uncircumcised heart, i.e. insensible, immoveable. In a Jewish point of view, עָרֵל is a term of reproach. As to the etymology, the original form is most likely עָרֵל (from which the f. עָרֵלָה), as a diminutive form of עוֹר; hence, foreskin.

עָרַל (denom. from עָרֵלָה) 1) to have a foreskin, to be uncircumcised; 2) to remove the foreskin, i.e. to remove that which is defective or unclean. Niph. to appear uncircumcised, to be exposed to scorn.

עָרְלָה (pl. עָרְלוֹת, formed from עֹרְלָה) f. foreskin; בְּשַׂר הָעָרְלָה the member having the foreskin. In a transferred sense, עָרְלָה is used of an obdurate heart, of the first fruits of the new tree which are prohibited as unclean. The plural עָרְלוֹת p.n. of a hill.

עָרַם (inf. עָרֹם) 1) (not used) to bind (a sheaf); 2) to concoct deceit; next, to be cunning, artful (comp. כָּזַב, חָשַׁב, צָמַם, זָמַם). Niph. to be heaped up, to accumulate (of water), after the first signification. Hiph. to exhibit cunning, artfulness, subtlety.

עָרַם in the signification of exposing, laying bare. See under עור.

עָרֹם naked, bare. See עֵירֹם.

עָרֹם (with suff. עָרְמָם) m. artfulness, deceit; also, dexterity, shrewdness, cunning.

עָרְמָה (fem. from עָרֹם) f. artfulness, deceit, cunning.

עֲרֵמָה (pl. עֲרֵמִים and עֲרֵמוֹת) fem. a heap of sheaves, corn, or rubbish.

עַרְמוֹן (pl. עַרְמֹנִים) m. (chesnut tree) in Targum אַרְמוֹנָא, from אָרַם=עָרַם to be high.

עֵרָן p.n. m. (the active one, from עור).

עָרַס (not used) probably equiv. to חָרַס to dry, to bake; hence עֲרִיסָה dough, equiv. to חֲרֵרָה, in the Mishna, cake, from חָרַר to dry.

עַרְעוֹר p.n. of a Moabite city, which in another place is called עֲרוֹעֵר.

עָרַר masc. (the forsaken one, the rejected one) from עָרַד to be

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naked: transf. to a solitary tree (in the wilderness).

עֲרֹעֵר see עֲרוֹעֵר.

עֲרֹעֵרִי see עֲרוֹעֵר.

I. עָרַף (fut. יַעֲרֹף) transposed from רָעַף to overflow; comp. רָוָה, especially of the flowing of the rain or of the dew.

II. עָרַף (not used) equiv. to עָרַב to be dark, to be gloomy, from which עָרִיף, which, however, according to others, is derived from עָרַף I.

עֹרֶף (with suff. עָרְפִּי). m. neck, back, from עָרַף to turn the neck (comp. רָפָה, belonging to רְפָאִים giants, and also the modern Heb. רַפְרֵף); נָתַן עֹרֶף to turn the back, i. e. to turn away; the same פָּנָה עֹרֶף אֶל, otherwise הָפַךְ, פָּנָה ע׳ to flee; to cause the neck to turn, i. e. to cause to flee.

עָרַף (denom. from עֹרֶף) to break the neck of a beast; next, transf. to overthrow (altars).

עֲרָפָה p. n. f. (a transposition from עָפְרָה gazelle).

עֲרָפֶל (from עָרָף, formed with the suffix ־ֶל, comp. סֵפֶל, סֵמֶל) m. thin cloud, in a weaker sense than עָרִיף.

עָרַץ (fut. יַעֲרֹץ) to terrify (enemies); also intrans. to be afraid of (מִפְּנֵי) some one or something; related is רָעַץ, which see. Niph. נֶעֱרַץ to be terrible; hence נַעֲרָץ the terrible one, in a stronger sense than נוֹרָא. Hiph. to be terrified, to be in fear of something.

I. עָרַק to flee after (accus.) something. The root is עָ־רַק, related with בָּ־רַח, אָ־רַח; הָעֹרְקִים צִיָּה they who flee into the wilderness.

II. עָרַק (not used) to tie, to bind; related to אָרַג, חָרַךְ. From which:—

עֹרֶק m. sinew, artery; comp. גִּיד and מֵיתָר.

עֶרֶק p. n. of a city, Arce, in Syria, some miles north of Tripolis; hence gent. עַרְקִי inhabitant of עֶרֶק.

עַרְקִי see עֶרֶק.

עָרַר (not used) bare, naked; hence to be solitary, forsaken, childless. The imp. עֹרָה belongs to עוּר, as also עֹרֵר, עַרְעֵר; הִתְעַרְעֵר, but of עֲרִירִי, עַרְעָר and עֲרוֹעֵר, the root appears to be עָרַר.

עָרַשׁ (not used) to nourish, after the Syriac; from which יַעֲרָשְׁיָה.

עָרַשׂ (not used) origin., to bind, and next like אָגַד to arch; comp. יָרַשׁ in the sense of binding.

עֶרֶשׂ (with suff. עַרְשִׂי, pl. עֲרָשׂוֹת) f. an arched bed, i. e. a bed with a tester.

עָשׁ (origin. form, for which next עַיִשׁ) m. 1) a goat, and hence the constellation *Capella* or *Arcturus*, ety-

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mologically connected with עָוָן; 2) a moth, from עָשַׁשׁ.

עָשַׁב (not used) to shine, to bloom, to grow; related to אָוַב, וָהַב, צָהַב; from which עֵשֶׂב.

עֵשֶׂב (with suff. עִשְׂבָּם, pl. c. עִשְׂבוֹת) masc. herb, especially for feeding cattle; also collectively, herbage, vegetables.

עֵשֶׂב (def. עִשְׂבָּא) Aram. m. the same.

I. עָשָׂה (fut. יַעֲשֶׂה, apoc. יַעַשׂ) 1) to make, to manufacture (clothes, arms, a ship); in this sense also, to form, to create, to shape, with the accus. of the material, from which, and לְ of the object, for which, something is made; comp. בָּנָה, יָצַר, sometimes with בְּ of the material; applied to God, עָשָׂה signifies to create (heaven, earth, man); hence עֹשֶׂה creator; 2) to prepare, e.g. food, a meal, to trim the beard, to anticipate events, to prepare a sacrifice; hence, to sacrifice; עָשָׂה לַה" to offer to God; to appoint to an office, to make into (לְ) something; to make peace or war; 3) to carry out, accomplish (a counsel, a vow, a resolution); to celebrate, the Sabbath, a feast; to spend the time, to live, עָשָׂה טוֹב to enjoy one's-self; 4) to bear, to produce, used of the reproduction of beasts and plants, e.g. the cow makes, i.e. gives milk; the tree makes, i.e. bears fruit; 5) to work, to do, simply expressing the idea of activity; to execute, to practise, to continue; 6) to acquire, by labour (property, slaves, wages). Niph. נַעֲשָׂה (fem. נַעֲשְׂתָה) to be made, to be done, to become; לֹא יֵעָשֶׂה it is not done, not usual. Pi. עִשָּׂה to press (the breasts). Pu. to be made, prepared.

II. עָשָׂה belongs to the p.n. עֵשָׂו, which see.

עֲשָׂהאֵל p.n. m. (God has formed).

עֵשָׂו p.n. m. (the hairy one) son of Isaac; next, the name of a whole tribe or people whose ancestor he was; hence בְּנֵי עֵשָׂו, בַּיִת, הַר.

עָשׁוּק m. oppressor.

עֲשֻׁקִים m. pl. oppression.

עֲשׂוֹר masc. a number of ten; either of days, ten days, the tenth day; or of strings, decachord; hence נֵבֶל עָ a harp of ten strings.

עָשׁוּת (after the form קָדוֹשׁ) adj. m. artificial, בַּרְזֶל עָ artificial iron, i.e. steel.

עַשְׁוָת p.n. m.

עַשְׂיאֵל p.n. m. (created by God).

עַשָׂיָה p.n. m. (the same).

עָשִׁיר (pl. עֲשִׁירִים) masc. a rich one, wealthy one, transf. to a noble, distinguished one, and in a bad

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sense, to a haughty, proud one; hence, sinner, wicked one.

עֲשִׂירִי (formed from עָשָׂר) an ordinal number, masc.; עֲשִׂירִית, עֲשִׂרִיָּה, f. the tenth. The fem. is also used to denote the tenth part, tithe.

עָשַׁן (fut. יֶעְשַׁן) to smoke, to burn; figur. of the wrath of God.

עָשֵׁן (pl. עֲשֵׁנִים) adj. masc. smoking, burning.

עָשָׁן (const. עֲשַׁן and עָשֶׁן) masc. 1) smoke, גֵּאוּת עָ׳, עַמּוּד, תִּימְרוֹת pillar of smoke, fig. of wrath, also of a cloud of dust; 2) p. n. of a city, perhaps identical with כּוּר עָשָׁן.

עָשַׁק (fut. יַעֲשֹׁק) orig. to press, to urge; hence, 1) to oppress (the poor, the helpless), to subjugate (a people), to chastise (said of God), עָשׁוּק violence done to the blood of any one; 2) to cheat, defraud (with the acc. of the person, and also with the acc. of the object of which one is defrauded); figur. of a river which encroaches on, or overflows, its banks; to be proud, haughty. Pu. of violence perpetrated on a virgin.

עָשַׂק (Kal, not used) orig. to touch a matter, to occupy oneself with something, thus equiv. to עָשָׂה. Hith. with עִם, to have to do with some one, i.e. to strive or contend with some one.

עֶשֶׁק p. n. m. (oppression, exaction).

עֹשֶׁק m. 1) violence, oppression; next, property got by oppression, the gain of cheating; 2) trouble, strait, distress.

עֵשֶׂק (strife, contention) p. n. of a well near Gerar.

עָשְׁקָה f. distress, anguish; more correctly, however, to take it as imp. like עָרְבֵנִי, to which it is joined, Isa. 38:14; comp. אָרָה־לִי, but in the sense of חָשַׁק, to be inclined towards (לְ) something.

עָשַׁר (fut. יֶעְשַׁר) to be straight, upright, related to אָשַׁר, כָּשַׁר (יָשַׁר), transf. to thrive, to be prosperous, (אָשַׁר) to be rich: the orig. signif. is, according to some, in the Ketib עָשָׂר 1 Kings 22:49, to erect; probably, however, the more correct reading in that passage is עָשָׂה. Hiph. הֶעֱשִׁיר (fut. יַעְשִׁיר) 1) to present richly (of the fructifying of the soil), to enrich; 2) to gather, get riches. Hith. to appear, or to pretend to be rich. Comp. עָתַר.

עֹשֶׁר (with suff. עָשְׁרִי) masc. riches, wealth, happiness, transf. to pride, wickedness.

עֶשֶׂר a cardinal number, f.; עֲשָׂרָה (const. עֲשֶׂרֶת) masc. ten, always connected with the plur., or like עֲשָׂרָה לֶחֶם collectively. The pl.

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עֲשָׂרוֹת signifies, tens. The etymology cannot be traced to any verbal root.

עָשַׂר (denom. from עֶשֶׂר, fut. יְעַשֵּׂר) to tithe, to impose the tenth as a tax (on בָּרָם, צֹאן). Pi. עִשֵּׂר to tithe, to give the tenth to (לְ) some one. Hiph. הֶעְשִׂיר (inf. with ל, לְהַעְשִׂיר) the same.

עֶשֶׂר a cardinal number, m., עֲשָׂרָה fem. ten, only in connection with units to denote the numbers from 11 to 19. From עֲשָׂרָה arose the dual עֶשְׂרִים (for עֲשָׂרַיִם) twice 10=20, which is also used as an ordinal number.

עֲשַׂר f., עַשְׂרָא m. Aram. the same, ten; עֶשְׂרִין twenty.

עֲשָׂרָה see עֶשֶׂר.

עִשָּׂרוֹן (pl. עֶשְׂרֹנִים) m. a tenth, as a measure for corn or flour; formed from עֶשֶׂר.

עָשַׁשׁ (in pause עָשְׁשׁוּ) to decay, to become old, of the sight being consumed.

עָשַׁת (3 pl. עָשְׁתוּ) to glisten (with fatness), comp. עָשְׁשׁ modern Heb. to shine; hence, עַשָּׁשִׁית lantern.

עָשַׁת (Kal, not used) to spin, to weave (comp. שָׁתָה in signif. 2); hence, transf. to reflect, to think, a mode of transferring as in חָשַׁב and זָמַם. Hith. הִתְעַשֵּׁת to consider, to reflect, for (לְ) some one.

עָשַׁת (Aram.) the same, to reflect upon something.

עֶשֶׁת (contracted from עַשְׁתָּת; comp. מִשְׁרֶת for מִשְׁרֶתֶת, to avoid the clashing of the two ת) fem. something artificially designed, work of art, similar to מַחֲשֶׁבֶת, מְלָאכֶת.

עַשְׁתּוֹת (after the form עַבְדּוּת) f. the consideration, reflection, formed from עָשַׁת.

עַשְׁתֵּי in connection with עָשָׂר and עֶשְׂרֵה eleven; also as an ordinal number, the eleventh. According to Abulwalid it is contracted from עַד שְׁתֵּי or עַל־שְׁתֵּי.

עַשְׁתֹּנֶת (after the form אַרְכֹּבֶת, only pl. with suff. עַשְׁתֹּנֹתָיו) f. thought, plan, from עָשַׁת.

עַשְׁתֹּרֶת (pl. עַשְׁתָּרוֹת, const. תְּרוֹת—, from a sing. עַשְׁתֶּרֶת) f. 1) Astarte, a Phenician goddess, who was worshipped by licentious rites, and adored in common with בַּעַל, she was a symbol of the planet Venus, hence also the goddess of fortune and love. The plur. signifies the statues of Astarte, comp. בְּעָלִים; 2) figur. the ewes of the flock which yield increase, and thus similar to the goddess Astoreth; 3) p.n. of a city where the worship of Astarte was practised, which city is sometimes called

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בֵּית עַשְׁתָּרָה, i. e. בֵּית, sometimes בֵּית עַשְׁתָּרוֹת or עַשְׁתָּרוֹת כַּרְנַיִם (the horned Astarte), gent. עַשְׁתָּרָתִי from עַשְׁתָּרָה.

עֵת (before makkaph עֵת, with suff. עִתִּי, pl. עִתִּים and עִתּוֹת) com. 1) time (from עָתַת) e. g. עֵת הַנְּכִיר, עֵת נָקְמָה, also with the genitive following. מֵעֵת עַד־עֵת, מֵעֵת אֶל־עֵת from time to time. עֵת is joined with prepositions to define the time, as בְּעֵת, בַּעֵת, לָעֵת at or about the time; sometimes only acc. עֵת; 2) a special time; (*a*) time of youth, עֵת דּוֹדִים thy time was the time of love (or youth); וַיִּהְיוּ עִתָּם לְעוֹלָם their time should have endured for ever; (*b*) the proper, fitting time, e. g. Ps. 1:3, "that bringeth forth his fruit in his season" (בְּעִתּוֹ, the same בְּעִתּוֹ אָכְלָם, דָּבָר בְּעִתּוֹ); לֹא עֵת (accus.) not at the proper time, premature; (*c*) time of the year, e. g. כָּעֵת חַיָּה according to the time of life, at the revival of this time, i. e. in the next spring; הָעֵת גְּשָׁמִים the season is (a season) of rain; (*d*) a certain time appointed by Providence, time of misfortune, the last time (hour), e. g. Eccles. 3:1, "to everything there is a season;" 9:11, "time and chance happeneth to them all." The pl. עִתִּים 1) times, in reference to chronological calculation; hence יֹדְעֵי הָעִתִּים or יֹדְעֵי בִינָה לָעִתִּים those who understand the times, astrologers; 2) in the sense of fate, destiny, e. g. צוּק הָעִתִּים, where also עִתּוֹת is used; 3) times, e. g. עִתִּים רַבּוֹת many times.

עָתָה see עָתָא.

עֵת קָצִין (with ה finis עֵתָה קְ, people of the judge; עֵת being contracted from עִמָּת) p. n. of a city in Zebulun.

עָתַד (Kal, not used) to be prepared, ready; hence Pi. עִתֵּד to prepare, to appoint. Hith. to be prepared, appointed for (לְ) something; the original signification is to found; related to יָסַד, שָׁת.

עָתָה (not used) belongs to עָתְיָה, which see.

עַתָּה (in pause עָתָה, from עֵת with ה finis) adv. now, at present, orig. at this time, in contrast to אָז; עַד עַתָּה now then, עַד עַתָּה וֶה until now, לֹא עַתָּה no further, וְעַתָּה and now? עַתָּה הִנֵּה behold now! גַּם עַתָּה well now! אַתָּה עַתָּה thou art now; transf. to the sense of soon, in a short time.

עָתוּד (in Ketib for עָתִיד, pl. עָתוּדוֹת Keri) adj. m. prepared, ready; the plur. signifies property, gotten or prepared, treasures.

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עַתּוּד (plur. עַתּוּדִים) m. he-goat, a buck, orig. the robust, strong one, from עָתַד; transf. to leaders of the people, who like the buck take the lead of the flock.

עַתַּי p. n. m. (equiv. to עָתִי born at the proper time).

עָתִי (formed from עֵת) adj. m. one who is present at the opportune time, or one who is appointed at a certain time.

עָתִיד (pl. עֲתִידִים) adj. m. עֲתִידָה (pl. עֲתִידוֹת) f. prepared, appointed, ready, for (לְ) something, practised to do something; עֲתִידוֹת as a subst. riches, treasures, orig. property got or prepared; comp. עֲתוּדוֹת.

עֲתִיד (Aram.) the same.

עֲתָיָה p. n. m. (probably equivalent to עֲשָׂיָה).

עָתִיק adj. m. comely, beautiful, of a dress, orig. firm, strong; see עָתַק 2.

עָתִיק (pl. עֲתִיקִים, const. עֲתִיקֵי) adj. m. 1) removed (from the breast), i. e. weaned, from עָתַק; 2) old, from עָתַק.

עַתִּיק (Aram.) adj. m. old (in days).

עָתַד (not used) to turn in, to alight, after the Arab; from which:—

עָתָד (an inn), p. n. of a city in Judah.

עָתַל (not used) to act violently, after the Arab. from which:—

עָתָלִי p. n. m. (oppressor).

עָתַלְיָה p. n. m. & f. (humbled by God).

עָתַלְיָהוּ p. n. f. (the same).

עָתַם (Kal, not used; a secondary verb from עִים, עָם, like שָׁתַן from שָׁן) to glow, to burn; hence Niph. נֶעְתַּם to be burnt, to be set on fire (of a country).

עָתַן (not used; comp. יָתַן) to be strong, powerful; from which:—

עָתְנִי (formed from עָתָן a lion) p. n. m. (lion-hearted one).

עָתְנִיאֵל p. n. m. (lion of God).

עָתַק (fut. יַעְתֵּק) to remove, e. g. a rock; related to אָתַק, נָתַק. Hiph. to remove from one place to another, i. e. the tent; thus, to journey, to remove mountains, to translate from one writing to another, to copy; to carry together, compile; to move away, to take away words, i. e. to deprive some one of speech; from which עַתִּיק 1.

עָתַק (intrans.) to get old, aged, is Targ. for בָּלָה; 2) to be stiff; hence, to be strong, firm; transf. to be comely, distinguished.

עָתָק m. that which is strong, bold, daring, insolent, from עָתַק 2; דִּבֶּר עָתָק to speak hard things, i. e. haughtily.

עָתָק adj. m. strong, mighty, of property, i. e. that which is available, tangible, durable.

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I. עָתַר (fut. יֶעְתַּר) origin. equiv. to קָטַר to pay homage to deities; transf. to implore, to pray to (אֶל, לְ) God, to worship. Niph. to be entreated (with לְ); hence, to hearken, to grant a request; inf. absolute נַעְתּוֹר. Hiph. to address a prayer to (אֶל) some one, and to pray generally; with לְ or בְּעַד, to pray for or in behalf of some one.

II. עָתַר (Kal, not used) to overflow; related to יָתַר, perhaps only a secondary form from עָשַׁר. Hiph. הֶעְתִּיר to do something in abundance, to increase, to multiply words against (accus.).

עָתָר (const. עֲתַר) m. 1) fragrance, e. g. עֲתַר עֲנַן הַקְּטֹרֶת; 2) after the form חָכָם; adorer, worshipper, from עָתַר I.

עֶתֶר (abundance) p.n. of a city in the tribe of Simeon.

עֲתֶרֶת (formed from עֶתֶר) f. abundance, richness, fulness, from עָתַר II.

עָתַת (not used) equiv. to עָדַד to number, to calculate, from which עֵת, like עִדָּן, from עָדַד.

פ

פ Γέ (פֵּא) is the seventeenth letter of the alphabet; its name (פֶּה=פֵּא mouth) was chosen on account of its shape; as a numeral, it counts 80. At the beginning of a syllable, פ is pronounced like the letter *p* in English; at the end of a syllable, it is soft, and pronounced like *ph*. It interchanges often with ו, מ, ב, its fellow labials, as חָפַר and קָבַר, פָּזַר and בָּזַר, and others.

פֹּא equiv. to פֹּה here; comp. פֹּה, פּוֹ.

פָּאָה (Kal, not used) to breathe, to blow, comp. פָּה, אָפַע, פָּעָה; hence, Hiph. הִפְאָה (fut. יַפְאֶה) to puff away, to strew, to scatter about.

פֵּאָה (const. פְּאַת, dual פְּאָתִים, from which const. פַּאֲתֵי, pl. פֵּאוֹת) f. 1) wind, orig. that which waves (from the masc. פֵּאָה); transf. to the region, or side of the wind, part of the world (after the analogy of רוּחַ), e. g. פְּאַת יָם western side; פְּאַת צָפוֹן northern side; 2) territory, country generally, e. g. פַּאֲתֵי מוֹאָב the sides of Moab (the two sides of the country of Moab); 3) corner, side of a thing, e. g. the corner of the beard, field, bed; קְצוּצֵי פֵאָם people whose beards are shorn in the corner, as a name of derision of several nationalities. The root is פָּאָה.

פָּאַם belongs to פּוּם and פִּימָה See פּוּם.

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פָּאַר (Kal, not used) to shine, to glitter, related to בָּרַר; transf. 1) to bloom, to grow, which ideas in Hebrew always proceed from brightness; comp. זָו, פָּרַח, יָרַק, etc.; 2) to be distinguished, glorious; comp. הָדַר אָדַר. Pi. פֵּאֵר to glorify, to decorate, e.g. "to beautify the meek with (בְּ) salvation," תְּפָאֵר Deut. 24:20, is the denom. from פְּאֵרָה, to which it belongs. Hith. 1) to be glorified; 2) to glorify oneself; in a bad sense, to boast against (עַל) some one, to exalt oneself proudly over (עַל) something.

פָּאָר (not used) to deepen out, to dig, related to בָּאַר, especially of a utensil.

פְּאֵר (pl. פְּאֵרִים, const. פְּאֵרֵי, with suff. פְּאֵרְכֶם, פְּאֵרֵךְ) m. magnificent decoration; transf. to turban, head-dress, from פָּאַר to beautify.

פְּאֹרָה (from פְּאֵרָה, comp. שְׁאֹלָה from שְׁאֵלָה; pl. פְּאֹרוֹת for פְּאֵרוֹת, with suff. פְּאֹרֹתָיו, also פְּרֹאתָיו, where the א is transposed) f. beauty of the tree (according to Kimchi), branch, from פָּאַר, in the signification of blooming; from which פָּאַר (Pi.) to go over the branch or bough again.

פְּאֵרָה (for פַּאֲרָה) f. the same.

פַּאֲרוּר (from פָּאַר, after the form נַאֲמוּץ, נַעֲצוּץ) masc. brightness, beauty; קָבַץ פְּ׳ to draw in the beauty (Author. Vers. "to gather blackness"); comp. אֶסֶף נִבְזָה.

פָּארָן (from פָּאַר cavern-district) p.n. of a steppe between the peninsular of Sinai, Palestine, and Idumea, in the interior of which are הַר פָּארָן, אֵיל פ׳, הָרֵי פ׳, etc.

פָּגַג (not used) to be unripe, orig. to be cold; comp. בָּשַׁל to be ripe, orig. to be cooked; hence:—

פַּגָּה (sing. not used, pl. פַּגִּים) fem. unripe figs, those which grow in winter.

פִּגּוּל masc. that which is unclean, loathsome; בְּשַׂר פִּגּוּל abominable flesh; פִּגֻּלִים unclean food.

פָּגַל (not used) to be polluted; hence, to excite disgust; related is בָּחַל, which see.

פָּגַע (fut. יִפְגַּע) orig. to push violently against something; hence, 1) to attack, to fall upon something (to hurt it), to kill; 2) to press out, to urge, entreat, to alight, to meet something or some one, to border on (אֶל, בְּ) something, all in a good sense; 3) to bind, to make a covenant with (accus.) some one. In all these significations, the original idea is to come in contact with something. Hiph. הִפְגִּיעַ 1) to cause some one to

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be beat violently, or to be hurt generally; 2) to cause some one to pray or request urgently; 3) to cause some one to attack; hence מַפְגִּיעַ an enemy, an attacker.

פֶּגַע masc. occurrence, anything that meets or happens to some one, as lot, fate, event, from פָּגַע to meet.

פַּגְעִיאֵל p.n. m. (destiny from God).

פָּגַר (Kal, not used) to be wearied, slack; hence transf. to be indolent, sluggish. Pi. פִּגֵּר to be exceedingly sluggish, or to forbear, desist from (מִן) something. See פָּגָר.

פֶּגֶר (const. pl. פִּגְרֵי) m. corpse, orig. weak, wearied, mass; hence, fig. of the blocks of the idols.

פָּגַשׁ (fut. יִפְגַּשׁ) orig. to push against something; hence, 1) to cease, to attack, comp. פָּגַע; 2) to meet some one (accus.) after the same gradation of significations as in פָּגַע. Niph. נִפְגַּשׁ mutually to meet. Pi. to meet, with the accus.

פַּדַּר belongs to פַּדָּן. See פַּדָּן.

פָּדָה (fut. יִפְדֶּה) orig. to separate, to loosen; transf. to redeem, to release by purchase (from bondage), to liberate, to save. Niph. to be redeemed. Hiph. הִפְדָּה to cause to be redeemed. Hoph. (inf. הָפְדֵּה) pass.

פְּדַהְאֵל p.n. masc. (God is the Redeemer).

פְּדָהצוּר p.n. m. (the same).

פְּדוּי (after the form כְּסוּי, pl. פְּדוּיִים) m. redemption, ransom-money, different from the particip. pass., which signifies the redeemed.

פְּדוֹן p.n. m. (redemption).

פְּדוּת f. 1) separation, interval, intervening space, after the original signification פָּדָה; 2) redemption, liberation, release.

פְּדָיָה p.n. m. (God is the redeemer).

פְּדָיָהוּ p.n. m. (the same).

פְּדְיוֹם (after the form חִרְטֹם) masc. redemption, ransom money.

פְּדְיוֹן (the common form) m. the same.

פָּדַן (not used) to stretch along, to extend, related to פָּתַן, from which פַּדָּן, which see.

פַּדָּן (const. פַּדַּן, with ה finis פַּדָּנָה) m. field, plain, but only in connection with פַּדַּן אֲרָם, אֲרָם פַּדָּן plain of Syria, for which פַּדָּן but seldom stands alone. It signifies the plain of Syria, including the desert.

פָּדַע (only imp. with suff. פָּדְעֵהוּ) equiv. to פָּצַע to cut off, to sever; hence, to liberate, like נָצַל, which see.

פָּדַר (not used) to nourish, to feed, to fatten, from which:—

פֶּדֶר (with suff. פִּדְרוֹ) m. fat, orig. nourishment. See פָּדָר.

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פָּה (not used) to breathe, to puff, to blow, related to פָּאָה, אָ־פַע and פָּעָה, transf. to speak; from which the original particip. פֶּה, after the form שֶׂה from שָׂה.

פֶּה (const. פִּי, with suff. פִּי, פִּיךָ, פִּיו, פִּיהוּ, פִּיהֶם, poetically פִּימוֹ; pl. פִּים and פִּיּוֹת) masc. mouth, from פָּה, which see; also of the bill or beak of birds, or of the mouth or opening of anything, e.g. of a sack; פִּי הָרֹאשׁ opening of a dress for the head, פִּי קֶרֶת entrance to the city, פִּי שְׁאֹל gate of the pit of hell. פֶּה is used in the following significations: 1) as organ of speech, e.g. כְּבַד פֶּה heavy of speech, פֶּה חָלָק, פִּי מִרְמָה, etc.; hence the phrases, פֶּה אֶל־פֶּה from mouth to mouth, i.e. without medium, likewise פִּיו עִם פִּיו, פִּיהוּ אֶת־פִּיךָ; פֶּה אֶחָד one mouth, i.e. unanimous, נָתַן בְּפִי פ׳, שׂוּם to put words in one's mouth; מָה בְפִיו what does he say to it; to be a mouth-piece, i.e. a speaker, a pleader: transf. to sentence, command; hence, עַל־פִּי according to the sentence, command; שׂוּם יָד עַל פֶּה to put the hand upon the mouth, i.e. to be silent, the same יָד לְפֶה; 2) as the organ of tasting and eating; hence, בְּפִיו after his taste; transf. to inanimate objects, to denote that part which eats or devours as a mouth, e.g. פִּי חֶרֶב edge of the sword; לְפִי חֶרֶב (by the edge of the sword) is a phrase joined to הִכָּה, הָרַג, הֶחֱרִים, הָמַם, חָלַשׁ, נָפַל; 3) lip; next, edge, border, the utmost end of a thing, the opening being like the mouth and the border resembling the lips: thus, פֶּה לָפֶה, מִפֶּה אֶל־פֶּה from one end to another; 4) mouthful; hence, portion, part, פִּי שְׁנַיִם a double portion. Joined with prepositions it has the signification of a particle: 1) כְּפִי according to the command, sentence, expression, statement, standard, manner; אֲנִי כְפִיךָ לָאֵל I am like thee ("according to thy wish," Auth. Vers.) in God's stead; כְּפִי אֲשֶׁר after the manner, or according to, אֲשֶׁר is sometimes omitted; 2) לְפִי according to the standard, suitable to, לְפִי רֹב הַשָּׁנִים according to the number of years; 3) עַל־פִּי according to command, order; hence, sometimes like כְּפִי and לְפִי after, according to. The pl. forms, both masc. and fem., signify edges of swords or other instruments, and in reference to פִּיּוֹת, compare פִּיפֶה.

פֹּה (co-relative to כֹּה, comp. ποῖος)

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adv. 1) here, signifying the place of resting; 2) hither, signifying motion; 3) almost like כֹּה; thus, מָפֹה from here, hence; see אֵימָה, אָפֹא.

פֹּו equiv. to פֹּה, which see.

פּוּאָה p. n. m.

פּוּג (fut. יָפוּג, apoc. יָפֻג) to be cold, benumbed (of the heart), transf. to be faint, fatigued, wearied, slackened; the law is slacked, i.e. not practised. Niph. נָפוֹג to be without vigour, activity, of life. Comp. פָּגַר.

פּוּגָה fem. orig. weariness, slackness; hence, ceasing; comp. הֲמוּגָה.

פּוּד (not used) equiv. to מוּת to die, more correctly, however, to thrust down.

פּוּחַ (fut. יָפוּחַ) to breathe, to blow, to puff, to fan; hence, to cool oneself; הַיּוֹם יָפוּחַ the day cools. Hiph. הֵפִיחַ (fut. יָפִיחַ) 1) to blow (the fire), to fan (with בְּ and acc.), to cool a garden, to diffuse it with fragrance; הֵפִיחַ עָרָיו to fan a city, i.e. to set it in commotion; 2) according to the mode of transferring the sense, as in פֶּה, to speak, especially in a bad sense, to speak lies (כְּזָבִים); 3) to snub, to puff at some one, const. with בְּ and לְ, e.g. to snub at the unfortunate one. יָפֵחַ, Hab. 2:3, is an adj. See יָפִחַ.

פּוּם (not used) to be sad, to sadden, after the Syriac.

פּוּט p. n. of an African people, which some identify with the Lybians, and others with the Mauritanians.

פּוּטִיאֵל p.n. m. (saddened by God).

פּוֹטִיפַר p. n. of an Eliopolitanic priest, father-in-law of Joseph.

פּוֹטִיפַרַע p. n. m. (the same).

פּוּךְ (not used) to color, to paint (Talmud פּוּחַ), from which:—

פּוּךְ m. paint, rouge; אַבְנֵי פּ׳ glittering stones; especially the color with which the eyebrows were painted; hence, שׂוּם עֵינַיִם בַּפּוּךְ to paint the eyebrows.

I. פּוּל (not used) to be round, namely of the roundness of an elevated object. Related in the root to עֲפַל.

II. פּוּל (not used) to fall; like the root in נָפַל, from which מַפָּל, which see.

III. פּוּל (not used) to be strong, powerful, comp. the second signification above in נָפַל, and the relative root בָּעַל to be strong.

פּוּל m. a bean, from פּוּל I., so called on account of its round shape.

פּוּל 1) p. n. of a people and country in Africa, in connection with פּוּט and לוּד, from פּוּל III.; 2) p.n. m. (the strong one), probably related with פִּיל an elephant, so called from its strength.

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I. פּוּם (not used) Aram. orig. פָּם, a secondary formation from פָּה to breathe; from which פּוּם.

II. פּוּם (not used) to nourish, to feed, the root being lengthened by ם, as in פּוּם I.; from which פִּיטָם.

פּוּם (with suff. פֻּמָּהּ for פִּתְמָהּ) Aram. m. mouth, like פֶּה; hence also, mouth, opening.

פּוּן (fut. אֶפּוֹן) equiv. to פָּנָה to turn away, to vanish.

פּוּן p.n. m.

פּוֹנָה (the front part) p.n. of a gate in Jerusalem, if not equiv. to פִּנָּה.

פּוּנִי patron. formed from פּוּן.

פּוּנֹן p.n. of an Idumean city between Petra and Zoar, called later *Φαίνω*, and by the fathers of the church *Φίννη*.

פּוּעָה (for פּוֹעָה) p.n. f. (the crier), from פָּעָה.

פּוּץ (fut. יָפוּץ) to disperse, scatter, comp. נָפַץ; פּוּצִים the dispersed (i. e. the Israelites); also intrans. to spread, *fundi*. Niph. נָפוּץ to be scattered, spread (of a people, army, flock). Po. פּוֹצֵץ to shatter to pieces (a rock). Pilpel פִּצְפֵּץ to dash to pieces (a human being). Hiph. הֵפִיץ to scatter, disperse (a people, seed, flock, etc.), to spread, drive about; מֵפִיץ the disperser, the destroyer, the enemy. Hithp. הִתְפּוֹצֵץ to be scattered abroad, [illegible]royed. Respecting the form תְּפוּצָה see תְּפוּצָה.

פּוּק to totter, to stagger, to stumble; פָּקוּ פְלִילִיָּה they stumble in judgment. Hiph. הֵפִיק to cause to move, i. e. to deliver, to accomplish, to carry out. Comp. נָפַק.

פּוֹקָה fem. stumbling, that which causes one to stagger, orig. abstract, staggering.

I. פּוּר (inf. absolute פּוֹר) equiv. to פָּרַר to break to pieces, to crumble; hence Hiph. הֵפִיר to dissolve, to break (a covenant). The Piel forms פּוֹרֵר, פֵּרְפֵּר, and the Hithp. הִתְפּוֹרֵר, may also be brought under this root, but they may also belong to פָּרַר, which see.

II. פּוּר (not used) to hollow out, to dig; comp. פָּאַר and בָּאַר, בּוּר.

פּוּר m. a lot, orig. a piece, a part, which may be derived from פּוּר I; פּוּרִים the name of a Jewish feast.

פּוּרָה f. winepress, orig. the hole or cavity for pressing, from פּוּר II.

פּוּרָתָא (Persian) p.n. m. (orig. from פּוּרְדָתָא awarded by lot).

פּוּשׁ (2 pl. פֻּשְׁתֶּם, fut. יָפוּשׁ) equiv. to פּוּץ to spread, e.g. of the spreading of a host of horsemen; transf. to the frivolous and vicious beasts. Niph. to be spread, scattered about.

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פּוּת see פֹּת.

פּוּת (not used) according to some, to be parted, divided; probably it is equiv. to פָּתָה to be open, or equiv. to בּוּת to be deepened out.

פּוּתִי (formed from פּוּת) p. n. masc. (simplicity) from פָּתַת = פָּתַת. Comp. פִּיתוֹן.

פָּז 1) adj. m. cleansed (by purging), of gold; 2) a subst. purified gold. Comp. בְּדִיל from בָּדַל. See פָּזַז I.

I. פָּזַז (Kal, not used) to separate (of metals); hence, to cleanse, to purge, related to פָּצָה, פָּצַץ. Hoph. part. מוּפָז purified (joined with זָהָב), for which also מְאוּפָז occurs.

II. פָּזַז (fut. יָפֹז) to move to and fro, to be flexible, pliant; וַיָּפֹזּוּ זְרֹעֵי יָדָיו and the arms of his hands were flexible, pliant (Auth. Ver. "were strong"). Pi. פָּזַז to hop, to spring, syn. with רִקֵּד, כִּרְכֵּר.

פָּזַר equiv. to בָּזַר (comp. זָרַע, זָר) to strew, scatter; שֶׂה פְּזוּרָה a scattered sheep. Niph. to be scattered. Pi. פִּזֵּר to scatter about, to scatter the ways; fig. to spend liberally, richly.

I. פַּח (pl. פַּחִים) masc. a snare, net, trap; פַּ׳ יוֹקֵשׁ, יָקוֹשׁ snare of the fowler; נָתַן פַּח לְ, טָמַן, יָקֹשׁ to lay a snare, or spread a net; fig. destruction, snare. The root is פָּחַח I., to bind, to tie.

II. פַּח (only pl. פַּחִים, const. פַּחֵי) m. that which is spread out, extended, thin plate, from פָּחַח II., to spread out.

פַּח belongs to פֶּחָם. See פֶּחָה.

I. פָּחַד (fut. יִפְחַד) to tremble, to fear (related to פָּחַז, חַת), to be afraid of (מִן, מִפְּנֵי) something; also, to tremble with joy. The orig. signif. is to hasten; hence פָּחַד אֶל to flee trembling to some one. Pi. to be in continual fear or dread of (מִפְּנֵי) something; also absolute, to be thoughtful, intent. Hiph to cause to fear or tremble, to affright.

II. פָּחַד (not used) to tie, to bind, from פָּ־חַד; related is עָ־קַד, from which פַּחַד 2, which see.

פַּחַד (with suff. פַּחְדִּי, plur. פְּחָדִים, with suff. פַּחֲדָו) m. 1) fear, trembling, terror; transf. to object of fear, i.e. God, from פָּחַד I.; 2) (only pl.) testicle, from פָּחַד II. Comp. אֶשֶׁךְ and גִּיד.

פַּחְדָּה f. terror, fear, fright.

פֶּחָה (const. פַּחַת, with suff. פֶּחָתֶךָ, once פֶּחָם for פֶּחָתָם, if פֶּחָה is not the reading; pl. 1 פַּחוֹת, with suff. פַּחוֹתֶיהָ; pl. 2 פַּחֲוֹות, as if the sing. were פַּחוּ) m. pacha, or governor. The original signif. is

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associate or friend (of the king), according to the etymology of the old Persian.

פְּחָה (const. פַּחַת, def. pl. פַּחֲוָתָא) Aram. m. the same.

פָּחָה (only Hiph.) denom. from פַּח, to lay a snare, or spread a net, to catch in a snare, only Isaiah 42:22.

פָּחַז equiv. to פָּחַד to move to and fro; hence, equiv. to the transposed חָפַז to hasten, transf. to swerve, to transgress the path, to be frivolous, overbearing. The signif. to boil over, is tropical.

פַּחַז m. haste, swiftness; fig. unstableness, wantonness.

פַּחֲזוּת f. transgression of the limits, frivolity, wantonness.

I. פָּחַח (not used) to tie, to bind: related to בָּךְ, and the roots in סְ־בַךְ, אְ־בַךְ; hence פַּח a net, and the denom. פָּחָה to spread nets, which see.

II. פָּחַח (not used) to spread out or along; comp. the root in טְ־פַח, צְ־פַח, סְ־פַח; from which פַּח 2.

פַּחִים (after the form צַדִּיק) m. equiv. to פֶּחָם glowing of fire, live coals; transf. to lightning, from פָּחַם.

פָּחַם (not used) to glow, to burn; related to חָם; transf. to be black as a coal.

פֶּחָם (for פַּחָם) m. a live coal, from [illegible] see; rarely for the dead coal.

פָּחַר (not used) to form, to shape; synon. with יָצַר; from which פַּחַר. Another signification, to seethe, to boil, is only an extended form of רָר.

פָּחָר (origin. for פַּחַר) Aram. m. a potter.

פָּחַת (not used) origin. to decrease, diminish (related in the root with חָטָא and חָתָה); hence, to dig out, to deepen out. From which:—

פַּחַת (pl. פְּחָתִים) m. a pit, something deepened out; פִּי־פַּ mouth or edge of a pit.

פַּחַת־מוֹאָב (stadtholder of Moab) p.n. m. in the period after the exile.

פְּחָתָת f. deepening, especially that which arises from a plague spread in the garment; Author. Vers. "fret inward"

פְּטְדָה fem. a topaz, as generally explained etymologically.

פֶּטֶר m. that which breaks forth in the flower, the bud.

פֶּטִיר Ketib instead of פֶּטֶר, which see under פָּטַר.

פַּטִישׁ m. a hammer that shatters the rock; hammer of the earth, i. e. destroyer, devastator.

פַּטִישׁ (Ketib, pl. פַּטִישִׁין) m. Aram. overcoat or garment, from פָּטַשׁ to spread over.

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פָּטַר (fut. יִפְטַר) origin. to cleave, to break; hence, to break forth (of flowers), to break up (for a journey), to loosen, to let the water take its course, to liberate, to release; hence פְּטוּרִים (Ketib פְּטִירִים) the released (from service); to dismiss, i.e. to liberate; also intrans. to be free from service. Hiph. to divide the mouth, i.e. to open it widely as an indication of scorn. The root in פָּטַר is related to that in בָּתַר, פָּתַר, תָּתַר, פָּתַר, and נָתַר.

פֶּטֶר m. origin. breaking through (of the womb), matrix; hence, generally, connected like רֶחֶם; next concr. that which breaks through, the first-born.

פִּטְרָה f. the same.

פָּטַשׁ (not used) to beat something thin, to flatten, to hammer. The root is related to that in נָטַשׁ. From which פַּטִּישׁ.

פִּי const. from פֶּה, which see.

פִּי־בֶסֶת p.n. of a city in Lower Egypt, Bubastis (originally dedicated to Diana, the Diana of the Egyptians being called בֶּסֶת.

פִּיד m. calamity, destruction, from פּוּד, which see.

פִּיָּה a root erroneously adopted for פֶּה, which see; comp. פֶּה.

פֶּיָה (an extended form from פִּי, which also occurs in the absolute form) f. edge of the sword. The Root is פֶּה, as belonging to פִּי.

פִּי הַחִירוֹת p.n. of a place in Egypt. Etymologically it signifies place of reeds.

פִּיחַ m. ashes, dust, that which is easily blown away, from פּוּחַ.

פִּיכֹל p.n. m. (a colourer, a painter, from פּוּךְ, with the nominal termination ־כֹל).

פִּילֶגֶשׁ see פִּלֶגֶשׁ.

פִּימָה f. fat, corpulence, from פּוּם.

פִּינְחָס p.n. m. (the brazen-mouthed one).

פִּינֹן p.n. of an Idumean chief of a tribe.

פִּיפִיּוֹת f. pl. double-edges, פִּי being doubled. See פֶּה.

פִּיק m. tottering, staggering, trembling, from פּוּק.

פִּישׁוֹן (pouring forth, from פּוּשׁ) p.n. of a river, by which some understand the Indus, and others, the Ganges.

פִּיתוֹן p.n. m adder, serpent.

פַּךְ (from פָּכָה) m. flask, bottle.

פָּכָה (Kal, not used) equiv. to נָכָה to flow, to pour forth; hence Pi. to flow out.

פָּכַר (not used) to bind, to fetter (after the Syriac). From which:—

פְּכֶרֶת הַצְּבָיִים p.n.m. net of the rose. The name appears to have arisen from some event occurring there.

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פָּלָא (Kal, not used) to divide, to separate, to distinguish; related to פָּלַל. Pi. פִּלֵּא to select something from the mass, to consecrate by a vow, as פִּלֵּא נֶדֶר. Hiph. הִפְלִיא and הִפְלָא (as from פָּלָה) to consecrate (a vow), also, according to the original signification, to make something extraordinary, distinguished, wonderful; inf. לְהַפְלִיא as an adv. wondrously. Niph. נִפְלָא to be separated, select, distinguished, extraordinary, wonderful, immeasurable, difficult, e. g. "three things are too wonderful for me" (נִפְלָאוּ), "is there anything too hard for the Lord" (יִפָּלֵא)? "thy love to me was wonderful" (נִפְלְאַתְּ); most frequently occurs the part. נִפְלָאוֹת wonders, which is also used as an adv. wonderfully, or as a subst. דֹּבֵר נִפְלָאוֹת speaking wonderful things. Hith. to shew oneself powerfully against (בְּ) some one, i.e. in punishing him.

פֶּלֶא (with suff. פִּלְאִי, pl. פְּלָאִים and פְּלָאוֹת) m. wonderful, great, extraordinary thing; next, wonder, generally; the masc. plur. is also used as an adverb, wondrously, remarkably.

פִּלְאִי adj. m. from פֶּלֶא; the fem. is פִּלְאִיָּה wonderful. The Keri has פִּלְיָה and פִּלְיאָה, quite after another formation. See פְּלִיא.

פִּלְאָיָה p.n.m. (distinguished by God).

I. פָּלַג (Kal, not used) equiv. to פָּלַח to separate, to split (related to פָּלַח). Hence Niph. נִפְלַג to be divided (of the dispersion of the nations in consequence of the confounding of speech). Pi. to divide (the tongue), i.e. to disunite.

II. פָּלַג (not used) to flow, to spring forth; with which the root in זָלַג is related.

פְּלַג (Aram.) to divide; particip. pass. פְּלִיג.

פֶּלֶג (pl. פְּלָגִים, const. פַּלְגֵי, with suff. פַּלְגָיו) m. 1) a river, a stream, even of the Euphrates; פֶּלֶג אֱלֹהִים mighty-river; פְּלָגִים water streams; 2) p.n.m. (division).

פַּלַג (Aram.) m. a half.

פְּלֻגָּה (only pl. פְּלֻגּוֹת) f. a division, part of a family, a host; according to others, rivers, brooks, which, however, is less suitable to the context.

פְּלֻגָּה (from a masc. form פֶּלֶג) fem. division, class, order of priests.

פְּלַגְתָּה (with suff. פַּלְגָתְהוֹן) Aram. f. the same.

פִּילֶגֶשׁ (more frequently פִּילֶ, plural לַגְשִׁים) epic. orig. a harlot; next, concubine, she that cohabits, and in the same original sense

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also of man; the syllable ־ֶש is only the form of termination, the root is פָּלַג II.

פָּלַד (not used) to flame, to shine; thus only a transposition from לָפַד, from which:—

פְּלָדָה (only pl. פְּלָדוֹת) f. blade of a sword, comp. לְהָט.

פְּלָדָשׁ p. n. m.

פָּלָה (Kal, not used) to separate, to part off, equiv. to פָּלָא and פַּל; next, 1) to select; 2) to distinguish. Niph. to be separated. Hiph. 1) to separate, with בֵּין, to divide between one thing and another; 2) to distinguish, to select.

פַּלּוּא p. n. m. (the distinguished one), patron. פַּלְאִי.

פָּלַח equiv. to פָּלַל I. to cut in, to plough, to furrow; hence, to till the earth. Pi. to strike through (the liver), to divide (the womb), i.e. to bring forth young, to cut in pieces (fruit).

פְּלַח (Aram.) orig. to plough, to till the ground; next generally, to work, to serve, transf. to serve God, with accus. and לְ.

פֶּלַח f. that which is cut off, a piece (of fruit), transf. to a stone cut round, especially a mill-stone, the upper one of which is called פֶּלַח רָכָב the rider, and the lower פֶּלַח תַּחְתִּית.

פִּלְחָא p. n. m. (birth).

פִּלְחָן (Aram.) m. service, especially divine service, worship.

פָּלַט to escape, related to מָלַט. Pi. 1) to let some one escape, i.e. to save him, construed with מִן; 2) to bear, to bring forth, orig. to be delivered; 3) to drive away (Job 23:7, Auth. Vers. to be delivered). Hiph. to deliver, to afford refuge, and to bring into safety.

פָּלֵט (plur. פְּלֵטִים) adj. masc. flying, fugitive.

פַּלָּט m. (orig. inf. Pi.) escaping, delivering.

פֶּלֶט p. n. m. (escape).

פַּלְטִי p. n. masc. (abbreviated from פַּלְטִיָּה, delivered by God).

פִּלְטַי p. n. m. (the same).

פַּלְטִיאֵל p. n. m. (the same).

פַּלְטִיָּה p. n. m. (the same).

פַּלְטִיָּהוּ p. n. m. (the same).

פְּלִי see פִּלְאִי.

פְּלִיא adj. m., פְּלִיאָה f. wondrous; see פִּלְאִי.

פְּלָיָה p. n. m. (equiv. to פִּלְאָיָה).

פְּלִים equiv. to פָּלֵט, m. (orig. adj.) fugitive.

פְּלִים equiv. to פֶּלֶט.

פְּלֵיטָה (or פְּלֵטָה) f. escape: concrete, that which has escaped, and in this sense also coll. הָיָה פְּלֵיטָה לְ there is yet escape for some one; the same נָתַן פְּלֵיטָה, נִשְׁאַר פְּ

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to afford escape; הָיָה לְמָ׳ to serve as means of escape.

פָּלִיל (only pl. פְּלִילִים) masc. judge, עָוֹן פְּלִילִים a crime amenable before the judges, orig. adj. m.

פְּלִילָה f. justice, orig. intercession, separation of the parties.

פְּלִילִי adj. m. (from פָּלִיל, פְּלִילִיָּה f. judicial, amenable to the court of justice; fem. also subst. justice, judge.

פָּלַךְ (not used) to turn, transf. to be round, from which :—

פֶּלֶךְ (with suff. פִּלְכּוֹ) m. 1) circuit, district (Author. Vers. half part), like גְּבָר, גְּלִיל, after a similar etymology; hence, פֶּלֶךְ יְרוּשָׁלַיִם the district of Jerusalem, שַׂר פֶּ׳ ruler of a district; 2) a round stick, for walking, transf. to a distaff, or spindle, on account of its round shape.

פָּלַל (Kal, not used) to divide, to part (synon. with גָּזַר); hence, to decide, related to פֶּלֶה and פֶּלֶא, from which Pi. פִּלֵּל to judge, i. e. to distinguish between right and wrong, transf. to believe, consider. Hith. הִתְפַּלֵּל to arbitrate, to judge between two parties, transf. to intercede for (עַל, בְּעַד) some one, to request, pray, implore (לְ, אֶל) some one, for (אֶל) something, generally to pray to God.

פָּלֶל p.n. m. (judge).

פְּלַלְיָה p.n. m. (Divine judge).

פָּלַם (not used) to conceal, to close up, comp. בָּלַם; hence, like in אָלַם, to be concealed, closed up, lonely, solitary.

פַּלְמֹנִי (from פֶּלֶמֶן, like אֶלְמֹנִי, from אַלְמָן) adj. m. a certain one, orig. whose name is not known, or the unknown one, the concealed one, from פָּלַם.

פְּלֹנִי 1) adj. m. (from פֶּלֶן) a certain one whose name is concealed, or any one, from פֶּלֶה to denote; 2) gent. of a place פְּלוֹן.

פָּלַס (Kal, not used) to be plain, smooth; hence Pi. to pave (a road); next generally, to make a road, a straight way. The signif. to weigh, is denom. from פֶּלֶס, which see.

פֶּלֶס m. weights, scales, by which two things are balanced; from פָּלַס to weigh, fig. to measure exactly.

פָּלַץ (Kal, not used) to tremble, to totter; hence not connected with פָּרַץ, but related with פָּלַשׁ I. Hith. to tremble, to shake.

פַּלָּצוּת fem. terror, trembling, shuddering.

I. פָּלַשׁ only Hith. to roll about, e. g. in ashes (בָּאֵפֶר), in dust. (עָפָר). The orig. signif. is to move to and fro, like פָּלַץ.

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II. פָּלַשׁ (not used) equiv. to פָּלַט, פָּלַת to flee, to hasten away; hence, to wander, either to migrate to or from a place. From which פְּלֶשֶׁת.

פָּלַשׁ (not used) equivalent to פָּלַס, which see.

פְּלֶשֶׁת (orig. migration to or from a place) p. n. of a tract of land in Palestine (orig. land of migration); later it was used as the name for the whole of Palestine. From which:—

פְּלִשְׁתִּי (pl. ־תִּים or ־תִּיִּים) gent. from פְּלֶשֶׁת Philistines who had emigrated from כַּפְתֹּר; the Mediterranean sea is therefore called יַם פְּלִשְׁתִּים Philistine sea.

פָּלַת (not used) equiv. to פָּלַט to hasten away, to flee. From which:—

פֶּלֶת p. n. m. (flight, haste).

פְּלַתִי (formed from פֶּלֶת, like כְּרֵתִי, from כָּרֵת) adj. m., which, however, is used as a subst.; runner, from פֶּלֶת, in connection with כְּרֵתִי executioner, forming the body-guard of the king. See also כְּרֵתִי.

פֶּן erroneously supposed to belong to פְּנֵה, Prov. 7:8. See פְּנֵה.

פֶּן (with makkaph following, thus from פֶּן־; hence, probably from פָּנָה) orig. a subst., removal, but used only as a conjunctive, lest, *ne*, preventing an action the occurrence of which is dreaded. In this sense, פֶּן stands either in the concluding sentence, succeeding the action which is to prevent another, or at the beginning of a sentence of prohibition, admonition, or caution. In the latter case, it must be rendered "if only not."

פָּנַג (not used) equiv. to פָּנַק to be soft, smooth; transf. to be dainty, savoury.

פָּנֵג m. a dainty pasty: if it signifies balm, it is also appropriate to the above etymology under פָּנַג.

פָּנָה (fut. יִפְנֶה, apoc. יִפֶן, otherwise נִפֶן, תִּפֶן, אֶפֶן) orig. to shine, to be visible; 1) to turn towards some one; 2) to turn generally, either to go away, or to go towards; with אֶל, לְ, accus. and ה of motion, to turn to (אֶל) some one; of the approaching of time, e.g. לִפְנוֹת הַבֹּקֶר towards morning; to turn, in order to look at something; פָּנָה אַחֲרֵי to turn, in order to follow; פָּנָה מֵעִם to turn away from some one; פָּנָה עֹרֶף to turn the back, i. e. to flee. Pi. פִּנָּה to cause a covered place to be seen, i.e. to clear, to move, to remove; to clear away, i.e. to make a road, with or

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without דֶּרֶךְ. Hiph. הִמְנָה (fut. apoc. יָמֶן) to turn (the back), to direct, sometimes elliptical, to turn the back, i.e. to flee; to turn round, of one who is fleeing; with אֶל, to turn the face to some one. Hoph. to be turned, directed. The orig. signif. is obvious in פָּנִים.

פָּנֶה (only pl. פָּנִים, const. פְּנֵי) com. origin. the visible part of a thing; hence, face, or the sides turned towards some one; hence also the plur. with the sing. signification, which is used as a plur. "faces." פָּנִים is often used in a transferred sense: 1) the face turned toward some one, in especial reference to be favourable toward; in verbs of direction, it signifies as much as looking upon or towards something, e.g. נָתַן, שׂוּם פָּנִים אֶל, with the inf. following, to be intent upon something; hence, intention, direction, purpose, e.g. פָּנָיו לַמִּלְחָמָה his intention is war; 2) פָּנִים in a bad sense, hence, wrath, passion, e.g. נָתַן, שׂוּם פָּנִים בְּ to direct wrath against some one; 3) person, the face being the means of identifying personality; hence, personal presence, e.g. פָּנַי יֵלֵכוּ "my presence shall accompany you;" Gen. 46:30, after having seen you personally; פָּנִים has the same signification in the phrases נָשָׂא, הִכִּיר פָּנִים—the presence of God is especially paraphrased by this word; 4) surface, e.g. פְּנֵי אֲדָמָה, תְּהוֹם, כְּסֵא, הָאָרֶץ, מַיִם, and this signification appears also to be the basis of עַל־פְּנֵי, אֶל־פְּנֵי; connected with garments (לְבוּשׁ, הַלּוֹמוֹ), פָּנִים signifies the outer part which covers; figur. the outward appearance of a thing, of man, of beast; next, mode and manner, inasmuch as such is distinguishable by appearance; 5) the face or front of a thing, e.g. the front of an army, the part of a pot turned towards a fire, the edge of a sword; hence, פָּנִים adv. before, in contrast to אָחוֹר; and לְפָנִים forward (of a place), formerly or before (of time), מִלְּפָנִים, כְּפָנִים from olden times, מִפָּנִים from the front. In connection with a house פָּנִים signifies the side visible on entering, פְּנִימָה within, inward. In connection with prepositions, פָּ appears in the state of const. פְּנֵי as a particle, e.g. אֶל־פְּנֵי before the face; and, according to the signification of אֶל, in reply to the question, where or whither? אֶת־פְּנֵי before, the front of the

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thing, e.g. אֶת־פְּנֵי הָעִיר before the town, אֶת־פְּנֵי י״י before God; מֵאֶת־פְּנֵי away from some one, sometimes corresponding with אֶל־פְּנֵי; בִּפְנֵי equiv. to לִפְנֵי before, hence the form עָמַד בִּפְנֵי to stand before some one, קוּט בִּפְנֵי to be disgusted with something. לִפְנֵי (with suffix לְפָנַי, ־נֶיךָ, לִפְנֵיכֶם) 1) in the presence of some one or something, e.g. לִ׳ שֶׁמֶשׁ as long as the sun endures, לִפְנֵי יָרֵחַ as long as the moon endures; 2) at, with, e.g. to find favor, pleasure, grace with some one, to be great (גָּדוֹל) with his master; hence, sometimes equiv. with בְּעֵינֵי; 3) before, in reference to time and place, e.g. before the tent of the congregation, before the time of harvest, לִפְנֵי מִזֶּה previous; 4) before, to denote preference, precedence, e.g. לִפְנֵי דָל before thee, i.e. preferable to the poor; 5) against, especially after הִתְיַצֵּב, עָמַד, יָצָא, קוּם, קָרָה, in a hostile sense; 6) like פָּנִים according to the mode and manner, like, as; e.g. לִפְנֵי עָשׁ like the eating of the moth; and in this sense נָתַן לִפְנֵי to give for something. מִלִּפְנֵי from before some one, e.g. מִלִּפְנֵי י״י from before God; hence, after the verbs to flee, to drive away, to fear, to be terrified, to tremble, to be disheartened, to be discouraged, to humble oneself; seldom equiv. to לִפְנֵי before, of time, or equiv. to מִפְּנֵי because of, e.g. to cry because of something. מִפְּנֵי away from something, e.g. מִפְּנֵיהֶם away from them; hence after the verbs to go, to flee, to hide oneself, to save oneself, from some one; to fear, to reverence, to humble oneself, to rise, to be silent (from reverence) before some one; also in the other sense of מִן, denoting the cause, where מִפְּנֵי must be rendered on account of, through, מִפְּנֵי אֲשֶׁר. עַל־פְּנֵי must be translated according to the significations of עַל; hence, 1) before the face, before the eyes, i.e. manifest, עַל־פְּנֵיכֶם manifest before you; 2) on the front side, before, e.g. before the wind, before the expanse, i.e. of the heavens; or in reference to the place, east of; in reference to time, before, previous, and thus according to all the significations of פָּנִים and עַל: generally on the surface, or toward the surface; מֵעַל פְּנֵי away from the surface or presence.

פִּנָּה (from פָּנָה, with suff. once פִּנָּהּ for פִּנָּתָהּ, pl. פִּנּוֹת) fem. corner,

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orig. that which is prominent, from פָּנָה to shine; comp. קֶרֶן and זְוִית after the same gradation: fig. the heads or princes of the people who were prominent from the masses.

פְּנוּאֵל 1) p. n. m. (countenanced by God); 2) p. n. of a place. Sometimes פְּנִיאֵל.

פְּנִי adj. m. the inner part, joined with ל, לְפָנִי.

פְּנִי (only pl. פְּנִיִּים in the Ketib) m. pearl or coral, from פָּנָה to shine. Comp. דַּר.

פְּנִיאֵל p. n. masc. (the same as פְּנוּאֵל).

פְּנִים see פָּנָה.

פְּנִים m. pl. (abbreviated from פְּנִים) the inner part of a house which is visible at entering, only used in a compound; מִלִּפְנִים from within. From which פְּנִימִי.

פְּנִימָה (from פְּנִים with ה finis) orig. towards the inner part, but the signification of the ה has become lost, and signifies in the house, within; לִפְנִימָה, לִפְנִימָה ־ל, מִפְּנִימָה innerly, inwardly, from within.

פְּנִימִי (formed from פְּנִים) adj. masc. (pl. פְּנִימִים), פְּנִימִית (pl. פְּנִימִיּוֹת) fem. the inner part, in contrast to חִיצוֹן.

פְּנִין (after the form קְצִין, from קָצָה, only pl. פְּנִינִים) masc. a pearl, equiv. to פְּנִי.

פְּנִינָה (contracted from פְּנִינָה, and arose from פְּנִין) p. n. f. (pearl or coral).

פָּנַךְ (Kal, not used) to be soft, tender, equiv. to פָּנַג. The root is found also in עָרַג and נָרַג, which see. Piel to faddle, fondle, pamper.

פֵּס (from פָּסַס, only pl. פַּסִּים) m. orig. the end, the utmost of a thing, somewhat equiv. to אֶפֶס; next, especially extremities, hands and feet, from which כְּתֹנֶת פַּסִּים a coat reaching down to the end of the hands and feet, a stately coat (Author. Vers. "a coat of many colours").

פַּס (def. פַּסָּא) Aram. masc. the extremity of the hand, sometimes for כַּף.

פָּסַג (Kal, not used) to divide; next, to mark off, related to פָּצַע, פָּצַח, פָּשַׁח, פָּשַׂק, from which Pi. to cut through, i. e. to march through, probably related to פָּשַׁע.

פִּסְגָּה (origin. part, piece; hence, ridge of a mountain) p. n. of the top of a mountain in Moab, southerly of Sichon.

פֵּס דַּמִּים equiv. to אֶפֶס דַּמִּים, which see.

פָּסָה (not used) equiv. to פָּשַׁח to

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spread out; hence, to be in abundance.

פִּסָּה (from פָּסָה, const. פִּסַּת) fem. abundance, orig. spreading out; פִּסַּת בָּר abundance of corn.

פָּסַח 1) origin. to remove from an object; next, to pass over, to spring over, and in const. with עַל, equiv. to עָבַר עַל to pass over something; of the destroyer, to spare; 2) to halt, to limp, fig. to be dubious, to be uncertain, of an opinion. Pi. to dance, only used by way of derision, mocking. Niph. to become lame.

פִּסֵּחַ p. n. m. (the lame one).

פֶּסַח (pause פָּסַח, pl. פְּסָחִים) masc. orig. passing over (of the sparing of the Israelites in Egypt, at the plague of the first born): it also signifies 1) the sacrifice commemorating this exemption; hence, the forms שָׁחַט פֶּסַח, אָכַל, זָבַח, עָשָׂה, and in this sense the pl. signifies Paschal lambs; 2) the feast of Passover, which commences on the 14th Nissan, about Easter time: complete חַג הַפֶּסַח.

פִּסֵּחַ (plur. פִּסְּחִים with the dagesh omitted) adj. m. lame, limping.

פֶּסֶל (pl. פְּסִילִים) m. 1) a carved or chiselled image; 2) quarry or place where the stones are dug. Root פָּסַל.

פָּסַךְ (not used) equiv. to פָּסַג to split, to divide. From which:—

פָּסָךְ p. n. m. (equiv. to פָּסֵחַ) divider.

פָּסַל (fut. יִפְסֹל) to hew out, to cut out (of stone and wood), especially to make an image; related to פָּצַל.

פֶּסֶל (with suff. פִּסְלִי) m. an image, either carved from wood or chiselled from stone, seldom of a molten image, for the pl. פְּסִילִים is used; פֶּסֶל הָאֲשֵׁרָה image of Astarte.

פְּסַנְטֵרִין (also תִּרִין—) Aram. m., Gr. ψαλτήριον, a stringed instrument resembling the cither; according to some, Psalter: the termination ιον generally changes in Aram. into ין—.

פָּסַס (3 plur. פָּסְסוּ) equiv. to אָפַס to cease, to vanish, to end; hence parallel with גָּמַר, from which פַּס, the extremities of the hands or feet; but פִּסָּה belongs to פָּסָה.

פַּסְפָּסָה (contracted from פַּסְפְּסָה, from פָּסָה to spread out) p. n. m. (extension of progeny).

פָּעָה (fut. יִפְעֶה) equiv. to אָפַע and פָּאָה to breathe, like נָהַם in its original signification; next, to gasp, to moan, to groan.

פָּעוּ p. n. of an Idumean city, for which also stands פָּעִי.

פָּעוֹר (orig. uncovering of the nakedness, after the use of the root פָּעַר

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in the Mishna and Talmud, equiv. to גִּלּוּי עֶרְוָה; 1) p.n. or rather the surname of the Moabite Baal, called בַּעַל פְּעוֹר, and which was worshipped by maidens offering their virginity; 2) p.n. of a Moabite mountain.

פָּעַל (fut. יִפְעַל, once יִפְעֹל, before makkaph יִפְעָל־) poetically for עָשָׂה to make, to do, to act; also to produce, to prepare, to procure, to create, etc.; פֹּעֵל the creator; but פֹּעֵל אָוֶן worker of iniquity, evil-doer; בְּ, פָּעַל לְ to do some one evil or good.

פֹּעַל (with suff. פָּעֳלוֹ, פָּעָלְךָ, seldom פֹּעָלוֹ; pl. פְּעָלִים) m. 1) a deed of man, good or evil, without defining the quality; 2) that which is done, work, used of Divine punishment, as well as of the beneficent deeds of God; 3) that which is acquired by activity or work, property, wages, etc., like פְּעֻלָּה.

פְּעֻלָּה (from an obsolete masc. form פָּעֻל) f. 1) the doing, acting, working, way of acting; 2) wages.

פְּעַלְתָּי (probably abbreviated from פְּעֻלַּתְיָה) p.n. m. reward of God.

פָּעַם origin. to strike, to push, but generally urging by the spirit of God. Niph. נִפְעַם to be pushed, urged, troubled. Hith. like Niph.

פַּעַם (pl. פְּעָמִים and פְּעָמוֹת) com., origin. stroke, pushing; hence, 1) foot-step, pace; transf. to the course or wheels of a waggon, foot, pl. פְּעָמוֹת artificial feet (of a table); 2) an anvil, that upon which one strikes; 3) times, stroke, פַּעַם אַחַת once, or as an advert, at once, but also without אַחַת; פְּעָמַיִם twice, and so on the plur. פְּעָמִים is used with the numeral fem. gender, thus פְּעָמִים רַבּוֹת many times, פַּעַם חֲמִשִּׁית the fifth time, פַּעַם וּשְׁתַּיִם once and again, הַפַּעַם this time, עַתָּה הַפַּעַם now this time, or once, בְּפַעַם בְּפַעַם one time as the other, i. e. as usual, פַּעַם—פַּעַם now—and then.

פַּעֲמוֹן (pl. מֹנִים—) masc. something which strikes to and fro, a bell, from פַּעַם.

פַּעֲנֵחַ see צָפְנַת.

פָּעַר to open wide, e.g. פֶּה (once בְּפֶה) the mouth; with עַל to open the mouth against some one, with לְ for something, as an indication of wish or desire. The signification of uncovering or exposing the nakedness is only found in modern Hebrew.

פַּעֲרַי p.n. m., appears to be a corruption of נַעֲרַי, which see.

פָּצָה (fut. יִפְצֶה) equiv. to פָּצַע, to split, to cut to pieces; hence fig. 1) of the opening of the lips,

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either to swallow, or as a gesture of scorn, with עַל, or to speak rashly; 2) to release, to save, origin. like פָּדָה (to which it is related), to part, to separate.

פָּצַח (fut. יִפְצַח) orig. equiv. to פָּצָה, generally, to break (of bones); fig. to break forth in joy, triumph; hence, generally connected with רָנַן. Pi. to break the bones.

פְּצִירָה f. incision, cutting in, cleft; 1 Sam. 13:21, "and the mattocks had cracks" (Author. Vers. "and they had a file for the mattocks."

פָּצַל (Kal, not used) to have a shell or peel. Pi. to peel off; transf. to cut in; related to בָּצַל.

פְּצָלָה (pl. פְּצָלוֹת) f. peeling, cutting off the peel.

פָּצַם to cut in, to cleave (the earth). The root is an extension from פָּצָה.

פָּצַע equiv. to בָּצַע to cut to pieces, Arab. to crush, to squash, in Heb. to wound, to bruise; פְּצוּעַ דַּכָּה wounded, crushed (in the testicles).

פֶּצַע (with suff. פִּצְעִי, pl. פְּצָעִים) m. wound, bruise.

פָּצַץ (not used) to scatter, to disperse, equiv. to פּוּץ.

פְּצַץ p. n. m. scattering, dispersion, with the article.

פָּצַר (fut. יִפְצַר) origin. to cut in, comp. בָּצַר; transf. to urge, to press into some one, with בְּ of the person, either by request or by violence; comp. גָּדַר, פָּרַץ. Hiph. to press urgently, to do something intensely, perseveringly, unremittingly; inf. הַפְצַר as a noun, stubbornness, thus like מְרִי in the parallel passage, 1 Sam. 15:23.

פָּקַד (fut. יִפְקֹד) orig. to visit, seek, like בָּקַשׁ (with which it seems to be related); hence, 1) פָּקַד לְשָׁלוֹם to seek, enquire after the well-being, like בִּקֵּשׁ, שְׁאַל לְשָׁלוֹם; next, to visit, with בְּ, of that with which one visits; 2) to seek something or some one, i.e. to concern oneself about it, like דָּרַשׁ in this sense; hence, to inspect, either to observe, to investigate, or to muster and number: פָּ׳ נָוֶה to visit the habitation, i.e. to search it, פְּקוּדִים they that are numbered; 3) in a bad sense, to visit some one in order to attack or punish him, with בְּ, עַל, אֶל sometimes with the addition בְּדֶרֶךְ; 4) to require, to demand from some one; hence, to charge him with something, to appoint some one over (עַל) something, with אֵת (אֶת) to assist some one in overseeing, פְּקוּדִים overseers, officers; hence, to charge, to command; 5) to

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deposit something, to give it into some one's charge. Niph. 1) to be desired, wished for (of something missed); 2) to be chastised, punished; 3) to be charged with something, to be appointed overseer. Pi. to muster, to number. Pu. 1) to be mustered, numbered; 2) to be sought for (something missed). Hiph. to appoint over (עַל, בְּ, לְ) something; or absolute, to appoint as overseer or manager; with עַל־יְדֵי, בְּיַד, to deliver something to some one; with אֵת (אֶת), to deposit something with some one, and generally to give something to the charge of some one. Hoph. 1) to be chastised, punished; 2) to be appointed over something; 3) to be deposited. Hith. to be numbered, mustered. Hothpael to cause themselves to be mustered.

פְּקֻדָּה (pl. פְּקֻדוֹת) f. 1) numbering, mustering: 2) punishment, chastisement, revenge; 3) watching, overseeing; hence, custody, prison, e.g. בֵּית הַפְּקֻדוֹת: 4) that which is taken care of, property, wealth; 5) that with which some one is charged, office, transaction; conc. officer, overseer.

פִּקָּדוֹן masc. that which is delivered to keep, i.e. to take care of, deposit.

פִּקָּרוּת f. overseeing, charge, probably from פָּקִיד.

פְּקוּד m. 1) overseeing, management, and concrete, overseer, manager, ruler; 2) symbolical name for Babel, orig. visitation, chastisement, punishment.

פִּקּוּד (pl. פִּקּוּדִים) m. charge, command, from פָּקַד in signif. 4.

פָּקַח (fut. יִפְקַח) 1) to open (the eyes), to see; joined with עַיִן; with עַל to look upon something graciously, to open some one's eyes, either to make one (the blind) to see, or to give one something to look at: "the Lord opens His eyes upon something," is a phrase signifying He visits it with punishment; 2) to open something that is fettered or bound, transf. to open the ears, i.e. to cause to hear, and in this sense, to release, i.e. to open the prison. Niph. to be opened, of the eyes, and also in a spiritual sense.

פִּקֵּחַ adj. m. seeing, tropically, prudent, sensible, pl. פִּקְּחִים.

פָּקַח p.n. m. (opening of the eyes, or the beholding of God).

פְּקַחְיָה p.n. m. (the gracious beholding of God).

פְּקַח־קוֹחַ (orig. equiv. to פְּקַחְקוֹחַ) m. orig. the opening (of a prison); hence, release, from פָּקַח. The form is after שְׁתַרְוֹר, פְּתַלְתֹּל.

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פָּקִיד m. an overseer, officer, of the war, etc.

פָּקַע (not used) equiv. to בָּקַע to cleave, to split, to break forth, and like בָּקַע, may be used of the breaking forth of certain fruit.

פֶּקַע (only pl. פְּקָעִים) m. knop, an architectural ornament in the shape of a wild gourd or cucumber.

פַּקֻּעָה (pl. ־עוֹת) fem. a bitter, wild gourd or cucumber, in the shape of an egg, so called either from its rapid growth, or from its bursting on being touched. See פָּקַע.

פַּר (pause פָּר, pl. פָּרִים for פַּרִּים) a young bullock, heifer; hence בֶּן־בָּקָר as explanatory; שׁוֹר פַּר an ox or bullock; פָּרִים עִם אַבִּירִים young and old bulls (Auth. Ver. "and the bullocks with the bulls"), especially of the bulls for sacrifices. The orig. signif. is either the swift runner, from פָּרָא=פָּרַר, like עֵגֶל from עָגַל, כִּרְכָּרָה from כָּרַר; or from פָּרַר, in the signication of ploughing, a plough-ox.

I. פָּרָא (Kal, not used) equiv. to פָּרָה to bear, to bring forth; hence, Hiph. הִפְרִיא to bear (or bring forth) fruit, which is more probable than to take it as a denom. from פֶּרֶא related to פָּרָה I., which see.

II. פָּרָא (not used) to be wild, orig. to rove, thus equiv. to פָּרָה II. Comp. *fer-us*. From which:—

פֶּרֶא (seldom פֶּרֶה, pl. פְּרָאִים) masc. orig. wild, especially the wild ass; transf. פֶּרֶא אָדָם a wild man.

פִּרְאָם p. n. m. (from פֶּרֶא the wild one).

פֹּרֹאת see פֹּארָה.

פַּרְבָּר (Persian, also פַּרְוָר, pl. פַּרְוָרִים) m. an open hall; transf. to suburb, a country seat for the summer.

פָּרַד 1) to strew about, to scatter, equiv. to בָּרַד, which see; hence פֻּרְדָּה; 2) to spread out, e. g. the wings, equiv. to פָּרַשׁ, פָּרַץ; 3) to separate, part, divide, equiv. to פָּרַט. Niph. 1) to be dispersed, divided (comp. נָפַץ), from signif. 1.; 2) to separate oneself, to part from (מִן, מֵעַל) something; נִפְרָד a singular, strange person. Pi. to go often aside; thus intensitive of Kal. Pu. to be separated, isolated. Hiph. to separate, distinguish between (בֵּין) two objects, to divide, with acc. Hith. to separate oneself, to part from.

פֶּרֶד (with suff. פִּרְדּוֹ, plur. פְּרָדִים, with suff. פִּרְדֵּיהֶם) masc. a mule, from פָּרַד to flee, to run, after the Aram.

פִּרְדָּה f. she-mule.

פְּרֻדָה f. corn, grain, grain of seed,

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from פָּרַד to strew (comp. זָרַע), or from פָּרַד to part, to specify (comp. פֶּרֶט).

פַּרְדֵּס (pl. —סִים) m. an orchard, a park, pleasure-garden. The word is of foreign origin, paradise.

פָּרָה to bear, to bring forth (fruit), פֹּרֶה רֹאשׁ a root bearing gall, particip. fem. פֹּרִיָּה and פֹּרָת; next, to be fruitful generally (of the multiplying of man and beast); figur. פָּרָה יֶשַׁע salvation blooms, springs forth. Hiph. הִפְרָה (fut. apoc. וַיֶּפֶר) to make fruitful, to increase, to beget abundant progeny.

פָּרָה (pl. פָּרוֹת) f. 1) young cow, derived from פַּר, also of a cow with calf, or of a cow for the yoke; the cows of Bashan, i.e. the fat cows of Bashan, are used in the Scriptures as symbols of the voluptuous women of Samaria; root פָּרַר; 2) p.n. of a city in Benjamin.

פֻּרָה p.n. m. (wine-press or presser).

פֶּרֶה see פֶּרֶא.

פֵּרָה see חֲפַרְפֶּרֶת.

פְּרוּדָא p.n. m. (the solitary one, the recluse).

פְּרוֹזִי (only Ketib, pl. פְּרֹזִים) m. inhabitant of a lower country; next, generally, inhabitant of a small, town, villager.

פָּרוֹחַ p.n. m. (the blooming one).

פַּרְוַיִם p.n. of a gold region; according to some, Taprobane; according to Wilford, inhabitant of the East generally.

פַּרְוָר see פַּרְבָּר.

פָּרוּר m. a pot, a kettle, contracted from פָּארוּר.

פָּרַז (not used) equiv. to פָּרַשׁ to be spread out; hence figur. to be independent, sovereign. This derivation is obviously from פְּרָזָה and פְּרָזִי.

פָּרָז (plur. with suff. פְּרָזָו) m. ruler, chief of the war, but not equiv. to שׁוֹפֵט or מְחוֹקֵק.

פְּרָזָה (only pl. פְּרָזוֹת) f. extensive, uninclosed place, plain, flat country, in contrast to a walled, fortified place.

פְּרָזוֹן (with suff. פִּרְזוֹנוֹ) m. ruler, chief of the war, like פָּרָז. The ancients explain it as equiv. to פְּרָזוֹת, which, however, is not suitable to text, Judges 5:11.

פְּרָזִי m. inhabitant of a flat country, villager (pl. פְּרָזִים).

פְּרִזִּי inhabitant of a flat country; gent. from פָּרָז, and name of a Canaanite people.

פַּרְזֶל (def. פַּרְזְלָא) Aram. masc. iron, equiv. to the Heb. בַּרְזֶל.

פָּרַח (fut. יִפְרַח) 1) to sprout, to bloom; transf. to the flourishing condition of man or of a people;

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figur. of the breaking forth of leprosy, or of an ulcer; 2) to fly, comp. נָצַץ after the same gradation of ideas. Hiph. to cause to bloom, to bring forth blossom, to bud.

פֶּרַח (with suff. פִּרְחִי) m. a sprout, a flower, a blossom; transf. to the decoration of flowers.

פִּרְחָה fem. fledged brood; transf. to despicable people.

פָּרַט equiv. to פָּרַד, to part, to separate; hence figur. to open the mouth wide for singing, like פָּרַם עַל־פִּי הַנָּבֶל; e.g. פָּצַח רִנָּה to sing to the tune of the harp.

פָּרָט masc. that which is separated, single; hence, single berries which drop during the gathering.

פְּרִי (with suff. פִּרְיִי, פִּרְיְךָ, פִּרְיְכֶם, with quiescent *yod* פִּרְיֵהֶם) masc. fruit (of the trees, or of the earth); hence, seed, corn; also of the fruit of the womb, descendants, with or without בֶּטֶן; transf. to fruit, i.e. a consequence of something, also of property acquired by labour (of the hands).

פְּרִיוָא p.n. m. (equiv. to פְּרוּדָא).

פָּרִיץ (const. פְּרִיץ, but plur. פְּרִיצִים, const. פְּרִיצֵי) adj. m. violent, attacking, hurting, but generally as a subst. the violent one, the robber מְעָרַת פָּרִיצִים cave or den of robbers.

פָּרַךְ (not used) 1) to break to pieces, to crush; equiv. to פָּרַק, related to פָּרַע; hence, 2) to separate, to part, like פָּרַק.

פֶּרֶךְ m. oppression, rigour, severity, harshness.

פָּרֻכֶת (according to Eben Ezra, it is *milrang*) f. origin. partition-wall, curtain of partition, a veil for the ark, partition.

פָּרַם (fut. יִפְרֹם) orig. to split; transf. to tear, to rend (garments).

פַּרְמַשְׁתָּא (Persian) p.n. m. (chief, distinguished one).

פַּרְנָךְ p.n. m.

פָּרַס (fut. יִפְרֹס) to break to pieces, to part, e.g. לֶחֶם bread, transf. to the meals of consolation in mourning, Jer. 16:7 (Auth. Vers. "tear themselves"), with the omission of לֶחֶם. Hiph. הִפְרִיס to divide the hoof.

פָּרַס (Aram.) to divide, to part, particip. pl. פָּרְסִין, those who divide or shall be divided.

פָּרַס (land of horses) p.n. of a country, Persia; from which gent. פָּרְסִי.

פָּרֶס m. name of a bird, ossifrage.

פַּרְסָה (pl. פַּרְסוֹת, const. פַּרְסוֹת, but also פַּרְסֵיהֶן) f. hoof, claw, especially the divided one, from which denom. הִפְרִיס having strong or large hoofs, being well hoofed.

פָּרְסִי gent. m. a Persian.

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פָּרְסִי (def. פַּרְסָאָה, Ketib פַּרְסָיָא) Aram. m. the same.

פָּרַע (fut. יִפְרַע) equiv. to פָּרַץ; 1) to cut in, to break in; hence, to press violently into something, to invade in a hostile sense, בִּפְרוֹעַ פָּרְעוֹת בְּיִשְׂרָאֵל and violent attacks broke forth in Israel; 2) to divide, to separate; hence, to destroy, to tear asunder; e.g. of the frustrating of a counsel, of the abandoning of discipline, or righteous course; 3) to rove about wildly, like פָּרַע הוּא; the people are refractory; to isolate, by division, פָּרְעָה אַהֲרֹן Aaron has isolated them; 4) to break off, to cease, to remit, לֹא אֶפְרַע I shall not forbear. From this signification the sense of loosening, redeeming, paying, has originated in the Aram. and in the Talmud. Niph. to be divided, split, of a people. Hiph. 1) to cause some to break off something, to hinder from (מִן) a work; 2) to make refractory, reckless; the signification to uncover, see under פָּרַע.

פֶּרַע m. hair, from פָּרַע to part, to split, orig. that which is split, like שְׂעַר hair, from שָׂעַר equiv. to שָׂעַר; from which denom. פָּרַע to shave off the hair.

פְּרָעָה (only pl. פְּרָעוֹת, const. פִּרְעוֹת) f. equiv. to פִּרְצָה breach, attack, hostility, rent; next, wound, bruise, רֹאשׁ פִּרְעוֹת אוֹיֵב the bruised head of the enemy.

פַּרְעֹה native title of the Egyptian kings, which sometimes precedes the special name, e.g. פַּרְעֹה נְכֹה, פַּ׳ חָפְרַע. The signif. must be derived from the Egyptian.

פַּרְעֹשׁ (from פֶּרַע formed with the suff. שׁ—) m. 1) a pricking insect, a flea; 2) p. n. m. (the piercing one).

פִּרְעָתוֹן (a rent, breach, bay, formed from פִּרְעָה) p. n. of an Ephraimite city, gent. פִּרְעָתֹנִי.

פַּרְפַּר (mobility) p. n. of a small river in the vicinity of Damascus, now called El-Faiga.

פָּרַץ (fut. יִפְרֹץ) equiv. to פָּרַע to cut in, to tear, rend; hence, 1) to pull down (a wall, fortress, hedge); 2) to press upon or in (בְּ) something, to break into something, (acc.) to penetrate violently, i.e. to make a defeat among (בְּ) something, fig. to press some one by request; 3) only a secondary form of פָּרַשׂ to disperse, spread out, to overflow, and to increase generally. Niph. to be spread, extended (of prophecy). Pual, to be pulled down (of a wall). Hith. to separate, to release oneself, used of

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slaves who arbitrarily release themselves.

פֶּרֶץ (pl. פְּרָצִים and פְּרָצוֹת) m. 1) a rent, breach, עָמַד בַּפֶּ׳ to stand forth in the breach, i.e. to ward off danger; 2) attack, defeat, פֶּ׳ עַל פֶּ׳ attack upon attack; 3) scattering, pouring out of water; 4) p.n. of a place (defeat), e.g. פֶּ׳ עֻזָּה (defeat of Ussah); 5) p.n. m. (breach), patron. פַּרְצִי.

פָּרַץ (fut. יִפְרֹץ) 1) to break, to break off, to tear off, orig. to break the bones; 2) fig. to release from danger, or to break the fetters. Pi. to tear off (the hoofs), to destroy, to shatter (mountains). Hith. 1) to tear oneself away from some one or something, or mutually to plunder themselves; 2) to be destroyed, shattered.

פְּרַק (Aram.) to loosen, redeem, release, comp. Heb. פָּרַק in signification 2.

פָּרָק (const. פִּרַק) m. equiv. to מָרָק, that which is boiled; hence, broth. The root פָּרַק is identical with מָרַק.

פֶּרֶק m. 1) violence, robbery, from פָּרַק to tear away; 2) turn of the road, cross road, from פָּרַק to break off.

פָּרַר (inf. פֹּר=פּוֹר) 1) to crush, to bruise, to pound (related to עָרַר, פָּאַר, פָּר, אֶרֶר); hence, 2) to cut in, to plough, from which פָּר. Hiph. הֵפֵר (in pause הֵפֵר, infin. הָפֵר, with suff. הַפְרְכֶם) to break, destroy, of the breaking of a covenant, of the frustrating of a counsel, of the breaking of a vow, etc. Hoph. pass. Po. פּוֹרֵר to split, divide (the sea). Pilpel פִּרְפֵּר to shiver, to shatter. Hith. הִתְפּוֹרֵר to be shattered, shivered to pieces.

פָּרַשׁ (fut. יִפְרֹשׁ) 1) to separate, to part, equiv. to פָּרַד, transf. to define, specify, i.e. to state all the special parts; 2) to spread out. Niph. to be scattered, dispersed. Pu. פֹּרַשׁ to be explained distinctly, expounded, part. מְפֹרָשׁ distinct, exact. Hiph. to pierce, to cut in, equiv. to פָּרַם.

פָּרַשׂ (fut. יִפְרֹשׂ) 1) equiv. to פָּרַם to break (the bread), to divide, and generally to divide into pieces (of food); 2) equiv. to פָּרַץ to spread out (a garment, a net, the canvass of a tent, the hands, the wings), to stretch out (the hands) for prayer, or for giving a present, or for plunder, fig. to diffuse, extend (folly). Niph. to be scattered (e.g. לְכָל רוּחַ). Pi. פִּרַשׂ (fut. יְפָרֵשׂ) 1) to spread out (the hands), also with בְּ; 2) to scatter about.

פְּרַשׁ (Aram.) the same as פָּרַשׁ. Pa.

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to explain distinctly. Part. מְפֹרָשׁ distinct, exact.

פָּרָשׁ (const. פֶּרֶשׁ, pl. פָּרָשִׁים) m. 1) rider, horseman (from an obsolete word פָּרָשׁ a horse), sometimes it is followed by the expletive רֹכֵב סוּס; עֶמֶד פָּ' a pair of riders, בַּעֲלֵי פָרָשִׁים masters of horses, riders; 2) horse, but the form has changed with פָּרָשׁ=פָּרָשׁ; hence, pl. פָּרָשִׁים instead of פָּרִשִׁים.

פֶּרֶשׁ (with suff. פִּרְשׁוֹ) m. 1) dung, excrement, orig. that which separates from the body; 2) p. n. m. (separation).

פְּרִשָׁה (const. שַׁת—) fem. definite statement, a certain sum. In modern Heb. a division of scripture, a part.

פַּרְשָׁנֵן see פַּתְשָׁנֵן.

פַּרְשְׁדֹן (with ה, דֹנָה—, from פַּרְשֶׁד with the suff. ן—) m. dung, excrement. The suff. ד— is found also in other nouns.

פַּרְשֵׁז a quadriliteral from פָּרַשׁ to spread out or extend over (עַל) something.

פַּרְשַׁנְדָּתָא (Persian) p. n. m. (granted by prayer).

פָּרַת (not used) to be sweet, of water (after the Arab.). Probably equiv. to פָּרַץ.

פְּרָת (sweet water or waterfall) p. n. of a river, the Euphrates, frequently פְּרָת נְהַר, הַנָּהָר פְּרָת; with ה finis פְּרָתָה towards the Euphrates.

פְּרָת participle. f. from פָּרָה, which see

פַּרְתֹּם (pl. פַּרְתֻּמִים) masc. the first, the distinguished, noble one (a foreign word).

פַּשׁ only Job 35:15. According to the LXX, an abbreviated form from פָּשַׁע; according to tradition, however, from פּוּשׁ=פָּשַׁשׁ masc. in the signification of multitude (of transgressions).

פָּשָׂה (fut. יִפְשֶׂה) to spread out, of the leprosy; related to פָּשַׁשׁ, פָּסַס.

פָּשַׁח (Kal, not used) equiv. to פָּסַח, פָּצַח to split, divide, tear asunder, only used in Piel.

פִּשְׁחוּר p. n. masc. (extension, from פָּשַׁח, with the suff. וּר—).

פָּשַׁט (fut. יִפְשֹׁט, imp. פְּשֹׁטָה) to spread out, to spread along, related to פָּסַשׁ of the spreading of an army over (עַל) something, to plunder; next generally, to invade, for spoilation, with בְּ, עַל, אֶל, and accus., of the persons over whom the enemy spreads; transf. to the pulling off of a garment. Pi. to plunder (חֲלָלִים), orig. to strip them. Hiph. to cause some one to pull something off, to strip one, with accus. of the person and the subject; also

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with מֵעַל and מִמּוּל of the person, to strip off his garments, to plunder; transf. to flay (cattle). Hith. to strip, pull off (a garment).

פָּשַׁע (fut. יִפְשַׁע) to revolt from (מִתַּחַת) under whose sway one stood, to trespass against (בְּ or עַל) something, and generally to offend, especially of the rebellion of the people against their ruler. Niph. to offend one another; אָח נִפְשָׁע one brother who has offended the other.

פָּשַׁע (fut. יִפְשַׁע) to stride, to pace, orig. equiv. to פָּשַׂק spread open, with בְּ, to proceed against something.

פֶּשַׁע (with suff. פִּשְׁעִי, pl. פְּשָׁעִים) m. 1) rebellion, transgression, trespass, stronger than חַטָּאת, but like it, generally, sinning against God; 2) punishment for sin, trespass-offering, similarly to חַטָּאת is used.

פֶּשַׁע m. step, stride, pace.

פָּשַׂק to split, to divide, to spread open, e. g. to open the lips wide, to spread the feet wide (for whoredom). Pi. the same of the feet. Comp. פָּשַׁח.

פָּשַׁר (not used) equiv. to פָּתַר, orig. to split, divide; next, to explain, interpret; comp. בָּצַר with the similar gradation of ideas. From which פֶּשֶׁר.

פְּשַׁר (Aram.) the same, to interpret, to expound, inf. מְפַשַׁר. Pa. to interpret (dreams).

פֶּשֶׁר (def. פִּשְׁרָא, pl. פִּשְׁרִין) Aram. m. interpretation, explanation.

פֶּשֶׁר (later) m. the same.

פִּשֵּׁת (not used) adopted as the radical to פִּשְׁתָּה and פַּשְׁתָּה, in the signif. of carding cotton, or the root is פָּוַשׁ, in a similar sense. It appears, however, that the supposed derivatives are of foreign origin.

פִּשְׁתָּה (with suff. פִּשְׁתִּי, pl. פִּשְׁתִּים) m. cotton, complete פִּשְׁתֵּי הָעֵץ stalks of flax, signifies also cotton; next generally, linen, flax; hence פִּתִּיל פִּשְׁתִּים, אֵזוֹר, בָּגֶד, as an adj. is rendered linen. Isa. 19:9, שְׂרִיקוֹת, is only in apposition; though the ו is omitted, the word is of Egyptian origin.

פִּשְׁתָּה f. 1) the linen plant; 2) the cotton wick; hence פִּ֫ךְ כְּהָה glimmering wick (Auth. Ver. "smoking flax"), sometimes with the omission of כְּהָה.

פַּת (with suff. פִּתִּי, pl. פִּתִּים) masc. morsel, piece, from פָּתַת to break in pieces, especially of a morsel of bread; hence, most frequently joined with לֶחֶם; pl. פִּתִּים morsels, pieces, crumbs.

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פֹּת pl. פֻּתוֹת, from פּוּת) m. 1) privy part of a woman, orig. an opening; 2) the opening or hinges on which the door hangs. Root פּוּת.

פְּתָאִים see פֶּתִי.

פִּתְאֹם (from פֶּתַע, with an adverbial termination ־ם) adv. suddenly, momentarily, orig. in the twinkling of an eye; also בְּפִתְאֹם, or in connection with פֶּתַע, as בְּפֶתַע־פִּתְאֹם, לְפֶתַע־פִּתְאֹם, and פִּתְאֹם לְפֶתַע. See פֶּתַע.

פִּתְבָּג (with suff. פִּתְבָּגָנוּ) m. king's meat, i.e. superior viands. The word is of Persian origin, from פַּת lord, and בַּג food.

פָּתַג (not used) to state, to pronounce; next generally, to pronounce sentence, only a secondary form of פָּסַק; (Aram.) to decide. From which פִּתְגָם, which, however, is considered to be of foreign origin.

פָּתַג (not used) equiv. to מָתַג to tie, to wrap round; hence, to clothe. See פִּתְיָיל.

פִּתְגָם (Heb. and Aram.) m. sentence, decision, edict; next generally, word, equiv. to דָּבָר, and like it, transf. to matter, thing. Root פָּתַג, if it is not a mixed form from *pedam* (Pelvi), and *peigham* (Persian), the word.

פָּתָה (fut. יִפְתֶּה, apoc. יְפַתְּ) 1) transf. to make wide, to spread out; hence, of the lips, to open wide; 2) to be wide, of the heart, to receive impression or enticement; next, to be prone to enticement, or to be enticed; particip. פֶּתִי the simple one, fem. פְּתוּיָה. Niph. to be enticed to (עַל) something. Pi. to entice some one (to something bad), to mislead, to decoy. Pu. pass. Hiph. to make large, spacious, extensive.

פְּתוּאֵל (for פְּתוּעֵאל) p. n. m. (beholding of God); comp. שְׁמוּאֵל for שְׁמוּעֵאל.

פְּתוּחַ (pl. ־חִים) m. engraving, graven work, sculpture; פָּתַח פְּ to engrave.

פְּתוֹר (ditch, pit) p. n. of a place in Mesopotamia on the Euphrates.

פְּתוֹת (pl. פְּתוֹתֵי) m. piece, crumb.

פָּתַח (fut. יִפְתַּח) equiv. to פָּתַע, פָּתָה to open (used of the opening of doors, gates, windows, etc.; to open the mouth, i.e. for speaking, in contrast to not opening the mouth, i.e. to be silent; to open the ear of some one, i.e. to reveal something; to open the hand, i.e. to be liberal; פָּתַח בַּר to open the granary, i.e. to sell openly; to open the sword, i.e. to draw it; to open the prisoners, i.e. to release them; to open a

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song, i.e. to begin it. Niph. to be opened (the gate, the heaven, the mouth), to be loosened (of a girdle), to be released (of a prisoner), to be let loose, or to break forth, i. e. evil. Pi. 1) to open, to loosen, the girdle, bonds; מְפַתֵּחַ he that loosens (the girdle) after the combat; 2) to furrow (the plough-field), to engrave on (precious stones). Pu. pass. to be engraven. Hith. to release oneself, to burst the fetters.

פְּתָח (Aram.) the same, to open.

פֶּתַח (with suff. פִּתְחִי, with ה finis פִּתְחָה, pl. פְּתָחִים, const. פִּתְחֵי) m. opening, entrance; hence פֶּתַח הַשַּׁעַר entrance of the gate; transf. to door, gate, portal; בְּפֶתַח, לְפֶתַח at or before the door; פִּתְחֵי עוֹלָם gates of eternity; fig. פִּתְחֵי פִי the gates, i.e. the opening of the mouth; the signification of פִּתְיָה is not defined.

פֶּתַח m. openness, distinctness; according to others, beginning.

פִּתָּחוֹן (const. פִּתְחוֹן) m. opening of the mouth, to speak; figur. and joined with פֶּה, defence.

פְּתַחְיָה p.n. m. (delivered by God).

פֶּתִי (pause פֶּתִי, pl פְּתָיִים or פְּתָאִים) m. orig. openness; hence transf. to simplicity, folly, the heart being open to every impression; conc. the simple one, the inexperienced one, easy to be enticed, a fool; sometimes in the sense of the inoffensive one.

פְּתַי (with suff. פְּתָיְהּ) Aram. m. orig. width; next, breadth; from פְּתָא =Heb. פֶּתַח.

פְּתִיגִיל (arisen from פְּתִיג with the termination ־יל, like כַּרְמִיל from כֶּרֶם, and the termination יל־) m. a wrapper, a mantle, festive garment, in contrast to מַחֲגֹרֶת שָׂק, thus from פָּתַג to wrap round; hence in the Aram. פְּתָג mantle.

פְּתַיּוּת f. simplicity, concrete, the simple one, from פֶּתִי.

פְּתִיחָה (only pl. חוֹת־) f. origin. an adj. to חֶרֶב drawn (sword), but only subst. sword (the drawn one); פֶּתַח has not this signification.

פָּתִיל (const. פְּתִיל, pl. לִים־) masc. orig. that which is entwined, spun; next, thread, cord, lace, from פָּתַל to spin, to tie; פָּתִיל, Num.19:15, stands for פָּתוּל bound, but not a substantive.

פָּתַל (particip. pass. פָּתִיל=פָּתוּל) to tie, to entwine, to spin; the root is also found in חָתַל, נָדַל. Niph. origin. to be knotty, entwined; hence, 1) to be false, artful, i.e. to act intricately, pervertly, covertly; 2) to wrestle, to wrest; comp. חָבַק=אָבַק in the

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same sense. Hith. to prove oneself false, artful.

פְּתַלְתֹּל (after the form שְׁחַרְחֹר) adj. m. intricate, insidious, pervert.

פִּתֹם p. n. of a city in Lower Egypt; according to tradition, it is identified with Fajum, a city in Upper Egypt. The etymological meaning in the Egyptian is narrow pass.

פָּתַן (not used) to stretch, to extend; Related to יָתַן, מָתַן.

פֶּתֶן (pl. פְּתָנִים) m. something that stretches itself; hence, adder.

פָּתַע (not used) equiv. to פָּתַח to break forth, to open (the eyes).

פֶּתַע m. origin. opening of the eyes; hence, moment; as an adv. suddenly, momentarily, instantly, unawares; also, unintentionally.

פָּתַר (fut. יִפְתֹּר) origin. to break through; hence, to explain, to interpret (a dream); comp. Aram. פְּשַׁר.

פִּתְרוֹן (with suff. פִּתְרוֹנוֹ) m. interpretation, explanation, exposition.

פַּתְרוֹס p. n. of Upper Egypt, native country of the Egyptians, origin. country of the south; gent. plur. פַּתְרֻסִים.

פִּתְשֶׁגֶן (also פַּרְשֶׁגֶן) m. copy of a mandate, a royal edict; the word is foreign.

פָּתַת (only inf. abs.) to break to pieces, to break off; from which פַּת, that which is broken off, a piece, a morsel.

צ

צ *Saddé* (צָדִי) is the eighteenth letter of the Alphabet, and as a numeral counts 90. The peculiarity of the צ is in its being compounded from a hissing (dental) and tongue (lingual) letter. It interchanges, therefore, on comparing the roots, with the linguals ת, ט, ד, as צָהַר and טָהַר, צָבַע and טָבַע and נָצַר, צָבָב and דָּבַב, נָטַר; as well as with the dentals ס, ז, שׂ, as עָלַץ and סָפָא, צָבָא and עָלַס and צוּף and סוּף, זוּף and צוּק, etc. It likewise interchanges, on comparing the roots, with ע, נ, כ, ק, from which we may infer that צ arose from a composition of the sounds of *s* and *k*. These interchanges we find in בָּקַע and בָּצַע, צָרַע and נָרַע, צָנַח and עָנַח, צָנַע and כָּנַע, צוּק and עוּק and כָּנַר, etc.

צֵאָה f. issue from the body, excrement, dung, from צוּא, equiv. to יָצָא. Comp. צוֹאָה and צוֹאִי, צוֹאָה see צוֹאִי, צוֹאָה.

צָאַל (not used) equiv. to צָלַל, to overshadow, to cover; comp. מָאַם and מָסַם. See the noun צָאֵל.

צָאֵל (pl. צְאָלִים) m. probably, shady bush, thus for צָלֵל; according to

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others, after the Arabic, lotus shrub.

צָאַן (not used) equiv. to צָנַן to shelter, to guard (comp. צָאַל=צָלַל).

צֹאן (for צאנ, with suff. צֹאנִי) com. a herd; collective, orig. that which is kept, guarded; but generally, small cattle, μῆλα, especially, sheep. צֹאן, however, is never used of a single sheep.

צַעֲנָן (place of herds) p. n. of a city in Judah.

צֶאֱצָא (—אִים, const. —אֵי) masc. that which issued (from the mother's womb), sprout, sprig, descendant, issue, child. Root יצא.

צָב (pl. צַבִּים) m. 1) a litter, sedan-chair, or slow vehicle, from צָבַב to move softly; 2) a species of lizard, so called from its sliding, sneaking movement (Auth. Ver. "tortoise").

צָבָא (fut. יִצְבָּא) orig. equiv. to סָפָא to gather, to assemble (in large numbers); צָבָא עַל to assemble round some place, to besiege it; also construed with the accus. צָבָא צָבָא a host, or an army, assembles. Hiph. הִצְבִּיא to assemble a host, to levy recruits for war.

צָבָא (const. צְבָא, pl. צְבָאוֹת, const. צִבְאוֹת, but with suff. also צִבְאָיו, as if the pl. were (צְבָאִים) masc. (seldom fem.) a troop, a host; שַׂר הַצָּבָא a general; אִישׁ הַצָּבָא warrior; אִישׁ, הָלַךְ, בָּא, צָבָא, צָא to go to war, orig. to go in the army; transf. to service of the army, or war, or field, or post, soccage, slavery; the host of heaven, or God, i. e. the host of angels, stars, planets: also called צְבָא הַמָּרוֹם; hence, the Lord is called יְיָ צְבָאוֹת, sometimes אֱלֹהִים צְבָאוֹת, for which, in the more recent books, אֱלֹהֵי הַשָּׁמַיִם is used.

צָבָא (fut. יִצְבֶּא, inf. with suffix מִצְבָּיְהוּ) Aram. orig. to spring forth, thus equiv. to רָחַשׁ; next, to desire, to wish, to will, after the same mode of transferring the sense as in בָּעָא.

צְבָאוֹת, צְבָאִים in the signification of a gazelle. See צְבִי.

צְבָאִים (probably equiv. to צְבָעִים place of the hyenas) p. n. of a place in the valley of Siddim. See צְבוֹיִם, צְבִיִּים.

צָבַב (not used) equiv. to דָּבַב to move along softly, to glide, slide. From which:—

צְבֻבָה (with the article) p. n. fem. (the sliding one).

צָבָה 1) equiv. to זָוָה to shine; hence, to be beautiful, adorned, from which צְבִי; 2) like צָבָא in Aram. to swell; 3) equiv. to צָבָא to as-

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semble (of an army), to which probably belongs צְבָיָה, Is. 29:7, if it does not stand for צִבְאָיָה.

צָבֶה adj. m., צָבָה f. swelling of the belly, from צָבָה 2.

צְבוּ (def. צְבוּתָא) Aram. fem. will, desire; hence, like חֵפֶץ, affair, matter, from צָבָא.

צָבוֹעַ m. a beast of prey, from צָבַע to seize, attack (Author. Vers. "a speckled bird").

צָבַט (fut. יִצְבֹּט) probably equiv. to צָבַת, to bind, to tie together; צְ׳ קָלִי ears of corn bound up; according to others, to hand, to deliver.

I. צְבִי (pause צֶבִי, pl. const. probably צִבְאוֹת גּוֹיִם Jer. 3:19) m. ornament, beauty, glory, glory of kingdoms, i. e. Babel; land of beauty, i. e. the land of Israel, for which also צְבִי alone stands; the glorious, holy mountain, i. e. the mountain of the temple. Root צָבָה I.

II. צְבִי (pl. צְבִיִּים, צְבָאִים, צְבָיִים and צְבָאוֹת) m. a gazelle, probably so called on account of the beauty of its appearance.

צִבְיָא p. n. m. (ornament, beauty).

צְבִיָּה (from צְבִי) fem. the female gazelle.

צִבְיָה p. n. f. (the same as צִבְיָא).

צְבֹיִים for צְבָאִים and this for צְבָעִים.

I. צָבַע (not used) equiv. to טָבַע, to dive, to dip into; hence next, to paint, to colour, orig. to dip into the paint.

II. צָבַע (not used) to seize, to attack; next, to rob, from which צָבוֹעַ, beast of prey, hyena, and also אֶצְטַבַּע.

צָבַע (Aram.) equiv. to צָבַע I., Heb. to dip in, to wet; hence Pa. צַבַּע to wet. Ithpael אִצְטַבַּע to be wetted.

צֶבַע (pl. צְבָעִים) m. origin. that into which something is dipped; next, colour, paint, transf. to coloured garment.

צְבָעוֹן p. n. m. (the wild one, robber), from צָבַע II.

צְבֹעִים (haunt of hyenas) p. n. of a valley and place in Benjamin.

צָבַר (fut. יִצְבֹּר) to heap up, to garner, to gather.

צֶבֶר m. a heap.

צָבַת (not used) to bind, to tie, related to צָפַד. The same is עָנַת and עָוַת in Aram.

צֶבֶת (pl. צְבָתִים) m. a sheaf, bundle (of corn).

צַד (with suff. צִדִּי, with ה finis, צִדָּה, pl. צְדָדִים) m. 1) side; hence עַל־צַד, מִצַּד as an adv.; 2) only pl. צְדִים for צִידִים, from צוּד a net, for catching, according to Ibn Gannach.

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צַד (Aram.) the same.

צָדָא (not used) Aram. in Targum only Af. to mock, scorn, from which הַצָדָא mocking.

צָדַד (not used) equiv. to שָׂטָה to turn away, from which צַד side, orig. turning away.

צָדָד (also צָדָדָה mountain-side) p.n. of a place, north of Palestine.

I. צָדָה equiv. to צוּד to waylay, to lay a trap; צ׳ אֶת־נֶפֶשׁ to hunt the soul, i. e. to hunt one's life.

II. צָדָה (Kal not used) to destroy, to devastate; hence Niph. נִצְדָּה to be destroyed. The orig. signif. is to cut off, to annihilate.

צָדָה see צֵידָה.

צָדוֹק p.n. m. (the pious one, the just one).

צְדִיָּה f. hunting, lying in wait, artfulness, from צָדָה I.

צְדִים (only with the article, mountain side) p.n. of a city in Naphtali.

צַדִּיק m. the just, righteous, upright one; in a matter of law, he that is right; in reference to the moral course of life, he that is honest; hence, synonymous with יָשָׁר, תָּמִים, נָקִי.

צָדַק (fut. יִצְדַּק) to be just, upright; next, to be pious, good, honest, with all secondary significations. Niph. to be justified (before a tribunal); the sanctuary shall be justified, i. e. its honour shall be saved. Pi. to justify, to declare as just. Hiph. to make righteous, i. e. to declare one as righteous before justice, to acquit. Hith. הִצְטַדֵּק to justify oneself, to defend oneself.

צֶדֶק (with suff. צִדְקִי) m. 1) straightness (of the path); next, rightcousness, justice; פֶּלַע צֶ׳, שְׁמַע צֶ׳, שְׁפַט צֶ׳, בְּשֹׂר צֶ׳; in the genitive, hence, correct, proper, just; as, מֹאזְנֵי צֶ׳ just balances, זִבְחֵי צֶ׳ sacrifices of righteousness; in a judicial sense, a just cause, the right which some one has, or is ceded to him; generally, honesty, probity, uprightness, salvation, happiness, etc.

צְדָקָה f. equiv. to צֶדֶק, hence also benevolence, just deed, virtue; מוֹרֶה לִצְדָקָה the former rain in abundance (Author. Vers. moderately).

צִדְקָה (def. צִדְקָתָא) Aram. fem. the same.

צִדְקִיָּה p.n.m. (righteousness of God).

צִדְקִיָּהוּ p.n. m. (the same).

צָהַב (Kal, not used) to shine, to glitter, related to זָהַב. Hoph. to shine as gold, to be of gold color, yellow, gilt; hence, participle, מְצֻהָב glittering.

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צָהֹב adj. m. glittering, gold-colored, yellow.

צָהָה as the root to צִי, צִיָּה, צִיִּי, צִיּוֹן, see צָיָה.

צָהַל (fut. יִצְהַל imp. f. צַהֲלִי) 1) to be bright, to shine; 2) to shout, with joy, to triumph, transf. to neighing, bellowing (of beasts). Hiph. to cause to shine (the face), to cheer, to gladden.

צָהַר (not used) equiv. to טָהַר, but related also with צָהַל to shine, to glitter, to illumine; from which, יִצְהָר (with suffix יִצְהָרֶךָ, plur. יִצְהָרִים) orig. that which shines, oil. It is a noun formed from the fut. like יֶלֶק, יַנְשׁוּף, יַעַל, יַעַר, יָתוֹם, יְקוּם, יַלְקוּט, יַחְמוּר, and others; from which the denom. הִצְהִיר, to press oil (יִצְהָר).

צֹהַר (dual צָהֳרַיִם) fem. light, ray, transf. to an opening to admit light, window, like φῶς in Greek, the dual צָהֳרַיִם noon, orig. the point of turning between the increasing and decreasing light, fig. luck, prosperity, i.e. the time when the sun is in his zenith.

צַו (pause צָו, after the form קַו) m. a sign post, a road index, related to צִיּוּן; הָלַךְ אַחֲרֵי צָ׳ to walk after the index of the road (Auth. Vers. commandment), figur. precept, commandment. Root צָוָה.

צוֹא (not used) equiv. to יָצָא, to issue, of excrement, dung; from which:—

צוֹאָה f. excrement, dung, קִיא צוֹאָה vomit and filthiness, or filthy vomit, as a figure of abomination. Root צוּא.

צוֹאִי adj. m. filthy, of garments.

צַוָּאר (const. צַוַּאר, with suff. צַוָּארִי, but also צַוָּרָם, pl. צַוָּארִים, const. צַוְּארֵי) m. neck, seldom throat, orig. the narrowest of the upper part of the body, from צוּר to be narrow; בְּצַוָּאר with stretched out neck, the plur. signifies sometimes the front and back part of the neck, and sometimes the rumps, the heads of which being cut off.

צַוָּארֶת (only pl. with suff. צַוְּארֹתֵיכֶם) f. the same.

צוֹבָא (abbreviated from נְצוֹבָא, from נָצַב a post) p.n. of a Syrian state, complete אֲרַם צ׳, later it was used for Nisibis.

צוּד (fut. יָצוּד) equiv. to צָדָה to lie in wait, to waylay (אֶת acc.) some one; hence, to catch, to hunt (for game), צוּד נֶפֶשׁ to hunt the life. Pi. צוֹדֵד the same, with accus. sometimes even omitting נֶפֶשׁ. The Hith. הִצְטַיֵּד is a denom. from צַיִד, which see.

צָוָה (Kal, not used) orig. to fix, to place firmly, related with רָצַב,

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צָוָא (comp. the deriv. צִיוֹן for צָוְיוֹן), from which Pi. צִוָּה to appoint or nominate some one over (עַל) something; next, 1) to command, to charge, with acc., sometimes const. with עַל, אֶל, לְ, and the thing commanded stands then in the accus., the command follows either after לֵאמֹר or indirect in the inf.; 2) to order, with עַל, of the person to whom the order is directed; with אֶל, לְ, of the person in whose behalf the order is given; צִוָּה לְבֵיתוֹ, אֶל־בֵּיתוֹ to put his house in order, i.e. to make his last will. Pual, to be charged, commanded.

צָוַח (fut. יִצְוַח) to cry, to call; hence, קָרָא in modern Heb. to call, to give a name; related is שָׁבָח.

צְוָחָה (const. תַּ) f. a cry, either for joy or grief.

צוּל (not used) equiv. to צָלַל and צָהַל to roar, to snort (syn. with הוּם), from which מְצוּלָה, and—

צוּלָה f. the roaring precipice, depth, syn. with תְּהוֹם.

צוּם (fut. יָצוּם) origin. equiv. to צָמָא to languish, to famish; next, to fast; הֲצוֹם צַמְתֶּנִי did ye at all fast for me.

צוֹם (with suff. צֹמְכֶם, pl. צוֹמוֹת) m. the fasting, or concrete, the fast-day.

צוּעַ (not used) equiv. to יָצַע to lay, to stretch, to lay down in rows, from which צַעֲצַע image-work of gold and silver.

צוֹעַר see צֹעַר.

צוּעָר p. n. m. (littleness).

צוּף equiv. to זוּף to overflow, construed with עַל. Hiph. to cause to overflow, to flood.

צוּף (plur. צוּפִים) m. 1) honey-cell, from צוּף to overflow; according to others, honey-comb, in the sense of being round; more correctly, however, equiv. to סוּף; hence, from the sugar-cane, the juice of which (sugar) is called נֹפֶת; 2) p.n. m. for which once in Keri צִיף and צוֹפַי occur.

צוֹפַר p.n. m. the dancing, hopping one.

צוּץ origin. to shine, to glitter; hence transf. to bloom. Hiph. 1) to shine forth, look forth; modern Heb. to look, behold; 2) to break forth in blossom or flower, and generally, in a figurative sense, to flourish.

I. צוּק (Kal, not used) equiv. to זָקַק, זָחַח to enclose, to bind round; hence Hiph. הֵצִיק (part. מֵצִיק) to straiten, to oppress, construed with the dative and accus.; or also, to press in some one, to urge, with accus. or לְ; to straiten a town, i.e.

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to besiege it. מֵצִיק the oppressor. Hoph. הוּצַק pass.

I. צוּק (fut. יָצוּק) equiv. to יָצַק to pour out, to pour forth, to melt; hence, Job 28:2, "and brass is molten out of the stone"; צָקוּן לָחַשׁ they pour out (for צָקוּ) in prayer.

III. צוּק (Kal, not used) to put, to place firmly, related to יָצַג; hence Hiph. הֵצִיק to place some one. Hoph. (if it does not belong to צוּק II.) to be placed, origin. to be fixed, cast.

צוֹק m. strait, oppression, from צוּק I.

צוֹקָה f. the same.

צוֹר see צָר.

צוּר (fut. יָצוּר, apoc. יָצַר) 1) to enclose; next, to besiege (comp. the root in עֲצַר, חָצַר, בָּצַר, etc.), construed with עַל, אֶל, and accus.; 2) to straiten, oppress, to persecute, related to צָרַר; 3) equiv. to יָצַר and זָר to tie up (money), to bind together, to tie, comp. צָרַר in this sense; 4) to cut, to form, comp. יָצַר in this sense; from which צוּר sharp edge; 5) (not used) to walk, to go, comp. תּוּר, שׁוּר; 6) to be strong, connected with signif. 3, comp. חוּל. Hiph. 1) to oppress; 2) to have pangs, throes (of a woman in travail), denom. from יֵצִיר, which see

צוּר (pl. צוּרִים and צוּרוֹת) m. 1) stone, rock, from צוּר to be firm, strong, hard; צ׳ נְחָלִים the stones of the rocks; צ׳ יִשְׂרָאֵל the Rock of Israel, i. e. God; sometimes צוּר alone; also, to denote the ancestor of a people; in this sense the plur. is צוּרוֹת; 2) sharp edge (of the sword), חַרְבוֹת צוּרִים sharp knives; 3) image, form, shape, from צוּר to form; 4) p. n. m.

צָוָאר see צַוָּאר.

צוּרָה f. form, shape (of a house or a temple).

צַוָּארוֹן (from צַוָּאר formed with the termination וֹן—, comp. אִישׁוֹן from אִישׁ, זְרוֹעַ from זְרַע) m. a little neck.

צוּרִיאֵל p. n. m. (God is the Rock).

צוּרִישַׁדָּי (the Rock is the Almighty).

צוּת (Kal, not used) to kindle, to burn, to light; hence Niph. נִצַּת (fut. יִצַּת, pl. יִצַּתּוּ) to burn with (בְּ) something, to be heated, to be wroth against (בְּ) some one; also, to be set on fire, to be destroyed. Hiph. הֵצִית (once Ketib הוֹצִית) to kindle, to set fire to (בְּ, עַל) something, the same הִצִּית בָּאֵשׁ.

צָח adj. m., צַחוֹת plur. f. 1) glowing, hot (of the wind); transf. to bright, serene, cheerful, e. g. of the cheering warmth of the sun; 2) shining,

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glittering, dazzling, of the bright colour of the skin; 3) luminous, brilliant, distinct, clear, in a spiritual sense, of speech. The plur. צָחוֹת stands as an abstract.

צָחְאָ p.n. m. (brightness, beauty).

צָחָה (not used) origin. to glow, to burn; next, to be dry, parched, related to צָחַח, זָקַק; transf. to languish, to burn with thirst.

צַחֲה (according to Kimchi צְחָחָה) m. the languishing one, with (accus.) thirst (after the form עַקֵּשׁ).

צָחַח (3 pl. צָחֲחוּ) to glow, to burn; next, to be dazzling, shining, white. See צָחָה.

צָחִיחַ (const. צְחִיחַ) m. dearth, dryness, צ׳ סֶלַע barren rock.

צְחִיחָה f. waste, dry, parched, country; comp. צִיָּה.

צְחִיחִי (pl. יִם— Ketib) adj. m. dry, parched, placed, formed from צָחִיחַ.

צָחַן (not used) equiv. to זָנַח to be filthy; hence, to stink.

צְחָנָה f. bad odour, stink.

צַחְצָחָה (pl. חוֹת—) fem. cheerfulness (of the heart), joy.

צָחַק (fut. יִצְחַק) equiv. to the later שָׂחַק to laugh, to mock at (לְ) some one. The root is צ־חַק. Pi. 1) to laugh, to mock, repeatedly at (בְּ) some one; 2) to jest, to play, to sport, indicated by laughter, especially of the sport of love.

צְחוֹק m. scorn, sport, laughter.

צָהַר (not used) to be dazzling white, to shine, origin. equiv. to צָחַר, which see.

צַהַר m. dazzling white (of wool).

צָהֹר (only pl. f. צְהֹרוֹת) adj. m. shining, white, used of the color of the white ass.

צֹהַר p. n. m. (shining); for which זֹהַר once stands.

צִי (contracted from צִיִּי, pl. צִיִּים) m. a ship, a fleet, from צָיָה (related to the root in קָ־צַב, חָ־צַב) to hollow out, origin. that which is hollowed out. The form צִיִּים belongs to צִיִּי; the form צִיּוֹת belongs to צִיָּה, to which also the root צִיּוֹן belongs.

צִיבָא p. n. masc. (a post, as if from נְצִיבָא).

צַיִד (const. צֵיד, with suff. צֵידִי) m. 1) hunting, the chase; 2) concrete, the object of hunting, game, venison; 3) food, meal, provision for a journey.

צַיָּד m. huntsmen, hunter, from צוּד.

צֵידָה (also צֵדָה) f. food, especially provision for a journey.

צִידוֹן (fishing) 1) p. n. of a Phenician city (as such fem.), complete צ׳ רַבָּה the great Sidon having been the celebrated commercial town of Phenicia, hence in the Bible כֹּחַר צִידוֹן; the state was called

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צַת צִידוֹן; 2) p. n. of the first-born son of Canaan (hence masc.), and next also, the name of the people. The gent. was called:—

צִידֹנִי (pl. צִידֹנִים, צִידֹנִין) m., צִידֹנִיָּה (pl. צִידֹנִיּוֹת or צִדְנִיּוֹת) fem. the Sidonian.

צָוָה (for צָוָה, not used) 1) to glow, to burn; related is the Aram. צְוָא, not =צָהָה; 2) to hollow out, to deepen (חָצַב=צָרָה in the radicals). The two significations are not connected.

צִיָּה (formed from a masc. צִי) f. a dry parched country; hence also, desert, steppe, generally in connection with אֶרֶץ and מִדְבָּר, sometimes alone. The plur. צִיּוֹת is rendered by some, ships. Root צִי.

צִיּוֹן m. dry land, parched soil.

צִיּוֹן (a stronger form from צִיּוֹן; hence appell. dry place, or probably equiv. to צִיּוּן hill) p. n. of a hill of Jerusalem, on which a castle stood, and which was later the seat of divine glory; hence, הַר הַקֹּדֶשׁ צִיּוֹן. In prophetic language צִיּוֹן was later used for Jerusalem; hence the inhabitants, בְּנֵי צִ', יוֹשֶׁבֶת צִ', בַּת צִ', עַם בְּצִ'. With the gen. it occurs in the phrase צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל Zion of the Holy One of Israel.

צִיּוֹן (pl. צִיֹּנִים) masc. a little hill for pointing out the road, road index, transferred, to tomb, monument, probably from צָוָה thus for צִוּוֹן.

צִיִּי (only pl. צִיִּים, formed from צִי) adj. m. 1) inhabiting a dry country, inhabitant of the desert, either of man or beast; 2) ship-master, sailor, from צִי ship.

צִיִּן (or צִן, with ה of motion צִנָּה) p. n. of a desert south of Palestine, wherein the place קָדֵשׁ בַּרְנֵעַ was situated.

צִינֹק masc. a prison, orig. enclosure, from צָנַק to enclose, to shut up. The form is after כִּידֹד, מִיסֹךְ, קִימוֹשׁ.

צִיעַר (littleness) p. n. of a place in Judah.

צִיף equiv. to צוּף.

צִיץ as a verbal root, see צוּץ.

צִיץ (pl. צִצִּים for צִיצִים, with dagesh for the quiescent *yod*) masc. 1) a plate, orig. that which is visible at a distance; comp. צוּץ in the Hiph.; 2) flower, blossom, orig. glittering, after the usual gradation in Hebrew from shining to blooming; 3) wing, after the mode of transferring in פְּרָח; hence also, fins (of fishes); in the Aram. צִיצִין, equiv. to כַּנְפֵי שַׁחַר; 4) p. n. of a place.

צִיצָה (const. צִיצַת) fem. a flower, צִיצַת נֹבֶל a flower of fading, where

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נֹבֵל is a noun after the form שֹׁרֵק; the reading is not צִיץ הַנֹּבֵל.

צִיצִית (צִיצִת) fem. 1) hair or lock in front, so called on account of its wing-like form; 2) fringe of garments, also on account of its wing-like appearance. The Targum כְּרוּסְפְּדִין is the κράσπεδα of the LXX.

צִיקְלַג see צִקְלַג.

צִיר as a verbal root see צוּר, but the Hith. הִצְטַיֵּר is only a denom. from צִיר 3.

צִיר (from צוּר, which see) m. 1) pain, pangs, woes; צִירֵי יוֹלֵדָה the pangs of a woman that travaileth, from צוּר writhing; 2) hinge of the door, probably after the same derivation, from צוּר to turn, as is evident from תְּסוֹב in the context; 3) a messenger, from צוּר to walk, to go; from which denom. הִצְטַיֵּר to repair for wandering, walking; 4) image, figure, from יָצַר=צוּר to form, transf. to idol-image.

צִית see צוּת.

צֵל (with suff. צִלִּי, with analysed dagesh צִלֵּלוֹ, plur. צְלָלִים, const. צִלְלֵי, but probably also צֶאֱלִים) m. (seldom f.) shadow, from צָלַל=טָלַל to cover, to veil; צֵל נָטוּי a shadow that declineth, i.e. towards evening, the same is צִלְלֵי עֶרֶב; צֵל עֹבֵר the passing shadow; hence generally as a figure of transientness, e.g. צֵל יָמֵינוּ the transientness of our days: צֵל is also used as a figure of protection, shelter, and refuge, as צֵל קוֹרָה shadow of the roof, i.e. protection of the house: also as a symbol of nothingness, perishableness, e. g. יְצֻרַי כַּצֵּל my members are like a shadow, i. e. lean, wasted.

צְלָא (Aram.) orig. to incline, to lean, like נָטָה in Hebrew; hence, Pa. to pray, orig. to bend the knee (for prayer). The root appears to be only a secondary form from צָלַע (צְלַע), which see.

צָלָה (fut. יִצְלֶה, inf. צְלוֹת) to roast (meat). The root צָל־ָה has its analogy in בָּ־שַׁל

צִלָּה p. n. fem. (singing, song, from צָלַל).

צְלוּל (Ketib) m. a rattling (according to Kimchi), thus from צָלַל to sound; according to others from צָלַל=גָּלַל, hence equiv. to כִּכָּר, which corresponds with מִתְהַפֵּךְ in the context.

צָלַח (in pause צָלֵחָה, fut. יִצְלַח) 1) (not used) to cut in, to deepen out, from which צְלֹחִית, צַלַּחַת; 2) to cut through (a river), i.e. to wade through it, comp. בָּקַע in the same sense in modern Heb.,

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צָ׳ הַיַּרְדֵּן to cross the Jordan; 3) to penetrate, to break forth, e. g. of the spirit of God, which breaks forth over (אֶל, עַל) some one; also of the breaking forth of fire; hence פֶּן יִצְלַח כָּאֵשׁ lest he break out like fire; 4) to thrive, to prosper, orig. to go on prosperously, thus connected with signif. 2; צָלַח לְ to be fit, adapted for something. Hiph. (of signif. 4) to cause to prosper (an undertaking), to carry out something happily, to cause to prosper the way, i. e. equiv. to be successful, used of one who succeeds in everything.

צְלַח (Aram.) equiv. to צָלַח Heb. in the signification of, to go through; hence, הַצְלַח to make one prosperous, and generally of the thriving and prospering of an undertaking.

צֵלָחָה (only pl. —וֹת) f. dish, cruse.

צְלֹחִית f. the same.

צַלַּחַת (in pause צַלָּחַת) f. dish, cruse, orig. that which is deepened out, from צָלַח; transf. to the hollow of the bosom, and the lap.

צָלִי (const. צְלִי) m. roast, or meat for roasting.

צְלִיל Keri for Ketib צְלוּל, which see.

צָלַל (3 plur. צָלְלוּ) 1) to sound, to tingle; hence, of the quivering of the lips, related to צוּל, צָהַל; 2) to cover, equiv. to טָלַל; hence, to overshadow (comp. נָ־צַל); 3) to sink, in which sense it is frequently used in modern Hebrew; 4) equiv. to גָּלַל to roll, to move round: all these significations are found again in the derivatives. See צֵל, צְלָצַל, מְצֻלָּה, צְלוּל, and others.

צְלֶלְפּוֹנִי p. n. m.

צָלַם (not used) to shadow, to cover, only an extended form of צַל; צֶלֶם, צַלְמָוֶת, are probably formed from צֵל.

צֶלֶם (with suff. צַלְמִי, pl. צְלָמִים) m. orig. shadowing; next, a phantom, or image, figur. idol-image generally; also, of the human figure, which has a resemblance to another: צֶלֶם is probably formed from צֵל, with the termination ־ֶם, like תֶּל־ֶם from תֵּל, לֶח־ֶם from לַח, כֶּר־ֶם from כַּר, טֶר־ֶם from טַר.

צְלֵם (but also צֶלֶם; def. צַלְמָא) Aram. m. the same, but only in the signification of idol image.

צַלְמוֹן (shadowed mountain) 1) p. n. of a mountain in Samaria; 2) p. n. m.

צַלְמוֹנָה (shadowed place) p. n. of an encampment of the Israelites in the desert.

צַלְמָוֶת f. probably equiv. to צַלְמוּת,

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formed from צֶלֶם, after the form קְרוּרוֹת, עֲבְדוּת, according to the opinion of Abulwalid and Kimchi; hence, darkness, shade, especially of the shade *Orcus* (Auth. Ver. "shadow of death"); also, land, gates of darkness, syn. with אֹפֶל.

צַלְמֹנָע p. n. m. (refusal of shelter, i. e. delivering up; מְמַנֵּעַ=מָנַע).

צָלַע 1) to incline, to lean; comp. the Aram. צְלָא, which root is also found in עֲצַל; hence 2) to halt, to limp, a defect shown by inclining on one side. Possibly, however, צָלַע in signif. 2, is only a denom. from צֶלַע.

צֶלַע (const. צֶלַע and צֶלֶע, with suff. צַלְעִי, pl. צְלָעִים and צְלָעוֹת, const. צַלְעוֹת) f. (but the pl. צְלָעִים m.) 1) side, leaning, from צָלַע; hence שֹׁמֵר צֶלַע he that watches at the side of some one, i. e. a friend (Author. Vers. "watching for my halting") (?); transf. to the side of inanimate objects, e. g. side of the tabernacle, an anti-chamber of a building, wing of a door; also, side, equiv. to part, in reference to the position; 2) rib, on account of its being inclining, or of its being at the side of the body. The plur. צְלָעוֹת is used besides of ribs, also of the sides of the altar, or any side piece, counter-part, also of the ribs or skeleton of a building, i. e. of the beams, flooring, etc.; 3) p. n. of a Benjaminite city.

צֶלַע masc. the halting, the limping, fall, adversity.

צָלַף to break to pieces; next generally, to strike, to give a blow.

צָלָף p. n. m. (the breaker).

צִלְפְּחָד p. n. m. (sharp wound).

צִלְצָה (shelter against the sun) p. n. of a place in Benjamin.

צֶלְצַל (pause צָלְצָל, const. צִלְצַל, pl. צֶלְצָלִים, const. צִלְצְלֵי) masc. 1) a tinkling, clattering instrument; hence pl. basins, cymbals; 2) a kind of chirping insect, cricket (Author. Vers. "locust"); 3) the rustling (of wings), i. e. the tumult of armies, in which sense is probably to be understood צִלְצַל כְּנָפַיִם; 4) fish-hook, from צָלַל to sink deeply.

צָלַק (not used) equiv. to צָלַח to split, to divide.

צָלָק p. n. m. (splitting).

צִלְתַי p. n. m. (the covered, veiled one).

צַמִּים see צָמִים.

צָמָא (1 pret. צָמֵתִי, fut. יִצְמָא) to languish, to thirst, figur. to pant (for God, etc.), related to צוּם.

צָמָא m. thirst.

צָמֵא (pl. צְמֵאִים) adj. m., צְמֵאָה f. thirsting, languishing.

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צָמְאָה f. thirst, languishing, applied to ardour, fervency.

צְמָאוֹן (const. צִמְאוֹן) masc. parched, languishing, country.

צָמַד (Kal, not used) equiv. to עָמַד (in עֲמָדִי) and צָפַד to bend, to tie together; hence Niph. to attach oneself to (לְ) something, e. g. to the worship of Baal. Pu. to be tied firmly on (of the sword). Hiph. הִצְמִיד to concoct, to devise artfulness, craftiness.

צֶמֶד (with suff. צִמְדּוֹ, plur. צְמָדִים, const. צִמְדֵי) m. 1) a pair (of oxen, asses), orig. joining, e. g. צֶמֶד בָּקָר a pair of oxen, צֶמֶד חֲמוֹרִים a pair of asses, רוֹכְבִים צְמָדִים horsemen riding in pairs; 2) a yoke, an acre, i. e. a piece of ground, to the ploughing of which a pair of oxen are required, *jugum*.

צַמָּה fem. a veil, from צָמַם to veil round, as Abulwalid renders it מְמָוָה; according to others, hair-plaids, hair-tails.

צִמּוּק (pl. קִים—) dried grapes baked to cakes, from צָמַק.

צָמַח (fut. יִצְמַח) to sprout forth, to grow; the root syllable is צ־מח: it is applied to the growing of plants, trees, and the hair, fig. of the springing forth of new events. Pi. to grow strongly and prominently (of the hair). Hiph. to cause to sprout forth (with double accus.), fig. to cause to appear or spring forth.

צֶמַח (with suff. צִמְחִי) m. the sprouting, growing; מַרְפֵּא צֶמַח sprouting leaves, but generally conc., sprout, or a branch, fruit, product (of the earth, field), and synon. with פְּרִי or צֶמַח יי טוּב הָאָרֶץ; that which God causes to grow, product; sprout of righteousness, applied to the progeny of David, a future king from the house of David.

צְמִיד (pl. צְמִידִים) m. 1) bracelet tied round the arm; 2) cover of a vessel, which is fastened to the vessel.

צַמִּים (after the form צַדִּיק, פַּחִישׁ) m. snare net, from צָמַם to entwine, to bind; hence יֶחֱזַק עָלָיו צַמִּים the snare (Author. Vers. robber) shall lay hold of him; synon. פָּח, חֶבֶל, מַלְכֹּדֶת, רֶשֶׁת in the same passage; transf. to the one who lays the snare, robber, e. g. וְשָׁאַף צַמִּים חַיִל and the robber lies in wait for (Auth. Vers. swallows up) their substance.

צְמִיתַת f. orig. destruction, but only לְצִמְיתַת, adverbially, equiv. to גְּלָה, i. e. entirely, altogether, for ever.

צָמַם (not used) 1) equiv. to זָמַם (comp.

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the radical in חָסַם) to entwine, to bind, to tie fast (comp. the Aram. צַמְצֵם; 2) to veil round, to wrap round, to cover, probably from signif. 1. See צָמָה and צַמִּים.

צָמַק to shrink together, to dry up, by which something is lessened and becomes lean; hence שְׁדַיִם צְמֻקִים dry breasts; related to the root קַמַּ.

צָמַר (not used) equiv. to סָמַר (related to אָמַר and Aram. עָמַר) to sprout forth, to break forth, to grow, especially of the wool, like סָמַר of the hair, and אָמַר of the foliage.

צֶמֶר (with suff. צַמְרִי) masc. wool; גֵּזַת צ׳ wool-shearing.

צַמְרִי p. n. of a Phenician people, whose city, Simyra, was on the western foot of the Lebanon, and the ruins of which are yet to be seen.

צַמְרַיִם p. n. of a city in the territory of Benjamin, from which הַר צ׳.

צַמֶּרֶת (with suff. צַמַּרְתּוֹ) f. foliage (Author. Vers. highest branch) of the cedar, *coma arboris*, thus connected with צֶמֶר. Comp. אָמִיר.

צָמַת to destroy (the life), to cut off, to exterminate; related to שָׁמַד, and probably also to גָּמַד. Niph. to be destroyed; transf. to dry up, of a river. Pi. צִמֵּת like Kal; צִמְּתוּנִי with the doubling of the last radical signifies they have entirely destroyed me. Hiph. הִצְמִית to destroy, to uproot, to annihilate.

צֵן belongs to צִנִּים, see צָנַהּ.

צִן see צִין.

צָנָא (not used) equiv. to צָאַן to shelter, to protect, like צָנַן; hence:—

צֹאן and צֹנָה (with suff. צֹנְאָם) m. herd, flock, so called from their being sheltered. Comp. צֹאן.

צִנָּה (from צָנַן, pl. צִנִּים and צִנּוֹת) f. 1) thorn, prickle, especially in this sense the plur. צִנִּים; 2) a shield which covers the whole body, from צָנַן in the signification of covering, נֹשֵׂא הַצִּנָּה shield-bearer; 3) fish-hook, especially in this sense the plur. צִנּוֹת, if it is not to be rendered a boat, a sculler, from צָנַן in the sense of to bend, to entwine: 4) cooling, cold, from צָנַן to be cold.

צֹנֶה see צֹאן.

צָנוּף, צָנִיף Ketib, see צָנִיף.

צִנּוֹר (pl. צִנּוֹרִים) m. a canal, a water-spout, especially of a pipe; fig. a cloud (Auth. Vers. water-spout), Ps. 42:8. See צָנַר.

צָנַח (fut. יִצְנַח) 1) to decline, to remove downwards, to alight from (מֵעַל) something; 2) to penetrate into (בְּ) something, related is נָחַת, נָקַע.

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צָנִין (only plur. צְנִינִים) masc. thorn, prickle, from צָנַן to be pointed.

צָנִיף (const. צְנִיף; pl. צְנִיפוֹת) masc. head-dress, turban, either of the head-dress of women, of distinguished persons, or of priests. Once in Ketib צְנוּף for Keri צְנִיף.

צָנַם to be hard, in modern Heb. of bread, of the withered ears of corn; related is קָנַם in קַנָּמוֹן.

צְנַן see צַאֲנָן.

צָנַן (not used) 1) equiv. to שָׁנַן to be sharp, pointed, from which צִנָּה, צָנִין; 2) equiv. to גָּנַן to shelter, to protect, to cover, from which צִנָּה; 3) equiv. to צָנָא, טָנָא to entwine, to tie; hence צִנָּה boat (made of wicker-work) and צִנְצֶנֶת basket (Author. Vers. pot); 4) equiv. to צָלַל to be shady, cool; hence צִנָּה cold.

צָנַע to decline, to alight, a secondary form of כָּנַע; next, to be humble, meek; צָנוּעַ the humble one, the modest one. Hiph. to walk, i.e. to conduct oneself humbly.

צָנַף (fut. יִצְנֹף, with suff. יִצְנָפְךָ) to wrap round (a turban); next, to conceal: related to כָּנַף.

צְנֻפָה fem. wrapper, veil; hence, Isa. 22:18, "he will surely veil thee round" (Author. Vers. "violently turn and toss thee").

צִנְצֶנֶת fem. basket, from צָנַן to entwine; according to some, vessel generally (Auth. Vers. pot), from צָנַן to protect.

צָנַק (not used) to enclose; related to חָנַק, but not to צוּק.

צָנַר (not used) equivalent to סָנַר to hollow out, from the hollowing of pipes.

צָנַת (not used) to be hollow, from which:—

צַנְתָּר (pl. ־רוֹת) f. canal, pipe, tube, through which the oil runs in the lamp; the same is κάνθαρος, *cantharus*. If the root is צָנַת, ־ָר is the additional syllable to form the termination, like ־ֹר in כַּפְתֹּר from כֶּפֶת, etc.

צָעַד (fut. יִצְעַד) to stride, to pace, hence, 1) to pace (on the plain ground), to stride along, with solemnity, e.g. in procession, to walk with a measured step, to proceed (through a country); of God, who majestically passes (marches) over the earth; 2) to step up, to ascend, e.g. עֲלֵי שׁוּר over the wall (Auth. Vers. to run over). Hiph. to cause some one to proceed, to lead; hence, Job 18:14, and thou leadest him (Auth. Vers. it shall bring him) to the king of terrors.

צַעַד (with suff. צַעֲדִי, pl. צְעָדִים) m. step, walk, הֵכִין צַ׳, הִרְחִיב צַ׳ to enlarge the steps, to make the

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steps firm, a figure of good success; in contrast to straitening the steps, a figure of failure. To number the steps of some one, is a figure of designing evil against him.

צַעֲדָה (pl. דוֹת—) f. 1) the marching (proceeding) of God; 2) a kind of ornament worn by the women of the east on the legs, compare אֲצַעֲדָה.

צָעָה to incline, to bend, e.g of the holding of a vessel down for emptying it, of the stretching down of a harlot, of the bending or bowing of one that is fettered, צְעָה the captive exile; of the throwing back of the head as a gesture of pride. Pi. to bend a vessel to empty it.

צָעוֹר Ketib for צָעִיר, which see.

צָעִיף (with suff. צְעִיפָהּ) m. a veil, a covering or wrapper (round the head).

צָעִיר (once for which צָעוֹר, plur. צְעִירִים) 1) adj. masc., צְעִירָה fem. small, little (in days, years); next, generally the younger one, transf. to inferior in value; 2) p.n. of a place (littleness).

צְעִירָה f. young, of age, abstract; from which מִצְּעִירָה, joined to a noun by מִן and צְ; and littleness, in reference to height.

צָעַן (fut. יִצְעַן) to wander (of the nomades), orig. to load the beasts, it being only a secondary form from טָעַן; fig. Is. 33:29, a tabernacle that shall not wander, i. e. not be taken down.

צֹעַן p. n. of an ancient city in Lower Egypt, on the eastern border of the branch of the Nile, otherwise called Tanis, in Egyptian *Dschane*, i. e. the lower.

צַעֲנַנִּים (wanderings) p. n. of a city of the Kenites, in the territory of Naphtali.

צָעַף (not used) to veil, to cover. The form appears to be transposed from עָטַף; from which צָעִיף.

צְעָצַע (only pl. עִים—) masc. a row, from יָצַע=צוּעַ; hence מַעֲשֵׂה צְעָצְעִים trellis-work (Auth. Ver. "image work").

צָעַק (an older form for זָעַק; fut. יִצְעַק) to cry aloud, to call out (for help), to call to some one (with לְ, אֶל of the person); the object for which one cries stands in the accus. Pi. to cry repeatedly. Hiph. to call together, to assemble, like הִזְעִיק. Niph. to be called together.

צְעָקָה f. cry; צַעֲקָתָם the cry over them.

צָעַר fut. יִצְעַר) equiv. to זָעַר to be little, inferior, in reference to ap-

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pearance; transf. to be bad; the orig. signif. appears to be straitened, related to צַר.

צֹעַר and צוֹעַר (littleness) p.n. of a city on the southern point of the Dead Sea.

צָפַד equiv. to צָמַד to attach firmly, to stick, to cleave.

I. צָפָה (fut. יִצְפֶּה, apoc. יִצְף) 1) to look, to look about, to behold, orig. to be bright, shining; צוֹפֶה watchman, in a spiritual sense of the prophets, who are called seers; of inanimate things, to look far, to have an extensive view, from a castle, a tower; 2) to look out for something, i. e. to expect (help), or observe something closely; with בֵּין, to distinguish between two objects. In a bad sense, to be singled out for punishment, e.g. Job 15:22, and he is waited for, i. e. singled out, for the sword. Pi. 1) to observe closely, to watch; hence מְצַפֶּה watchman (fig. prophet); יוֹם מְצַפִּים day of the seers, i.e. predicted by the seers; 2) to long, to hope for (בְּ, אֶל) some one's help.

II. צָפָה equiv. to צָפַח (comp. קָצָה and קָשַׂח, פָּתַח and פָּתַר) to spread out; in this sense, according to some, Is. 21:5, spread out the table. Pi. to cover, to overlay, with gold, silver, wood, precious stones. Pu. צֻפָּה pass.

צָפָה (from צוּף, with suff. צָפְחָךְ) f. overflowing (of the Nile); אֶרֶץ צְפָה (the country inundated by the Nile) a poetical designation of Egypt.

צָפוֹ (watch) p.n.m. for which צָפִי stands once.

צָפוּי masc. covering, overlaying (of metal), from צָפָה II.

צָפוֹן (with ה of motion צָפוֹנָה, const. צְפוֹן) com. 1) orig. dark region, from צָפַן to conceal; next, the North, where the earth was considered to be enveloped in darkness: land of the North stands in prophetic language for Assyria and Babylonia, later also for Syria, מִצָּפוֹן לְ north of; 2) north wind, or the northern part of the heavens, i.e. that which is visible in the north; 3) p.n. of a city in the territory of Gad.

צְפִיּוֹן see צִיּוֹן.

צְפוֹנִי (formed from צָפוֹן) m. the one from the north, name of a species of locust that came from the north.

צָפוּעַ Ketib for צָפִיעַ, which see.

צִפּוֹר (pl. צִפֳּרִים from צִפּוֹר) 1) com. bird, especially singing bird; next, bird collectively, like עוֹף and כָּנָף; the root צָפַר IV. to chirp; 2) p.n.m.

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צָפַח (not used) equiv. to צָפָה II. and טָפַח to spread out, to beat thin (of metals). From which:—

צֹפַח (צוֹפַח) p.n. m. (extension.)

צַפַּחַת f. dish, cruse, orig. something spread out; comp. צַפִּיחִית.

צְפִי stands once for צְפוֹ, which see.

צִפִּיָּה f. the looking out (for help), concrete, watch-tower.

צִפְיוֹן p.n.m. (expectation), for which צְפוֹן stands once.

צַפִּיחִית f. cakes, wafers, from צָפַח to spread out.

צָפִין Ketib for צָפוּן. See צָפַן.

צָפִיעַ (only pl. צְפִיעִים) m. excrement, from צָפַע, which see.

צְפִיעָה (only pl. צְפִיעוֹת) f. sprout (of a tree), especially the inferior, i.e. the excrescence of a tree as it were. Etymologically, it is synon. with צֶאֱצָא.

צָפִיר (const. צְפִיר) buck, from צָפַר II., which see; hence, in connection with עִזִּים he-goat.

צְפִיר (pl. צְפִירִין) Aram. masc. the same; in Targ. often for שָׂעִיר.

צְפִירָה (from צָפַר to turn in a circle) f. 1) crown, wreath; next, diadem, ornament; 2) circle, circuit; hence, row, turn; בָּאָה הַצְּ׳, יָצְאָה the turn comes, or the turn is at an end (Author. Vers. "morning is come").

צָפִית f. watch, צָפֹה הַצָּפִית watch in the watch tower; according to others, a table, orig. a covering, like שֻׁלְחָן; hence, צָפֹה הַצָּפִית a table is covered, equiv. to עָרֹךְ הַשֻּׁלְחָן, from צָפָה.

צָפַן (fut. יִצְפֹּן) equiv. to טָמַן, 1) trans. to hide, to conceal (in order to protect), צָפוּן that which is hidden, inaccessible, צְפוּנִים those who are protected; 2) intrans. to conceal oneself in order to persecute some one (לְ); 3) to preserve, to save; hence, צְפוּנִים treasures, with לְ, to save for some one; with אֶת (אִתּ), to hide with one; with מִן, to hide from some one; 4) to keep off, to prevent from (מִן) something. Niph. to be preserved for (לְ) some one, to be hidden from (מִן, מִנֶּגֶד עֵינַיִם) some one, i.e. to be unknown to him. Hiphil, to hide, to lie in watch.

צְפַנְיָה p.n. m. (treasure of God).

צְפַנְיָהוּ p.n. m. (the same).

צָפְנַת פַּעְנֵחַ (Egyptian) p.n. which Joseph received from Pharaoh on account of his services to the state; in the Coptic it signifies "salvation of the world."

I. צָפַע (not used) to push forth, to protrude, of excrements or other nauseous issues; hence צְפִיעָה and צָפִיעַ.

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II צָמַע (not used) equiv. to אָמַע, פָּע to breathe, to blow, to puff; hence of the breathing or hissing of the serpent (comp. אֶפְעֶה); comp. also פֶּתֶן.

צֶמַע m. adder, viper, from צָמַע to breathe, to hiss.

צִפְעֹנִי (pl. נִים—) masc. formed from צֶמַע species of adder. The form is as in יִדְּעֹנִי.

I. צָפַף (Kal, not used) to hiss, to chirp, to peep, or to bring forth any piping sounds, only in Pi. (in a reduplicate form), צִפְצֵף to peep.

II. צָפַף (not used) to set, to plant; analogous to which is the root in רָצַף, רָצַב.

צַפְצָפָה (from צָפַף II.) f. plant.

I. צָפַר (fut. יִצְפֹּר) to turn, in a circle, from which צְפִירָה.

II. צָפַר (not used) to be hairy; in the radical it is related with עָרַשׁ; from which צָפִיר.

III. צָפַר (not used) to point, to edge, to cut in (related to חָפַר); from which צִפֹּרֶן.

IV. צָפַר (not used) to chirp.

צִפּוֹר (pl. צִפֳּרִין, def. צִפֳּרֵיָא, const. צִפֳּרֵי) Aram. com. a bird.

צְפַרְדֵּעַ m. (coll. f.) a frog, pl. צְפַרְדְּעִים. The etymology is obscure.

צִפֹּרָה p. n. f. (little bird).

צִפָּרֶן (pl. with suff. צִפָּרְנֶיהָ) masc. 1) nail of the fingers, orig. the point; 2) point of a pencil; comp. אֶגֶף. The root is צָפַר III.

צָפַת (not used) equiv. to צָבַת to bind, to tie round; hence transf. to adorn, as in צָפַר; it is also connected with the signification of; to order, to arrange, to lay in rows.

צֶפֶת f. knop, orig. that which surrounds or adorns the head of a pillar.

צְפַת (watch tower) p. n. of a Canaanite city.

צְפָתָה (the same as צְפַת) p. n. of a valley in the territory of Judah.

צְיִין see צִיִּים.

צָקַל (not used) according to some, to bind together, like עָקַל; according to others, to hollow out, to deepen out; from קָלַל.

צְקֶלֹן (only with suff. צִקְלֹנוֹ) masc. sack, pocket, from צָקַל.

צִקְלַג (or צִי־, in pause צָלַג) p. n. of a Philistine city.

צַר (with a tonic accent, or the article, צָר; with suff. צָרַי, pl. צָרִים, צָרַי) 1) adj. m. צָרָה (pl. צָרוֹת), f. narrow, straitened, confined; 2) subst. abstract, strait, trouble, tribulation, and in this sense the masc. form צַר is often used; as בְּצַר I am in a strait, צַר לִי in trouble, צַר וּמְצוּקָה trouble and anguish; sometimes the f. form צָרָה, lengthened with ה mobile,

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בַּצָּרָתָהּ, e.g. עֵת עֲתוֹת, יוֹם צָרָה time, day of trouble; צָרָה לִי in my trouble; צָרַת נָפֶשׁ anguish of the soul, as apposition to צוּקָה, תּוֹכָחָה, מְצוּקָה, חֲשֻׁכָה; 3) conc. צַר m. enemy, adversary, oppressor, persecutor; hence, apposition to אוֹיֵב; צָרָה f. adversary, rival (applied to a wife whose husband has more than one wife); 4) צַר in the sense of צוּר a rock, a stone. See צָרַר and צוּר.

צַר (strait, confinement) p.n. of a city in Naphtali.

צוֹר masc. 1) a rock, a stone, a flint, equiv. to צוּר which see; 2) sharp edge, probably, a knife, from צוּר; 3) equiv. to צוֹר Tyrus. See צוֹר.

צָרַב (Kal, not used) equiv. to זָרַב, סָרַף to glow, to burn. The Niph. נִצְרַב to be burnt, to glow (of the face).

צָרֵב adj. m. but only occurs in the fem. צְרֶבֶת burning, glowing, of the glowing fire.

צָרֶבֶת f. burning, burning wound, or inflamed spot on the skin.

צָרַד (not used) to be cool, fresh, from which:—

צָרְדָה, (cooling) p.n. of a city not far from Scythopolis; see also צֹרְדָה and צָרְתָן, which stand for it.

צָרָה (not used) equiv. to צָרַע to cut in something (to wound) burn; 2) to cut in a tree or shrub for the balm to ooze out.

צָרָה as a fem. from צַר, and thus from the root צָרַר, see צַר and צָרַר.

צָרוּיָה p.n. f. (the wounded one): her children were called בְּנֵי צָ׳. It is possible that צָ׳ is only a secondary form of צְרוּעָה.

צְרוּעָה p.n. f. (the wounded one).

צָרוֹר see צָרוֹר.

צָרַח 1) to cry, to cry aloud, related to שָׁרַק, עָרַג; 2) to shine, to glitter, but only in the derivative צָרִיחַ. Hiph. of signif. 1, to let the voice resound afar off, used of the shouting of war.

צֹרִי a Tyrian, gent. from צוֹר Tyrus. Another צֻרִי is the form in pause from צָרִי, which see.

צָרִי (with *vav* copulative וְצָרִי, pause צֳרִי) masc. balsam, a gum which drops from the balsam tree, and belongs to זִמְרַת הָאָרֶץ best fruits of the land (Palestine).

צָרִי gent. for יְצָרִי, see יֵצֶר 3.

צְרוּיָה equiv. to צְרוּיָה.

צָרִיחַ (pl. צְרִיחִים) m. tower, watch tower, from צָרַח to be visible at a distance.

צָרַךְ (not used) orig. to desire something; hence, to need, want. The verb is frequently used in the Aram.

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צֹרֶךְ (with suff. צָרְכָּךְ) masc. want, need.

צָרַע to wound, to hurt, to strike; hence, צָרוּעַ the wounded one, transf. to the leprous one (comp. נָגַע and נָגוּעַ). Pu. to become leprous. Only particip. מְצֹרָע (pl. מְצֹרָעִים) fem. מְצֹרַעַת he or she that suffers from leprosy.

צִרְעָה f. hornet, wasp, from צָרַע to sting; according to Saadia, Abulwalid, and Aben Ezra, plague, calamity, disease.

צָרְעָה (for בֵּית צָרְעָה, place of wasps) p. n. of a city in Judah, from which the gent. צָרְעִי and צָרְעָתִי.

צָרַעַת (with suff. צָרַעְתּוֹ) f. leprosy, of man, houses (a sort of corrosion), and garments (a kind of mould), the form is after אַדֶּרֶת, דִּלֶּקֶת, kamets being only substituted for the dagesh.

צָרַף (fut. יִצְרֹף) to smelt (metals) by burning; hence, צוֹרֵף a worker in gold and silver, transf. to cleanse, to purify (from the dross), figur. to try, to cleanse. In a moral sense, צָרוּף pure, tried. Niph. to be tried, purified (in a moral sense). Pi. to melt, cleanse (metals).

צוֹרְפִי p.n. m. (worker in gold).

צָרְפַת (smelting-place, with ת of motion צָרְפָתָה, תָּה—) p.n. of a Phenician city between Tyrus and Sidon, Sarepta, now Sarfend. According to tradition it is France.

צָרַר (3 pret. צָרַר and צַר, 3 f. צָרָה, 3 pl. צָרוּ, with suff. צָרָרוּנִי; the same in the particip., sometimes the contracted, sometimes the analysed form; fut. intrans. יָצַר, trans. יִצֹּר) 1) to bind up, e.g. in a garment, or water in a cloud, the sin, the testimony (i.e. it is hidden); to be shut, of women, i.e. not to marry; the root is found again in אָסַר, אָזַר, עָצַר; 2) to oppress, to persecute; hence particip. צַר adversary, persecutor, and particip. f. צָרָה. It is also used impersonally and intrans. with לְ; as, I am in trouble, in a strait, in anguish; with עַל, to be anxious for something; fig. of the mutual jealousy and rivalry of two wives (of one husband): fut. יָצֹר; 3) (not used) to be hard, hence צַר a rock, equiv. to צוּר. Pu. to be bound together, particip. מְצֹרָר. Hiph. הֵצַר (fut. יָצַר, pl. יְצָרוּ) to press (the enemy), to besiege, to hurt, to offend; אִשָּׁה מְצָרָה a woman having throes, i.e. in labour; for signif. 2, comp. צָרַע.

צְרוֹר (also צְרֹר, pl. צְרֹרוֹת) masc. 1) bundle, bag, or sack (with gold), and generally something bound up, e.g. a bundle of myrrh;

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צְרוֹר נָקוּב a bag with holes, צְרוֹר אֶבֶן a bundle of precious stones, figur. צְרוֹר הַחַיִּים bundle of life; 2) little stone, equiv. to צַר; hence, a grain.

צְרֵדָה p. n. for צְרֵדָה heap.

צֶרֶת p. n. m. (brightness), for צְהֶרֶת.

צֶרֶת הַשַּׁחַר (brightness of the morning), p. n. of a city in the territory of Reuben.

צַרְתָּן (probably formed from צְרֵרָה, for which it stands) p. n. of a city in the tribe of Manasseh.

צָתַת see צוּת.

ק

ק called Koph (קוֹף, pl. קוֹפִין) signifies the hole of an axe where the handle is put in; the figure arises from the name; as a numeral it signifies 100. It interchanges, 1) with the gutturals, including ע; 2) with ת, as שָׁקָה and שָׁתָה; פָּקַח and פָּתַח and others.

קֵא (with suff. קֵאוֹ) m. that which is spewed out, from קוּא.

קָאָת (const. קְאַת) f. an aquatic and land bird; according to some, a pelican, so called on account of its spitting out the shells which it swallows; thus from קוּא, in the Talmud קָקָא.

קַב m. name of a vessel; hence, a measure for solids, from קָבַב to hollow out, to deepen out; comp. כּוֹר.

I. קָבַב (inf. קֹב, imper. קָבָה־, fut. יִקֹּב to blaspheme, to curse (God or man); related is נָ־קַב and the root in נָ־קַף, אָ־כַף, כָּאַב.

II. קָבַב (not used) 1) equiv. to עָקַב, קָבַע, גַּב to be arched, hilly; 2) to hollow out, to arch, or to make something dome-like, from which קַב and קֻבָּה. The words קֵבָה and קֹבָה are from נָקַב.

קֵבָה (for נְקֵבָה that which is hollow) f. the maw of cattle, so called from its hollowness, from קוּב.

קֹבָה (with suff. קֳבָתָהּ) f. the privy part of a woman; thus also from נָקַב or קוּב, and hence equiv. to נְקֵבָה.

קֻבָּה f. arched tent, from קָבַב to arch.

קִבּוּץ (plur. —צִים) m. heap, mass of idols.

קְבוּרָה f. 1) the burial, the burying; 2) a grave, equiv. to קֶבֶר.

I. קָבַל (Kal, not used) to receive; especially Pi. קִבֵּל to accept something offered; fig. of the receiving of instruction. The origin. signification is to seize, to lay hold of.

II. קָבַל (Kal, not used) to be in front or opposite something; hence Hiph. הִקְבִּיל to stand opposite something.

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קְבַל (Aram.) the same, like קָבַל I.; hence Pa. קַבֵּל to receive, to accept.

קֳבֶל and קֳבַל (Aram.) m. that which is in front or opposite one (synon. with פָּנִים), but only used as a prep., before, opposite, or like מִפְּנֵי because of; כָּל־קֳבֶל־דִּי just because of; the same כָּל־קֳבֶל־דְּנָה; לְקָבְלָךְ before thee.

קֹבֶל (const. and before makkaph קָבֶל־, with suff. קָבְלוֹ) masc. the same, but only as a prep., before, opposite; מְחִי לְקֹבֶל pushing against, signifying the breaker down of the wall (Auth. Vers. "engines of war").

I. קָבַע (not used) to be round, arched; related to כָּבַע and גָּבַע.

II. קָבַע (fut. יִקְבַּע) orig. to spin, to entwine (comp. עָקַב, עָקַם); hence after the usual mode of transferring, to deceive, to cheat, to overreach, to trick; קֹבֵעַ deceiver.

קַבַּעַת f. cup.; קְ כוֹס cup or chalice for drinking, to distinguish it from the chalice of a flower; according to others, settling of the dregs, from קָבַע in the sense of (especially in modern Heb.) fixing, settling in a place.

קָבַץ (fut. יִקְבֹּץ) orig. to hold together (related to קָמַץ and גָּמַץ); hence, to gather (corn, booty) at (אֶל) a place, עַל־יַד in the possession or for the possession (with לְ of the person) for those for whom the gathering takes place, or also to assemble (men), to (אֶל, עַל) some one's. Niph. to be gathered, of inanimate objects, to assemble at (אֶל, עַל) some one. Pi. to gather the lambs and carry them in one's bosom, i.e. to protect them, or gathering generally (sheaves, water in fish-ponds, wages of a harlot, beasts, people, etc.); to gather in the beauty, i.e. to withdraw it, to cease to shine; but it is especially used of the gathering in of the dispersed of Israel. Pu. pass. Hith. to assemble at (אֶל) some one's.

קַבְצְאֵל (place of Divine assembly) p. n. of a city in Judah. See יְקַבְצְאֵל.

קְבָצָה f. a collection, heap (of gold and silver).

קַבְצַיִם (double-heap) p. n. of a city in Ephraim.

קָבַר (fut. יִקְבֹּר) origin. equiv. to חָבַר, חָפַר to dig; generally, to dig a pit, bury (a corpse); according to others, the original signification is like in צָבַר. Niph. to be buried. Pi. to bury several or often. Pu. pass.

קֶבֶר (with suff. קִבְרִי, plur. קְבָרִים,

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const. קִבְרֵי and קִבְרוֹת, const. קִבְרוֹת) m. a grave; the pl. stands sometimes for a place containing a number of graves, i. e. a burial-ground.

קִבְרוֹת הַתַּאֲוָה (graves of lust) p. n. of a place in the Arabian desert.

קָדַד (not used) to split, to divide, to cut; related to גָּדַד, חָדַד, from which קָדְקֹד and קַדָּה; the קדד, however, which is used, is only a denom.; according to another explanation of קָדַד, equivalent to חָדַד to be pointed, from which קָדְקֹד, the crown of the head being the top point of the human body.

קַדָּה f. in signification and etymology, equiv. to קְצִיעָה cassia, so called on account of the sticks being divided up the middle.

קָדָה (not used) to possess; hence יְקוּדְעָם p.n., which see.

קֶדֶם (but only pl. קֶדֻמִּים, after the form עֲלֻמִים, נְעָרִים to designate a certain age) m. former time, time of old, time of yore; hence נַחַל (הַרְרֵי קֶדֶם) נַחַל עוֹלָם=קְדוּמִים ancient brook.

קָדוֹשׁ (or קֹדֶשׁ, const. קְדוֹשׁ, plur. קְדוֹשִׁים) adj. m. clean (physically or morally); next, holy, i. e. free from sin, or consecrated (of the priest, of the Jewish nation); also, of holy places and days. The Lord especially is called קָדוֹשׁ or קְדוֹשׁ יִשְׂרָאֵל, and in the plur. קְדוֹשִׁים; the last term, however, is also used of angels, the pious, and the Israelites generally.

קָדַח 1) to glow, to burn, e. g. fig. of the burning of the fire in wrath, i. e. of the kindling of wrath; 2) to kindle.

קַדַּחַת f. burning ague, from קָדַח. Comp. דַּלֶּקֶת.

קֶדֶם (with ה of motion קָדְמָה) m. that which is in front; hence, east; פְּאַת קָ east side, רוּחַ קָדִים east wind, but in both instances also קָדִים alone, and in the last sense fig. for רוּחַ vanity: קָדְמָה signifies either forward or toward the east.

קַדִּישׁ (pl. קַדִּישִׁין) Aram. adj. masc. holy, but as a subst. the holy one, like קָדוֹשׁ, and also used like it of angels and the Israelites.

קָדַם (Kal, not used) to be before, in front; hence Pi. to precede, in reference to time, place, and action, and it is therefore joined with other verbs; קִדֵּם בְּ to anticipate by something, i. e. to meet one with presents. Hiph. הִקְדִּים to precede, to anticipate, to act obligingly by anticipation of some one's wishes.

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קֶדֶם (with ה of motion קַדְמָה, comp. קִדְמַי from קָדָשׁ, pl. const. קִדְמֵי) m. front side, that which is before or in front; hence 1) eastern part (in contrast to אָחוֹר), eastern territory; מִקֶּדֶם from the east, in reference to the east; בְּנֵי קֶ׳ sons of the east, inhabiting the desert of Arabia; הַר הַקֶּדֶם the Arabian mountains; הָרֵי קֶדֶם the Mesopotamian mountains, and these countries were called אֶרֶץ קֶדֶם, אֶרֶץ בְּנֵי קֶדֶם; מִקֶּדֶם לְ from the east of; 2) in reference to time, time of yore, eternity; מִקֶּדֶם from ever; מַלְכֵי קֶדֶם kings of ancient times, next as an adv., formerly=לְפָנִים, and as a prep., before, and in this sense also pl. const. קִדְמֵי; 3) practices of the east, witchcraft, only Isaiah 2:6, מִקֶּסֶם, for which some read מִקֶּדֶם; קֶדְמָה eastward.

קֶדֶם belongs to קַדְמָה. See קָדַם.

קֶדֶם (or קֶדֶם, with suff. pl. קֶדְמַי, קֶדְמֵיהֶן, קֶדְמוֹתַי, קֶדְמָיו) Aram. m. the same, but usually as a preposition, before, either of locality or time; מִן־קֶדֶם from before, from opposite.

קַדְמָה (const. מַת—, with suff. מָתָהּ—, pl. suff. קַדְמוֹתֵיהֶם) fem. (formed from קֶדֶם) orig. beginning, former existence; but also as a prep. before, previous, ere, especially the state of const.

קַדְמָה (Aram.) fem. the same, the former time, but only used as a prep. מִקַּדְמַת דְּנָא or מִדְּקַדְמַת דְּ׳ previous, prior.

קַדְמָה p. n. m. (the East).

קַדְמָה (only const. קַדְמַת) fem. the East, but only as a prep. east of.

קַדְמוֹן adj. m., מוֹנָה— fem. easterly, from קֶדֶם.

קַדְמוֹת (ancient place) p.n. of a city in the tribe of Reuben, and also the name of the neighbouring desert.

קַדְמַי (def. קַדְמָאָה, pl. קַדְמָאִין, but also contracted קַדְמָיֵא) Aram. adj. m., קַדְמָאָה (def. קַדְמַיְתָא or קַדְמָיְתָא, def. pl. קַדְמָיְתָא) f. the first, in reference to succession.

קַדְמִיאֵל p.n. masc. (ancient time of God).

קַדְמֹנִי (pl. קַדְמֹנִים) adj. m., קַדְמֹנִית (pl. נִיּוֹת—) f. 1) the further one, the front one, in reference to locality; hence, easterly; יָם הַקַּדְמֹנִי the East i. e. the Dead Sea; 2) ancient, old, יָמִים קַדְמֹנִים the ancient days, מָשָׁל הַקַּדְמֹנִי the ancient proverb or the proverb of the ancients, קַדְמֹנִיּוֹת ancient, past; 3) (ancient) p.n. of a nation.

קָדְקֹד (with suff. קָדְקֳדוֹ) m. crown of the head, קְ שֵׂעָר crown of the

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hair, orig. division, parting, from קָדַד.

קָדַד to be dark, to be black, e.g. of the darkening of the sun and moon, figur. to mourn, or to go in mourning, black garments; to look dark, gloomy, blackish (of waters). Hiph. to darken, figur. to cause to mourn. Hith. to be darkened (of the heavens).

קֵדָר (the black one) p.n. m. of the ancestor of an Arabian tribe of nomades; hence בְּנֵי קֵדָר later for the Arabs generally.

קִדְרוֹן (the dark brook) p.n. of a brook and valley between Jerusalem and the Mount of Olives; the brook discharges itself in the Dead Sea.

קַדְרוּת f. blackness, darkness, of the heaven.

קָדְרָנִית adv. mourning, in mourning, comp. adv. אֲחֹרָנִית.

קָדַשׁ (once in pause קָדֵשׁוּ, fut. יִקְדַּשׁ) to be clean (physically and morally); related to חָדַשׁ, thus orig. to shine; hence, to consecrate oneself to some one, accus., to be holy; also of inanimate objects to be consecrated. Niph. to be considered, treated as holy, to prove oneself holy towards (בְּ) something, to be sanctified. Pi. קִדֵּשׁ to sanctify, to consecrate (an altar, a building, for the office of priest, for sacrifice, for battle), or to treat or declare as holy, to institute something holy (fast); next, generally, to prepare something, to arm, to select as sacred. Pu. pass. מְקֻדָּשׁ the hallowed, consecrated, prepared one. Hiph. to hallow, to sanctify, to consecrate to God. Hith. to sanctify oneself, i.e. to cleanse oneself (syn. with הִטַּהֵר), or to prove oneself holy; to be kept holy or to be sanctified, of a festival.

קָדֵשׁ (pl. קְדֵשִׁים) adj. m. קְדֵשָׁה (pl. —שׁוֹת) fem. 1) a male or female devotee to the worship of Astarte, where boys and girls sacrificed their chastity (Auth. Ver. "whore, sodomite"). The Aram. form was transferred to the Israelites, with the idolatry of the Arameans; hence, its being used only in this sense; 2) p.n. of a place in the desert: complete קָדֵשׁ בַּרְנֵעַ.

קָדֶשׁ (with ה of motion קָדְשָׁה) 1) p.n. of a city in Judah; 2) a city in the tribe of Naphtali; 3) a city in the tribe of Issachar, for which once קִשְׁיוֹן.

קֹדֶשׁ (with suff. קָדְשִׁי, plur. קָדָשִׁים, const. קָדְשֵׁי) m. 1) holiness, cleanliness; hence, in the genitive following a noun as an adj., e.g.

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שֵׁם קֹדֶשׁ holy name, אֶבֶן קֹדֶשׁ holy stone; 2) sanctuary, or consecrated gift. The pl. is used of the holy vessels, or consecrated offerings; קֹדֶשׁ קֳדָשִׁים the holy of holies, i.e. the Most Holy.

קְדֵשָׁה see קָדֵשׁ.

קָהָה (fut. יִקְהֶה) equiv. to כָּהָה to become dark, weak, but only used of the teeth; קֵהָה to be blunt, of iron; see כָּהָה.

קָהַל (Kal not used) equiv. to קוּל, belonging to קוֹל to call together; hence Niph. to assemble, or to be assembled. Hiph. to convene, to cause to assemble.

קָהָל (const. קְהַל, with suff. קְהָלָם) m. an assembly called together; next, congregation generally, mass of people, like in קְ׳ גּוֹיִם, קְ׳ יִשְׂרָאֵל, קְהַל י״י, but also a mass of nations (or an army).

קְהֵלָה (assembly) p. n. of an encampment of the Israelites in the desert.

קְהִלָּה fem. assemblage, congregation.

קֹהֶלֶת p.n. m. Being also an appell. it stands sometimes with the article, and having a fem. form, it is once construed with the fem. The signification is, the gatherer, preacher, etc.

קָהַת (not used) to assemble; hence קְהָת and תָּקְהַת, if יָקַהּ is not the original.

קְהָת p.n. m. (assemblage), patron. קְהָתִי.

קָו (const. קַו, with suff. קַוָּם) m. 1) cord, string, from קָוָה to wind, to bind, to twist; but generally, (*a*) a cord for measuring, a line; to draw the measuring line over something is a biblical figure for devoting to destruction; (*b*) string of an instrument; hence, sound; (*c*) law, command: thus, line in a figur. sense; 2) strength, power, from קָוָה, which see, only Is. 18:2, and only according to some interpreters.

קוּא (3 fem., probably קָאָה *milrang*, imp. קִיוּ for קְאוּ) to spit out, to spew; figur. to spew out a people, i.e. not suffer them. Hiph. (fut. apoc. יָקֵא) to vomit (something eaten or drunk); figur. to cast off.

קוּב (not used) to be hollow; related is קָבַב and נָ־קַב; from which קֵבָה and קֹבָה.

קוֹבַע (const. קוֹבַע) m. a helmet, orig. that which is arched, from קָבַע I.

קָוָה (particip. קֹוֶה) equiv. to גָּוָה orig. to bind, or intrans. to join; hence קָו and תִּקְוָה I., and from which, as in חוּל, to be firm, strong, vigorous. The verb is used to sig-

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nify, to wait, to long, to hope, thus orig. like חוּל and יָחַל to adhere firmly to something, to trust in something firmly. Niph. to be joined, gathered (of water, nations). Pi. to wait, to hope for, (accus. אֶל, לְ) something; to hope, trust (in God); transf. to await, to lie in wait for some one.

קָוֶה (not קֶוֶה, only in Ketib, const. קְוֵה after the usual manner) m. cord, string. It is the original form from which קָו arose.

קוֹחַ see פְּקַחְקֹחַ.

קוּט (pret. קָט, fut. יָקוּט and probably יָקוֹט) 1) equiv. to קוּץ to be disgusted, to be wearied, grieved, with something; hence const. with בְּ, like קוּץ; but also with the accus. in קוּט כֶּסֶל to give up the hopes, if it does not belong to קָטַט; כִּמְעַט קָט but a little he would have been wearied with thee (Author. Vers. "but as if that were a very little thing, thou wast corrupted." Niph. to be weary of (בִּפְנֵי or with בְּ) something. The form נָקְטָה for נָקֹטָה, נָקֹטּוּ are as if from Hith. הִתְקֹטֵט to be weary, disgusted with (בְּ) something.

קוּט (Aram.) equiv. to קוּץ II., to cut off; from which קַיִט.

קוּל (not used) to call, to cry, also to say, to speak. Comp. קָהָל.

קוֹל (pl. קוֹלוֹת) m. a voice (of man), a sound, noise, of inanimate things. In the first instance קוֹל בְּכִי loud weeping; קוֹל עַנּוֹת (or קוֹל alone) singing; קוֹל שִׂמְחָה, רִנָּה shouting (of triumph), or as a voice of one that speaks; if with a loud voice, it is expressed by קוֹל רָם, קוֹל גָּדוֹל; קוֹל אֶחָד in one voice, unanimous, or the noise of a multitude: used of beast, קוֹל signifies the braying, neighing, bellowing, etc., according to the context. Used of inanimate objects, it signifies the sound produced by an instrument, or the sounds on certain occasions; hence, rustling, gushing, rattling, rushing, etc. In poetic language, thunder; נָשָׂא, הֵרִים קוֹל to lift the voice; נָתַן קוֹל to break into a cry, either weeping, or to calling together; שָׁמַע קוֹל פ׳ to give ear to, to hearken to some one; הֶאֱזִין קוֹל פ׳. הֶעֱבִיר קוֹל בְּ, לְקוֹל פ׳, שָׁמַע קוֹל פ׳, נָתַן קוֹל בְּ to make something known.

קוֹלָיָה p. n. m. (the voice of God).

קוּם pret. קָם, once קָאם, fut. יָקוּם, apoc. יָקוֹם, יָקֻם, imp. קוּם & קוּמָה, particip. קָם, but once, 2 Kings 16:7, קוֹם) 1) to stand, to exist, to be (compare יְקוּם); next, to maintain oneself, to remain, to

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endure, on a certain place; in connection with עַל, to insist upon something, to persevere, or to be confirmed; to be fulfilled, established, of a prediction, a plan, a vow; with לְ, to assist some one; with לִפְנֵי to exist before some one; with עֵינַיִם, to stand still, immoveable, as a description of blindness; 2) to rise from (מֵעַל, מִן) a place, before (מִפְּנֵי) some one, to meet (לִקְרַאת) some one; in connection with other verbs, it signifies, rising to do something, beginning; with עַל, בְּ, לְ, אֶל, לִפְנֵי to rise against some one in a hostile sense; קוֹם is used in many other significations, which, however, may be reduced to the two above. Pi. קִיֵּם (fut. אֲקַיֵּם, in the later Scriptures) 1) to confirm, with עַל; to impose a duty upon some one or upon one's-self; קִיֵּם שְׁבוּעָה to fulfil an oath; קִיֵּם דָּבָר to fulfil a thing; 2) to preserve life, from קוּם. Po. קוֹמֵם 1) to build up, to re-establish (ruins); 2) to place oneself in various localities, e. g. לְאוֹיֵב יְקוֹמֵם he will rise as an enemy in various places. Hiph. הֵקִים (fut. יָקִים, apoc. יָקֵם) 1) to raise (the fallen one), to incite, to arouse, rebellion; to provoke, arouse, the enemy, against עַל some one, to bring misfortune over עַל some one; 2) to cause to arise, to raise (judges, prophets, kings, a new generation) to cause to spring forth (a plant), to call forth a progeny, to establish a name לְ הֵקִים שֵׁם; 3) to erect (a pillar, a tent, an altar, a monument), to erect anew (something fallen); fig. to restore, re-establish (a people, a covenant), to revive (the dead); 4) to appoint (a king), to confirm. Hoph. pass. to be established, erected, appointed. Hith. הִתְקוֹמֵם to raise oneself against (לְ) some one, מִתְקוֹמֵם an adversary, an opponent.

קוּם (particip. קָאֵם, pl. קָאִמִין, Keri קָיְמִין, fut. יָקוּם) Aram. the same, to stand, to arise, to endure. Pa. קַיֵּם (inf. קַיָּמָה) to establish (a decree). Af. אֲקִים, הֲקִים (pl. הֲקִימוּ, particip. מְהָקִים, fut. יְקִים and יְהָקִים) to erect (a column, a pillar), to nominate (a prince), to appoint over (עַל) something. Hoph. הָקַם (after the Heb. הֻקַּמְתָּ 3 fem.) to be placed, to stand.

קוֹמָה f. height, stature, orig. erect position, e. g. שִׁפְלַת־ק, גְּבַהּ, also man generally, e. g. כָּל־קוֹמָה every stature, i. e. every man; קוֹמַת אֲרָזִים the height of cedars.

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קוֹמְמִיּוּת adv. erectly, with upright body, with great safety.

I. קוֹן (Kal, not used) to sound; next, to wail (comp. הָנָה, נָהָה), from which Pi. קוֹנֵן to attune a song of lament, to lament over (עַל, אֶל) something. The root is related to that in נָנַע.

II. קוֹן (not used) to cut in, to sharpen the point; not related to the preceding root.

קוּם belongs to קָסַם, which see.

I. קוּעַ a softened form from קוּר, i.e. *ar* (קָר) is softened into *â* (קָע), Similarly בָּצַע and בָּצַר, בָּקַע and בָּקַר, מָעַם and מָצַר, מָרַט and מָרַר, origin. to engrave, to dig through, figur. as in זָבַר to spring (of the camel); possibly, however, it is equiv. to קוּץ II.

II. קוּעַ (Kal, not used) equiv. to קוּץ I. to be wearied, disgusted (the interchanging of ע and צ is frequent). Niph. נָקַע (secondary form for נָקוּעַ 3 pret. f. נָקְעָה) to be wearied of (מֵעַל, מֵעָם) something, to be indignant. Another signif. of the root עק, see under יָקַע, for which הוֹקִיעַ.

קוּף (not used) equiv. to נָקַף to encircle; transf. to be moveable, dexterous, from תְּקוּפָה and קוֹף. See also נָקַף.

קוֹף (pl. קוֹפִים) m. an ape, orig. the dexterous one, from קוּף.

I. קוּץ (fut. יָקוּץ, יָקֹץ, apoc. יָקֻץ) 1) to be wearied, disgusted (with בְּ) some one, to be in fear (מִפְּנֵי) of some one. For this root קָץ, comp. קוּם and קוּעַ II. and the root in שֶׁקֶץ. Hiph. הֵקִיץ Isa. 7:6, to affright, which, however, according to some, belongs to קוּץ II.; 2) Kal, not used, to be moveable, stirring, =יָקַץ. Hiph. הֵקִיץ to awake, to arouse, from a sleeping or a torpid state.

II. קוּץ (Kal, not used) equiv. to קָצַץ to cut in. Hiph. הֵקִיץ, Isa. 7:6, to hurt, to torment, to cut off (fruit); hence like קָצַר of the reaping of fruit, harvesting.

קוּץ in the signification of, to abide the summer. See under קַיִץ.

קוֹץ (pl. קוֹצִים, const. קוֹצֵי) m. thorn, from קוּץ to sting, to prickle; also coll. thorny plants.

קְוָצָה (pl. קְוָצוֹת) lock of hair, a curl (synon. with תַּלְתַּל, דַּלָּה).

I. קוּר (1 pret. קַרְתִּי) to dig (for water). Comp. the root בּוּר, and that in נָקַר, חָקַר. Pi. (reduplicated) קֵרְקֵר to dig under, to un-

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dermine; transf. to destroy (a wall): probably עָרֵךְ is only a denom. from קִיר, or from קוּר, equiv. to עָקַר.

II. קוּר to flow, comp. נָגַר, orig. to roll along. Hiph. to cause to flow, to spring forth; figur. to beget (wickedness).

III. קוּר (not used) to bind, to tie; hence, to weave, from which:—

קוּר (only pl. קוּרִים) m. thread, wove, of the web of the spider.

קוֹרֵא see לֹרֵא.

קוֹרָה (or also לָרָה, pl. לֹרוֹת, after the form קוֹמָה) fem. beam, so called from its connecting the building, thus from קוּר III., not from כָּרָה; figur. a house, from which only denom. Pi. כֵּרָה to lay the beams; fig. to arch, to build (בָּתִּים, עֲלִיּוֹת). Hiph. הִכְרָה to build up (עָרִים).

קוּשׁ (not used) to be bent, crooked; the same is the root in עָקַשׁ; the fut. יָקֹשׁוּן belongs to שָׁקַשׁ=קָשַׁשׁ, or it is a pret. from יָקַשׁ, to seize.

קוּשְׁיָהוּ p. n. m. bow of the Lord, i. e. rainbow. Comp. קוֹלָיָה; as a p. n. probably thunder.

קָטַב (not used) equiv. to חָטַב to cut; hence, to destroy. Comp. חָצַב.

קֶטֶב m. 1) destruction; שַׁעַר קֶ֫ a destroying storm; 2) pestilence, joined with מְרִירִי, bitter pestilence (Auth. Ver. "destruction").

קֹטֶב (with suff. קָטְבָּךְ) m. pestilence, destruction.

קְטוֹרָה f. frankincense, from קָטַר 1.

קְטוּרָה p. n. f. the girded one, from קָטַר II.

קָטַט (Kal, not used) equiv. to קוּט to be wearied, disgusted; hence, Niph. נִקְטָה (3 fem. for נִקְטְטָה, 3 pl. נִקְטוּ, 2 pl. נִקְטֹתֶם, to be wearied with (בְּ, בְּפָנַי) something or some one. The form קָם belongs to קוּט, and not to קָטַט.

קָטַל (only poetically, fut. יִקְטֹל) to kill, to slay.

קְטַל (particip. קָטֵל, pass. קְטִיל) Aram. the same. Pa. קַטֵּל to kill, several or many. Ithp. pass.

קֶטֶל m. slaughter, murder.

קָטַן (1 pret. קָטֹנְתִּי, fut. יִקְטַן) to be little, small (in contrast to גָּדַל to be great) from קָטַן to shorten, to cut off; fig. to be considered little, insignificant, unworthy. Hiph. to make small (a measure).

קָטָן (pl. קְטַנִּים) 1) adj. m. קְטַנָּה (pl. קְטַנּוֹת) f. little, in reference to the size of a person, in contrast to גָּדוֹל, and like it used also of inanimate objects, e.g. עִיר קְטַנָּה a little city, fig. insignificant; of persons, young, tender. Rarely as an abst. littleness, as כְּלִי הַקָּטָן a vessel of littleness, i.e. a small vessel; יוֹם קְטַנּוֹת a day of small

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things, i. e. little beginnings; 2) p. n. little one.

קָטֹן (const. קְטַן) adj. m. the same.

לְקָטָן (with suff. לְקָטָנִי) m. orig. littleness; hence, little finger: others read לְקָטְנִי, as if from קָטַן.

קָטַף (fut. יִקְטֹף) equiv. to חָטַף to tear off, to pluck off; hence, of the plucking off (of ears of corn, mallows, etc.). Niph. to be plucked off.

I. קָטַר (Kal, not used) equiv. to עָתַר to diffuse fragrance (comp. יָטַר and the Aram. עָטַר). Pi. קִטֵּר to burn frankincense, in honour of a deity, especially of idols; particip. f. מְקַטֶּרֶת altar for frankincense. Pu. מְקֻטָּרֶת perfumed with myrrh. Hiph. הִקְטִיר to burn (with accus. of the object), orig. to cause to be consumed in smoke, e. g. an offering connected with burning, as עוֹלָה, חֵלֶב, and with the accus. of the place where the offering is burnt; but the deity to whom the offering is made, stands in the dative or with לִפְנֵי. Hoph. pass. מֻקְטָר that which is burnt or consumed in smoke.

II. קָטַר equiv. to קָשַׁר to bind (so קְטַר Aram.); hence, in architecture, to arch; חֲצֵרוֹת קְטֻרוֹת arched courts, Auth. Vers. joined; according to the tradition קָטַר in this passage (Ezek. 26. 23) is rendered in the sense of קָצַר.

קְטַר (def. קִטְרָא, pl. קִטְרִין, Aram. m. 1) knot, origin. that which is intricate; hence figur. of mystery, riddle; 2) joint, connecting the limbs.

קֹטֶר (after the form שִׁלֵּם) m. burning, consuming in smoke.

קִטְרוֹן (probably, the little one) from קָטַר=קָצַר) p. n. of a city in Zebulun, for which once קַפָּת, i. e. קַפָּנָת stands.

קְטֹרֶת (with suff. קְטֻרְתִּי) f. 1) frankincense, e. g. of spices (סַמִּים); מִזְבַּח הַקְּ altar of frankincense; 2) that which is burnt (of sacrifices), as קְ אֵילִים.

קַפַּת (the little one, for קַפָּנָת) p. n. of a city in Zebulun, for which also קִטְרוֹן stands, which signifies the same.

קִיא (with suff. קִיאוֹ) masc. spitting, spittle, from קוּא.

קָיָה belongs to קִוָּה, see קוּא.

קַיִט (def. in the Targ. קֵיטָא) Aram. m. equiv. to קַיִץ Heb. summer.

קִיטוֹר (for קִטֹּר) masc. smoke (of an oven), נֹאד בְּקִיטוֹר a bottle in the smoke, i. e. shrinking together; transf. to the mist or fog resembling smoke.

קִים (after the form רִיב, with suff. קִימָנוּ) m. the hostile rising against

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one; hence, enmity; transf. to enemy, adversary.

קָיֶם (def. קְיָמָא) Aram. command, edict, from קַיֵּם (synon. with בְּרִית, חֹק).

קַיָּם (Aram.) adj. m., קַיָּמָא fem. firm, constant, lasting.

קִימָה f. the rising, infinitive noun.

קִימוֹשׁ see קְמוֹשׁ.

קִין see קוּן.

קַיִן (with suff. קֵינוֹ) m. 1) a lance, spear, orig. that which is pointed, from קוּן; 2) p.n. m. (smith; according to the Scripture, he that was gotten); 3) p.n. of a people; hence קֵינִי a Kenite; 4) p.n. of a city in Judah, used with the article.

קִינָה (pl. קִינִים and קִינוֹת) fem. 1) mourning-song, נָשָׂא קִינָה עַל, אֶל to lift up the voice of lament over some one; 2) (smithy) p.n. of a city in Judah.

קֵינִי (also קֵנִי and קִינִי) gent. m. a people descending from a certain Cain, and living among the Amalekites.

קֵינָן p.n. m. (smith), equiv. to קֵין.

קַיִץ (with suff. קֵיצֵךְ) m. 1) orig. the cutting off (of fruit); next, reaping of fruit (comp. קָצִיר); בִּכּוּרָה קַיִץ בְּטֶרֶם a hasty fruit before the summer; next, summer generally; 2) summer-fruit, especially figs. Root קוּץ.

קִיצוֹן (for קְצִוֹן) adj. m., קִיצוֹנָה f. the outmost, the last.

קִיקָיוֹן m. according to Samuel Ibn Chofni, the wonder-tree, *ricinus*; according to others, a kind of gourd (קָרָא) in the shadow of which Jonah the prophet rested.

קִיקָלוֹן (for קְלָלוֹן, a double form from the simple קָלוֹן) m. shame, disgrace, equal to קָלוֹן. The word arises from קָלָה and not from קָלַל.

קִיר (also קֶר, plur. קִירוֹת) masc. 1) wall; אֶבֶן קִיר stone of a wall; חָרַשׁ קִיר master-mason, קִיר הָעִיר city-wall, מַשְׁתִּין בַּקִּיר one that pisseth against the wall, i.e. a dog; מוֹשַׁב הַקִּיר a seat on the wall; זֶרֶם קִיר a storm against the wall, i.e. that which destroys the wall; sometimes only a part, only a side of the wall; hence קִיר הַחוּמָה; figur. of the sides of the altar, of the walls of the heart, etc.; עֲלִיַּת קִיר קְטַנָּה a little chamber on the wall (קְטַנָּה refers to עֲלִיָּה); 2) a place fortified by a wall, i.e. a castle, fortress, especially in many proper names of places, e.g. קִיר חֶרֶשׁ, קִיר מוֹאָב; 3) p.n. of an Assyrian people and district, formerly inhabited by the Aramæans, probably it is the country round the river Cyprus, now called Cur or Kur.

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קִירֹס (also קֵרֹס) p.n. m. (bending, bowing, from קָרַס).

קִישׁ p.n. masc. (catching, from קוּשׁ, which see).

קִישׁוֹן (curve) p.n. of a brook springing from the Tabor, and discharging itself in the gulf Acco (Arab. נהר חיפא, of the city חיפא).

קִישִׁי stands for קוּשָׁיָהוּ, which see.

קִיתָרֹס (so in the Ketib, for which in the Keri קַתְרוֹס) m. κίθαρος, coat of mail; next, in the sense of κίθρις, *cithern*; the word is of Greek origin, like the name of many musical instruments.

קַל (pl. קַלִּים) adj. m., קַלָּה f. 1) light, swift (in running), sometimes with the addition of בְּרַגְלַיִם; subst. קַל a swift runner, swift horse, courser (Isa. 30:16); next, generally, one who is light of foot; adv. swiftly, quickly, easily, lightly. Root קָלַל.

קָל (Aram.) m. equiv. to קוֹל in Heb. voice.

קֹל (infin. noun from קָלַל) m. shame, disgrace, only Jer. 3:9, thus = קָלוֹן, origin. lightness, in a moral sense.

קָלַהּ (Kal, not used) equiv. to קָהַל assembly; hence in Niph. וַיִּקָּלֲהוּ, if the word is not misspelled for וַיִּקָּהֲלוּ, in which case, the root קָלַהּ does not exist at all.

I. קָלָה equiv. to צָלָה to roast by the fire, to dry (ears of corn); hence קָלוּי parched corn, like קָלִי; transf. to burn (human beings as a punishment). Niph. pass. but only particip. נִקְלָה burning or inflamed wound.

II. קָלָה (Kal, not used) equiv. to קָלַל to be despicable, insignificant, or transf. to despise; hence Niph. נִקְלָה to seem vile, to be contemned, despised; particip. נִקְלָה (in contrast to נִכְבָּד) the poor one, the despised one. Hiph. to despise, to esteem low: particip. מַקְלָה despising, setting light (the parents).

קָלוֹן (const. קְלוֹן, with suff. קְלֹנִי) m. disgrace (in contrast to כָּבוֹד), shame (of face); transf. to shameful deed or speech, דִּין וְקָלוֹן strife and reproach.

קָלַח (not used) probably only a secondary form from צָלַח in the signif. of to deepen out; hence:—

קַלַּחַת f. only a secondary form from צַלַּחַת kettle, dish, orig. something deepened out; according to others, from קָלַח to pour out.

קָלַט 1) to be contracted, to be shrunk together, particip. pass. קָלוּט *contractus*, a dwarf, a cripple (Auth. Vers. "lacking in his parts"), in contrast to שָׂרוּעַ, having anything superfluous; 2) to hold, to contain, to gather (within itself);

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hence מִקְלָם; the p.n. קְלִיטָא belongs to signification 1.

קָלִי (once קְלִיא) masc. parched corn (when yet in the ear); hence equiv. to the complete phrase אָבִיב קָלוּי בָּאֵשׁ.

קַלַּי p.n. m. (swift runner).

קַלָּיָה p.n. m. (contempt).

קְלִיטָא p.n. m. (dwarf).

קָלַל (2 per. קַלּוֹתָ, 3 pl. קַלּוּ, fut. יִקַּל, pl. יִקְלוּ) to drive, to run (comp. *cell-o*, κέλλ-ω), like the Pi. קִלְקֵל and the relative קָלַע I. prove; transf. 1) to be swift, flexible, e.g. swifter (קַלּוּ) than the eagles; 2) to be light, i.e. insignificant, diminishing, in reference to quantity, corresponding with חָלָה II.; 3) to be despised, low, in reference to quality. Niph. נָקַל (after the form נָסַב) and נָקַל (after the form נָמַס; 1 pers. נִקַּלְתִּי, fut. יִקָּלוּ) to become light, vile (לְ) to some one, to be light, i.e. easy, or to be despised, esteemed low (בְּעֵינֵי) to some one; also, to be light of foot. Pi. קִלֵּל to make light of something, to despise, to curse (comp. כִּבֵּד to esteem as weighty, i.e. to honor), with accus. and לְ, seldom construed with בְּ; קִ׳ בְּשֵׁם יי or בֵּאלֹהִים to curse some one by the name of God; קִלֵּל לוֹ to curse oneself. Pu. to be cursed, or to be destroyed by a curse. Hiph. הֵקַל (inf. הָקֵל, fut. יָקֵל) causative of all significations of the Kal; hence, 1) to lighten, to make light (something heavy), to take off (the work) from (מֵעַל, מִן) some one's hands, or to lighten the work; 2) to despise. Pilpel קִלְקֵל 1) to shake (the arrows), i.e. to shoot; 2) to point, to sharpen (פָּנִים) the edge, or to polish, to make bright, equiv. to גָּלַל. Hithpalpel הִתְקַלְקֵל to be shaken.

קַלָּל adj. m. polished, bright, used of metal.

קְלָלָה (const. קִלְלַת) f. curse, blasphemy, transf. to one who bears the curse of God, who is sentenced to death.

קָלַס (Kal, not used) orig. to cry, to call aloud; next, to mock, to scorn, קָלַס אֶתְנַן to scorn the wages of a harlot, i.e. to feign modesty. In Aram. and modern Heb. to laud, to praise loudly. Hith. to make sport of (בְּ) some one, to mock or laugh at (מִן) some one.

קֶלֶס m, scorn, mockery (synon. with חֶרְפָּה, לַעַג).

קִלְסָה f. the same.

I. קָלַע equiv. to קָלַל and גָּלַע, to drive, to fling (Aram. קְלַע), to scatter about, קוֹלֵעַ one that flings,

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אֲבָנִים with stones. Pi. קִלַּע the same.

II. קָלַע to cut in, to deepen, either by carving out or by engraving, also used of sculpture; comp. חָלַל, and the root in צָ־לַל.

III. קָלַע (not used) to entwine, to weave, like קָלַע in modern Heb. and קְלַע in Aram., from which קְלָעִים. A fourth signification of קְלָעִים, 1 Kings 6:34, is not to be adopted, as קְלָעִים stands in that passage for צְלָעִים.

קֶלַע (pl. קְלָעִים, const. קַלְעֵי) m. 1) a sling, קַלְעוֹ his sling, אַבְנֵי קֶ stones for slinging, from קָלַע I.; 2) a curtain, covering, from קָלַע III. to weave, to entwine, like מָסָךְ after the same analogy; 3) only 1 Kings 6:34, as a secondary form of צְלָעִים.

קַלָּע a slinger.

קְלֻקָּל adj. m. inferior, bad (of bread). The form stands for קָלְקֵל, like עֲרֻעָר for עָרְעָר; in a similar manner is צְלֻצַל for צָלְצַל, and סְמֻדַּר for סַמְדַּר.

קָלַשׁ (not used) to sting, to prickle. The Aram. קְלַשׁ is only a secondary form from חָלַשׁ; but possibly equiv. to זָלַג.

קֶלֶשׁוֹן masc. a prong, a point, שְׁלֹשׁ קְלָשׁוֹן a three-pronged instrument, a pitchfork.

קָמָה (not used) probably only an extended form from קָם to assist.

קָמָה f. seed yet in the ears, standing corn, from קוּם.

קְמוּאֵל p. n. m. (assistance from God).

קְמוֹן (a pillar) p. n. of a place in Gilead.

קָמוֹשׁ (also קִימוֹשׁ, pl. קְמוֹשִׁנִים, as if from a sing. קְמוֹשׁוֹן) m. thorn, thistle, and generally prickly plant, from קָמַשׁ to prickle.

קָמַח (not used) to pound, to grind, related to מָחָא, מָחָה, there the root is קָ־מַח. Probably related to מַח to be marrowy.

קֶמַח m. meal.

קָמַט (fut. יִקְמֹט) to press, to hold together, related to קָמַץ, transf. to seize. Pu. קֻמַּט to be imprisoned, fettered. In modern Heb. to shrink together, to have wrinkles.

קָמַל (pause קְמֹל) equiv. to אָמַל, to wither (of plants), to dry up, to perish.

קָמַץ equiv. to קָפַץ, to press together, to close (the hand), to take a handful; in modern Heb. also of the closing of the mouth.

קֹמֶץ (only pl. קְמָצִים) m. a bundle, a heap; hence, לִקְמָצִים in full bundles, i.e. in abundance (used of corn).

קֹמֶץ (with suff. קֻמְצוֹ) m. a handful, generally with the addition of מָלֵא.

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קָמַשׁ (not used) to prickle, probably related to קָלַשׁ in קַלְשׁוֹן. From which קְמוֹשׁ.

קְפוֹשׁוֹן see קְמוֹשׁ.

קַן (const. קֵן, with suff. קִנּוֹ, pl. קִנִּים) m. 1) a tent, cell, without conveying the idea of being small; 2) a nest, a bird's nest, transf. also to a nestling. The root is קָנַן to erect, to build. As a denom. from קֵן occurs the Pi. קִנֵּן to build a nest, or to dwell in a nest, of the dove and other birds, used even of the cell of a serpent. Pu. to nestle, to dwell.

קָנָא (Kal, not used) to glow, to burn, comp. the root-syllable in שַׁחַן and בָּחַן; next, to turn red, with passion or jealousy. Pi. 1) to glow with zeal or jealousy, to be jealous of (accus.) a wife, to be envious of (בְּ, accus. לְ) some one, to be zealous for (לְ) some one, to emulate (בְּ) some one, and generally to glow with zeal for a person or a cause; 2) to excite to wrath or to jealousy, almost like Hiphil; קַנֵּא קִנְאָה, for קָנֵא חֲמָה to be very zealous or very wroth. Hiph. to excite jealousy, wrath, particip. מַקְנִיא for מְקַנֵּא.

קָנָא (Aram.) to buy, equiv. to קָנָה Heb.

קַנָּא adj. m. zealous, jealous, אֵל קַנָּא a jealous, or rather zealous God.

קִנְאָה (pl. קִנְאוֹת) f. jealousy, envy; next, zeal, wrath, for something or some one, emulation, vying, and the same gradation of sense as occurs in the verb; מִנְחַת קְנָאוֹת a meat offering of jealousy, i. e. on account of jealousy; סֶמֶל הַקִּנְאָה the image of jealousy, i.e. which excites the divine jealousy.

I. קָנָה (fut. יִקְנֶה, apoc. יִקֶן) to buy; hence, to get, to acquire, to possess; thus the Lord is called קֹנֵה, i. e. possessor of heaven and earth: also of the getting of a wife; hence קָנָה lord, master, owner: most frequently, however, קָנָה is used in the sense of buying at a certain price; hence, sometimes with the addition בְּכֶסֶף. The person of whom one buys is construed with מֵאֵת, מֵעִם, מִיַּד. Niph. to be bought. Hiph. to sell (as a slave). מַקְנֶה belongs to קָנָה. The root is קָנֵה=בָּרָה.

II. קָנָה (not used) to stand upright, erect; related to which is קֶן and קָנַן.

קָנֶה (const. קְנֵה, pl. קָנִים, and in the orig. signif. קְנוֹת) m. a reed, cane, so called from its erect position; hence, 1) bulrush, חַיַּת קָנֶה beast of the bulrush, i.e. crocodile, as a symbol of Egypt; 2) spice reed, sweet reed, e. g. קְנֵה הַטּוֹב קָנֶה בֹשֶׂם;

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3) a stalk of the ears of corn; 4) a measuring reed or rod, complete קְנֵה הַמִּדָּה, קְנֵה מְשֻׁעֲנֹת; 5) the beam of a balance; 6) the upper bone of the arm, also branch of a candlestick, in which sense the pl. קָנוֹת; 7) a reed for writing, which signification may be connected with signif. 2.

קָנֶה (place of bulrushes) 1) p. n. of a brook in the borders of Ephraim; 2) p. n. of a city in the tribe of Asher.

קַנּוֹא adj. m. equiv. to קַנָּא, zealous, arduous in the defence of some cause.

קָנַג (not used) to hunt (according to the Arab.), to get by hunting; according to some, related to קָנַץ.

קֵינָן (the old form for קֵינָן) p. n. masc. (hunter) from which the patron. קֵינִי, a descendant from קֵינָן. There is, however, another form:—

קֵנִי p. n. of a Canaanite people, probably descending from an ancestor called קֵינָן.

קֵנִי see קֵינִי.

קִנְיָן (with suff. קִנְיָנָם) m. that which is bought, acquired, got; hence, possession, that which is bought for money (Levit. 22:11), i. e. a slave; מִקְנֶה וְקִנְיָן cattle and possessions, (fig. creatures, as being the possession of God).

קָנַם (not used) equiv. to קָנָה to be hard, hence קָנְמוֹן; according to others, equiv. to קָנָה II., with reference to the noun קָנֶה. Such an extension of root, however, is uncommon.

קִנָּמוֹן (const. קִנְמָךְ, with shortening of the cholem) m. formed from קָנֶה (with the termination וֹן—) cinnamon reed or cane; Κίννωμον, *cinnamum*, used for ointments and frankincense, so called from its hardness, or from its reed-like shape.

קָנַן (not used) equiv. to קָנָה, to build, to erect; hence, to prepare. From which קֵן, but Pi. קִנֵּן, and Pu. are only denom. from קֵן.

קִנְצֵי belongs to קִנְצֵי, Job 18:2, which, however, belongs to קֵץ.

קְנָת (possession) p. n. of a city in Hauran.

קָסַם (fut. יִקְסֹם, imp. f. קְסָמִי) equiv. to פָּסַם, גָּזַם to cut, to divide; hence, as in גָּזַר, transf. to decide, to divine; next, to soothsay (of false prophets and necromancers, similar to נִבֵּא of true prophets); קָסַם קֶסֶם to carry on sorcery; קָסַם כָּזָב to predict lies; קוֹסֵם sorcerer, necromancer.

קֶסֶם (pl. קְסָמִים) m. orig. knowledge of divination, also from the signification of cutting, in קָסַם; decision, sentence, e. g. decision

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from the lips of the king. Commonly, however, it signifies sorcery, soothsaying; transf. to the wages of sorcery.

קָסַם (Kal, not used) equiv. to קָצַץ to cut off. Po. קוֹסֵם to cut off (fruit).

קָסַת (not used) equiv. to קָשַׂט to divide, to split; transf. to measure, from which קֶסֶת: possibly, however, that the root is קָסָה= קָשָׂה in the sense of to hold, to contain, which is more suitable to the following:—

קֶסֶת f. a cup, a vessel for containing ink, an inkstand; hence, generally joined with הַסֹּפֵר.

קָעַל (not used) probably equiv. to קָלַע, to fortify, to enclose, from which:—

קְעִילָה (burgh, castle) p.n. of a city in Judah (comp. קַלְעָה), in modern Heb. (of the same root) a castle, e.g. קַלְעַת אִיּוֹב Job's castle, Calatajud in ancient Aragonia; קַלְעָה Kale, in the Crimea, etc.

קָעַע (not used) equiv. to קָצַץ to cut in, to etch; hence, in the reduplicated form קִעְקַע, m. modern Heb. to castrate, to uproot, to annihilate.

קַעֲקַע m. a cut (in the skin), or digging in, grafting, e. g. a mark in the skin.

קָעַר (not used) to deepen out; related is כָּרָה, כָּר, קָר, and the roots in בָּ־קַר, חָ־קַר, דָּ־קַר, נָ־קַר.

קְעָרָה (pl. קְעָרוֹת, const. קַעֲרוֹת, with suff. קְעָרֹתָיו) f. a vessel deepened out, a dish, a basin, comp. שְׁקַעֲרוּר.

קָפָא to draw in, to shrink, like גָּבָא, or transf. to draw together (the feet, in sitting), to coagluate, to curdle (of whey to cheese), to congeal (of the floods), to settle to the bottom (of the dregs). In Zech. 14:6, the Ketib has יִקְפָּאוּן. Hiph. הִקְפִּיא to curdle. Niph. according to some in the above passage in Zech.; יְקָרוֹת יִקָּפְאוּן bright stars shall draw in. The Auth. Vers. renders it according to Keri וְקִפָּאוֹן "the light shall be neither clear nor dark."

קִפָּאוֹן masc. congelation, frost, from קָפָא.

I. קָפַד (Kal, not used) to cut off; hence Pi. קִפֵּד to cut off (a web, wove); transf. to cut off the life, from which a later sig. to shorten, which is found in the Aram.

II. קָפַד (not used) equiv. to צָפַד to join, to be attached, annexed (of the skin), which signification is suitable to קִפֹּד.

קִפֹּד m. the leech, on account of its attaching itself, from קָפַד II.; according to others, on account

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of its shrinking together, from קָפַד I., Auth.Ver. the bittern, and, according to Gesenius, hedgehog.

קְפָדָה (*Milél*, hence masc.) destruction). It is possible, however, that קְפָדָה is fem., and that the accent receded on account of its being joined to a monosyllable.

קָפוֹז m. arrow-snake (Author. Vers. "the great owl"), from קָפַז to spring, so called from its swift springing.

קָפַז (not used) equiv. to קָפַץ to spring, to hop, to hasten away.

קָפַץ (fut. יִקְפֹּץ) equiv. to קָמַץ to close together, to gather, to shut (the hand or mouth); fig. to shut up his tender mercies (of God). Niph. to be taken out of the way, i. e. to be destroyed. Pi. to spring, to leap, comp. קָפַז.

קֵץ (with suff. קִצִּי, plur. const. once קִנְצֵי) m. origin. the point where something is cut off; hence, end, of locality and times; סְלוֹן קֵץ the lodging of the borders, i. e. at the utmost end; also in reference to actions and circumstances, the end, the utmost; hence אֵין קֵץ without end, לְקֵץ at the end, after, the same as לְקֵץ. Transf. (*a*) downfall, עֲוֹן קֵץ iniquity leading to downfall, קִצִּי my death; (*b*) the end of a prophecy, i. e. its fulfilment; the end of time, i. e. the kingdom of the Messiah; complete קֵץ הַיָּמִים, מוֹעֵד קֵץ, עֵת קֵץ. The plur. Job 18:2, is used only in the sense of the singular, end; hence שׂוּם קְנֵצֵי לְמִלִּין to make an end of words.

קָצַב (fut. יִקְצֹב־, יִקְצֹב) equiv. to עָצַב to cut off, to hew (wood); figur. to cut, in the sense of forming, shaping, עֶדֶר הַקְּצוּבוֹת a well-formed flock (Auth. Vers. a flock of sheep that are even shorn).

קָצָב (pl. const. קְצָבֵי) m. 1) cut, in the sense of form, shape; 2) end, from קָצַב to cut off.

קָצָה (inf. קְצוֹת) equiv. to חָצָה to cut off; hence fig. to destroy (nations). In the derivative, to decide, judge, it is analagous with גָּזַר. Pi. to cut off (the feet), to cut off (one tribe after the other) a community. Hiph. to scrape off (from a wall); comp. קָצַע in this signification.

קָצֶה (const. קְצֵה, plur. with suff. קְצֵיהֶם) orig. adj. m. קָצֶה (pl. const. קְצוֹת, with suff. קְצוֹתָם) f. ceasing, ending, but generally only a subst.; 1) the end, uttermost part (of a hill, a river, a camp, a country), קְצֵה גְבוּל the utmost border: מִקְּצֵה from all ends; 2) in reference to time, hence before num-

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bers מִקְּצֵה, equiv. to מִקֵּץ; 3) in reference to the mass, i.e. the whole, מִקְּצֵה אֶחָיו from the whole number of his brethren. The fem. is used especially to signify the border; hence מִקָּצָה at the border; the plur. const. קְצוֹת signifies the utmost extremity of a thing, e.g. קְצוֹת הָאָרֶץ the utmost end of the earth, קְצוֹת דְּרָכִים the extreme parts of ways, works; but also in the sense of a sum total, e.g. מִקְּצוֹתָם from the whole of them, מִקְּצוֹת הָעָם from the whole of the people.

קָצָה see קָצֶה.

קֵצֶה (after the form סֵפֶר) m. the end.

קְצָו (after the forms מְדָו, סְתָו, חֲנָו, שְׂלָו, from קָצוּ; pl. const. קַצְוֵי) m. end, קַצְוֵי אֶרֶץ the ends of the earth.

קִצְוָה see קְצָת.

קַצְוָה see קְצָת.

קָצַח (not used) equiv. to עָסַח to cut, which, however, does not agree with the succeeding noun in the context, more correct therefore appears to be the original sense, to strew.

קֶצַח masc. black cummin, from קָצַח to strew.

קָצִין (const. קְצִין, plur. const. קְצִינֵי, with suff. קְצִינַיִךְ) m. judge, a cadi, orig. he that decides, formed from קָצָה, equiv. to גָּזַר; transf. to leader (in war), the distinguished one, etc.

קְצִיעָה (pl. קְצִיעוֹת) f. rind of cinnamon, cassia, from קָצַע to peel; comp. קִדָּה; 2) p.n. f. (cassia).

קָצִיר (const. קְצִיר, plur. with suff. קְצִירֶיהָ) m. 1) that which is cut off, a bough, a branch, the same in the plur.; 2) abst. reaping, harvest, or concrete the corn reaped. Comp. אָסִיף, בָּצִיר; קְצִיר חִטִּים harvest of wheat, קְ׳ שְׂעֹרִים harvest of barley, קְצִיר יְאֹר fruit of the Nile. Seldom for אַנְשֵׁי קָצִיר reapers.

קָצַע (Kal, not used) equiv. to גָּדַע, קָצָה to hew, to cut off; hence Pu. to be cut off, particip. מְקֻצָּעוֹת corners, which, however, is probably a subst. like מִקְצֹעַ. Hiph. to scrape off, especially from the wall. Hoph. only part. מְהֻקְצָעוֹת corners, which, however, is probably a subst.

קָצַף (fut. יִקְצֹף) origin. to snort, to fume, to rage; transf. to be wroth against (אֶל, עַל) some one or something, קָצַף קֶצֶף to be excessively wroth. Hiph. to provoke one to wrath. Hith. to become wroth; related is the Aram. חֲצַף.

קְצַף (Aram.) the same.

קֶצֶף (with suff. קִצְפִּי) m. 1) anger,

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wrath; transferred to contention, strife; 2) foaming (of the waters). Comp. אַפְיָא=אַף in the Talmud.

קֶצֶף (Aram.) masc. the same, anger, wrath.

קְצָפָה f. destruction, orig. like בְּעָתָה, חֲמָה that which provokes the Divine wrath; hence parallel with שַׁמָּה.

קָצַץ (2 pers. pret. קָצַצְתָּה) equiv. to קָצַע, to cut off (the hand), to shave off (the beard). Pi. קִצֵּץ and קִצְּץ to cut off (a cord), to chop off (hands, thumbs), to tear off, to break off, to cut to pieces (string). Pu. pass., particip. מְקֻצָּץ being cut off.

קָצַץ (Aram.) the same. Pa. to cut off (branches).

קָצַר (fut. יִקְצֹר) to cut off, to reap, to mow (related to גָּזַר), especially fruit, ears of corn, etc. Particip. קוֹצֵר the reaper, but particip. pass. קָצוּר belongs to קָצַר. Hiph. הִקְצִיר to reap, to mow.

קָצַר (fut. יִקְצַר, once תִּקְצוֹדְנָה for תִּקְצַרְנָה) to be short, to be stumpy (from קָצַר), the hand of some one is short, i.e. he is weak in power; with רוּחַ and נֶפֶשׁ, short of suffering, i.e. impatient, not forbearing; with בְּ, at something; comp. אֶרֶךְ אַפַּיִם; figur. the years, days, are short. Pi. to shorten (the days). Hiph. the same.

קָצָר (const. קְצַר, pl. const. קְצָרֵי) adj. m. short, קְצַר יָד weak in power, קְצַר רוּחַ short lived, and קְצַר אַף impatient, not forbearing.

קֹצֶר masc. shortness, with רוּחַ, not forbearing, impatient.

קְצָת (after the form בְּנָת, מְנָת, from קָצָה, with suff. קְצוֹתָם, pl. קְצָוֹת, with suff. קְצָוֹתָיו, Ketib) f. end, מִקְצֹת at the end, pl. the ends (of the earth), the borders (of a thing).

קָצַת (const. קְצַת) Aram. the same, but also in the signification of totality, the whole sum total.

קִר see קִיר.

קֹר m. the cold, from קָרַר.

קַר (pl. קָרִים) adj. m. cold, cool (of water), figur. calm, quiet (רוּחַ) in mind.

I. קָרָא (fut. יִקְרָא) 1) to cry, to lift up the voice loudly (related to גָּעָה), to call; hence, קֹרֵא the crier (the partridge), but especially of man, sometimes with the addition of קוֹל גָּדוֹל; בְּקוֹל לִפְנֵי קָ׳ to call before some one; קָרָא אֶל to call to some one, seldom עַל; קָ׳ אַחֲרֵי to call after some one; קָרָא אֶת to call upon, especially God, with לְ, אֶל, and עַל, of the person; to call upon God in behalf of some one. Also, to proclaim, e. g. קָ׳ צוֹם to proclaim a fast, קָ׳ דְּרוֹר to proclaim liberty, most frequently of

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the proclaiming of prophecies and predictions; 2) to call one, in the sense of inviting, where the pers. is construed in the acc. and with לְ, and אֶל; קְ אֵלָיו to call to oneself, e.g. שֵׁם a name, i.e. to acquire a name; to invite to a feast, קְרָא עֲצָרָה to call together to a feast, קְרוּאֵי הָעֵדָה they that are called to the assembly, קְרָא לְשָׁלוֹם לְ to invite to peace; to assemble an army, to choose from the mass, to appoint, in this sense קְרָא בְּשֵׁם also to praise (the name of God), rarely of idols; 3) to name, complete קְרָא שֵׁם לְ, sometimes with the omission of שֵׁם; hence, קְרָא לְ, followed by the accus., of the name; קְ אֶת־שֵׁם to give a name; 4) to read (loudly), בְּסֵפֶר from a book; בְּאָזְנֵי פְּ to read to some one. Niph. נִקְרָא 1) to be called with (acc.) שֵׁם פְּ a name; בְּשֵׁם פְּ, נִ עַל שֵׁם to be called after the name of some one: נִ עַל שֵׁם the name is given to something; נִ מִן means the same; 2) to be read, recited. Pual, 1) to be called, named; 2) to be appointed, selected for (לְ) something. The 3 fem. pret. קֹרָאת for קָרְאָת inf. besides קְרֹא also קְרֹאוֹת, fut. with suff. יִקְרָאוֹ for יִקְרָאֻהוּ.

II. קָרָא (fut. יִקְרֶא) equiv. to קָרָה I.

1) to meet with, to befall, either good or evil; 2) to go towards some one; hence, inf. with לְ, as prep. לִקְרַאת towards, to meet (with suff. לִקְרָאתָם, לִקְרָאתוֹ), but also over against. Niph. נִקְרָא to be met, found, with עַל, לִפְנֵי; next, to happen, by chance. Hiph. to cause to meet, befall (evil, with double accus.).

קָרָא (particip. קֹרֵא, pass. קֹרֵי, inf. מִקְרֵא, fut. יִקְרֵא) Aram. like the Heb. קָרָא I. Ith. אִתְקְרֵי to be called.

לְקָרֵא m. orig. the crier, transf. to a partridge.

קְרִיאָה (an infin. noun) f. happening, meeting, but only in a state of const. and with suff. in a prepositional sense, towards, opposite, over against. See קָרָא II.

קָרַב (not used) to attack, to seize; related is קָרַב, קָרַף, עָרַב, עָרַב; from which עַקְרָב scorpion, and קְרָב battle.

קָרַב (but without being in pause קָרֵב, infin. קְרֹב, with suff. קָרְבָם, and the fem. form קָרְבָה, fut. יִקְרַב) to approach, to draw near, like אֶל, נָגַשׁ, נָגַע, קָרָה; hence, with לְ, rarely with בְּ, עַל; e.g. and the time drew nigh that Israel must die; also construed with לִקְרַאת, מוּל, עַד. In a hostile sense in

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phrases לַמִּלְחָמָה, אֶל־מִלְחָמָה, אֶל־הָעִיר, עַל־פְּ; and with אֶל alone, signifies connubial intercourse. Niph. to approach, to draw near. Pi. קֵרֵב to bring near, rarely intransitive, to draw near. Hiph. to cause to approach, to bring near, especially of the bringing of offerings, presents; to cause two things to touch each other; הִקְ׳ מִן to cause to draw back, to remove; seldom intrans. like Pi. and Kal.

קְרֵב (Aram.) the same. Pa. קָרֵב to bring near. Aph. הַקְרֵב to bring (gifts and offerings).

קָרֵב (pl. קְרֵבִים) adj. masc. drawing near, approaching, orig. part.

קְרָב (pl. קְרָבוֹת) m. battle, war, from קָרֵב to meet, Possibly, however, קְ׳ is from קָרַב, thus from the orig. signif. to seize, to attack.

קְרָב (def. קְרָבָא, pl. קְרָבִין) Aram. the same.

קֶרֶב (with suff. קִרְבִּי, pl. קְרָבִים) m. orig. body, entrails, heart; transf. to the inward part, the middle, as a prep. בְּקֶרֶב in the midst, among, within, e.g. בְּקֶרֶב הָאָרֶץ in the midst of the land. The verbs הֵסִיר, כָּרַת, בִּעֵר, are construed with בְּקֶרֶב, to denote removal from the midst; קֶרֶב is a nominal root, without being connected with the verb קָרַב. Comp. Aram. גֵּו body, in a similar mode of transferring the sense.

קְרָבָה (const. קְרֻבַת) f. nearness, approach; קְ׳ אֱלֹהִים the nearness of God.

קָרְבָּן (and קָרְבָן, const. קָרְבַּן, with suff. קָרְבָּנִי, pl. with suff. קָרְבְּנֵיהֶם) m. an offering, gift of an offering, orig. that which is brought near; hence also, of offerings without blood, oblation. Comp. הִקְרִיב.

קֻרְבָּן (later; const. —בַּן) masc. the same, offering.

קָרַד (not used) equiv. to כָּרַת, חָרַת, גָּרַט, חָרַט to cut, to hew, from which:—

קַרְדֹּם (with suff. קַרְדֻּמּוֹ, pl. קַרְדֻּמִּים and קַרְדֻּמּוֹת, —מוֹת) m. axe, so called from its hewing; comp. גַּרְזֶן from גָּרַז. The form is as in פִּתְאֹם, מְתֹם, כַּדְכֹּם, שִׁלְשֹׁם, חַרְטֹם, and others, which termination —ֹם, has subsequently become an adverbial suffix.

קָרָה f. cold, orig. adj. fem. from קַר, which has become an abstract noun.

I. קָרָה (fut. יִקְרֶה, once יִקְרָה, after the manner of ל״א, apoc. יִקֶר) equiv. to קָרָא II., to meet (some one), but with accus. of the person, to befall some one, either good or evil; also, of the fulfil-

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ment of a promise (with accus. of the person); וַיֶּקֶר מִקְרֶה and her hap was to light on, etc. Niph. to meet, to happen, by chance, with some one (לִקְרַאת, אֶל, עַל), which significations originate all in קָרָא II. Hiph. to cause to meet, to bring something about at the proper time, opportunely.

II. קָרָה (Kal, not used), to join, to connect; hence, Pi. קֵרָה to lay the beams, i.e. to connect the building through the crossing of the beams; next, to build, to erect, through laying beams. Perhaps only a denom. of קוֹרָה.

קָרֶה (c. קְרֵה) m. chance, occurrence, from קָרָה I.; מִקְרֵה לָיְלָה (uncleanness) that chanceth by night; modern Heb. קֶרִי in this sense.

קָרוֹב (after the form רָחוֹק, pl. קְרוֹבִים) adj. m. קְרוֹבָה (pl. בוֹת—) f. near, 1) in a local sense, with לְ, אֶל, seldom אֵצֶל (by) a person or thing; שְׁכֵן קָרוֹב a near neighbour; קְרֹבֵי יי those that are near the Lord (in dignity), of priests and Levites, figur. near, said of God, i.e. easily answering or protecting; the nearness of the name of God, i.e. frequently mentioning the divine name; 2) of time, the day of the Lord is near, i.e. soon to come; בְּקָרוֹב in a short time; מִקָּרוֹב after a short time, or recently; קָרוֹב מִמֶּנִּי a little distance from somacthing; 3) in reference to relationship, קְרוֹבַי my relatives, transf. to acquaintance and friendship.

קָרַח (fut. יִקְרַח) to shave off, to make bald, related to גָּלָה and גָּעַח. Niph. a baldness made (לְ) in honour of some one. Hiph. to shave off, to make baldness (לְ) in honour of some one. Hoph. pass.

קָרֵחַ p. n. m. (the bald-headed one).

קָרֵחַ (after the form גָּבֵהַּ) m. bald-headed one, at the back of the head, different from גַּבָּה, the fore part of the head.

קָרַח m. ice, cold, so called from its smoothness; transf. to crystal, on account of its similarity to ice.

קֹרַח (with suff. קָרְחוֹ) m. 1) equiv. to קֶרַח ice, hail; 2) p. n. m. bald head, patron. קָרְחִי.

קָרְחָה see קָרְחָא.

קָרְחָה (חָא—, with suff. קָרַחְתְּךָ) fem. baldness, as an indication of mourning, generally on the forehead, seldom equiv. to גַּבָּחַת; קָרַח קָ בְּרֹאשׁ to make a bald place on the head.

קָרְחִי patron. from קֹרַח, which see.

קָרַחַת (with suff. קָרַחְתּוֹ) f. baldness, transf. to the bald place on a garment.

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קְרִי (pause קָרִי) masc. orig. chance, occurrence, from קָרָה I. (comp. מְקָרֶה); but generally meeting in a hostile sense, resistance; הָלַךְ קְרִי עִם to walk contrary unto one; בְּקְרִי in a contrary way; בַּחֲמַת קְרִי acting contrary with fury.

קָרֻא (origin. particip. pass.) called, invited.

קְרִיָא (יָה—, def. קְרִיְתָא) Aram. fem. the same, like the Heb. קְרִיָה.

קְרִיאָה f. calling out, proclamation.

קְרִיָה (const. קִרְיַת) f. a city, equiv. to עִיר, but only in the poetical books, from קָרָה to build. So קֶרֶת (Phœnician קֶרֶת *Kart*; קַר *Kar*; קֹר, קִר *Kor*, *Kur*). In the following proper noun of cities, קִרְיָה is found as a component part.

קִרְיַת אַרְבַּע city of Arba, the Anekite, p. n. of the city, later חֶבְרוֹן; according to some, so called on account of the four giants residing there, and according to others, on account of the four couples of patriarchs buried there.

קִרְיַת בַּעַל (city of Baal) p.n. of a city in Judah, identical with קִרְיַת יְעָרִים.

קִרְיַת חֻצוֹת (street-town) p.n. of a city in Moab.

קִרְיַת יְעָרִים (contracted קִרְיַת עָרִים, also with the article הַיְעָרִים; forest-town) p. n. of a city on the border between Judah and Benjamin, seldom קִרְיַת alone.

קִרְיַת סַנָּה (city of the senna plant) p.n. of a city in Judah, for which also:—

קִרְיַת סֵפֶר (town of letters) p.n. of the city formerly called דְּבִיר.

קִרְיַת עָרִים see קִרְיַת יְעָרִים.

קְרִיוֹת (cities) 1) p.n. of a city in Judah; 2) in Moab; from signif. 1, arose the gentile אִישׁ קְרִיוֹת Ἰσκαριώτης.

קִרְיַת עָרִים see קִרְיַת יְעָרִים.

קִרְיָתַיִם (double city) p. n. of a city in the territory of Reuben, later belonging to Moab. Another of the same name was in Naphtali.

קָרַם (fut. יִקְרַם) to crust, to cover (with skin), construed with עַל, frequent in modern Hebrew.

קֶרֶן (with suffix קַרְנוֹ, dual קַרְנַיִם, קָרְנַיִם, const. קַרְנֵי, plur. קְרָנוֹת, const. קַרְנוֹת) f. horn (of a bull or ram), also of artificial horns made of iron, transf. to vessels made of horn, symbolically as a sign of strength, power, in which sense the forms קֶרֶן, רִים, הֵרִים, חַצְמִיחַ, נִגְדַּע קֶ, the figure of power and strength is taken from the bull.—קֶרֶן also signifies, 1) a musical wind instrument, the horn, *cornu*; 2) the tusks of an elephant; hence, קַרְנוֹת שֵׁן, on account of their

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size; 3) horn of the altar (plur. const. קַרְנוֹת), i.e. the points which protruded like a horn, but not the corner; hence, וְעָשִׂיתָ קַרְנוֹתָיו עַל אַרְבַּע פִּנּוֹתָיו (Ex. 27:2); 4) top (of a mountain), especially of the peak; 5) rays, in the dual form, of the flashes of lightning or of the rays of the sun, so called from their horn-like shape. The root is קָרָר (see קוּר) to dig through, and ן— is only a nominal addition. From which denom.:—

קָרַן to beam forth, to shine (see קָרָן 5), of the shining of the countenance. Hiph. הִקְרִין to have large horns; comp. הִפְרָה under פָּרָה.

קֶרֶן (def. קַרְנָא, dual קַרְנַיִן, def. קַרְנַיָּא) Aram. the same, horn.

קֶרֶן הַפּוּךְ p.n. f. (paint-horn).

קָרַס to bow down; related to כָּרַשׁ, and קָרַץ, according to some.

קֶרֶס (plur. קְרָסִים, const. קַרְסֵי, with suff. קַרְסָיו) m. a hook or pin, so called on account of its bent shape. It is also the original form for קַרְסֹל.

קֵרֹס p.n. m. (for קִרֹּס, the bent one).

קַרְסֹל (dual קַרְסֻלַּיִם, with suff. קַרְסֻלָּי) masc. origin. ankle, joint; next, knuckles, formed from קֶרֶס, with the diminutive suffix ל—.

קָרַע (fut. יִקְרַע) 1) to tear asunder, to rend, e.g. garments; לְקָרָעִים קָרַע to tear in pieces; to tear a book in pieces, fig. to rend the heaven, a nation, a kingdom, with עַל, מֵעַל, מִן, מֵיַד, of the person from whom something is torn away; to cut out a window, i.e. to open a hole in the wall; to rend the eyes with paint, i.e. to paint them; 2) to blaspheme, comp. חָרַף. Niph. to be torn (of a garment), figur. to be destroyed (of an altar).

קֶרַע (pl. קְרָעִים) masc. a rent, a tear, concrete that which is torn, torn garments.

קָרַץ (fut. יִקְרֹץ) equiv. to קָרַע (comp. גָּרַם and עָרַם), to tear open, to open wide; hence, the figur. expressions, קֹרֵץ שְׂפָתַיִם, קֹרֵץ עֵינַיִם, indicating maliciousness, scorn; according to others the original signification is to pound, to grind, thus קָרַץ joined to עַיִן signifies winking, and with שְׂפָתַיִם biting the lips. Pu. to be nipped off, e.g. of the clay which the potter breaks off from the mass.

קֶרֶץ m. destruction, from קָרַץ in the transf. sense.

קְרֻצָה (pl. with suff. קְרֻצוֹתֵי) Aram. m. a piece of meat torn off; hence, figur. אָכַל קְרֻצוֹתֵי דִי מ׳ to eat the pieces of a person, i.e. to slander him.

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רַקָּע m. 1) ground, floor, e.g. of the floor of a house, of the bottom of the sea, of the pavement, the cover or ceiling of a house of several floors, inasmuch as the ceiling of the lower room is the floor of the upper one. The form is contracted from רִקְעָרְקַע; thus from רָקַע, if not from רָקַר; 2) p.n. of a place in Judah.

רַקָּד (digging) p.n. of a place.

רָקַד (not used) to be cool, cold, transf. to be calm of mind.

רָקַשׁ (not used) equiv. to גָּרַן, חָרַשׁ, to cut to pieces. From which:—

רָקָשׁ (with suff. רִקְשֵׁךְ, plur. רְקָשִׁים, const. רִקְשֵׁי, with suff. רִקְשֵׁיו) m. board, plank, orig. something cut off, collectively boarding.

רָקַת (after the form דֶּלֶת, גֶּפֶת, from רָאָה II.) f. equiv. to קִרְיָה a city, רְאוֹמֵי רָקַת the high points of the city, פִּי קַ the entrance of the city.

רַקַּתָּה (city) p.n. of a place in the territory of Zebulun.

רַקָּתַיִם (dual from רָקַת, double city) p.n. of a city in the territory of Naphtali, for which is also the general dual form רְקָתַיִם.

קַשׁ (pl. modern Heb. קַשִּׁים) m. straw, stubble קַשׁ נָדַף, עוֹבֵר driven stubble, stubble that passeth away by the wind; from which denom. קָשַׁשׁ to gather straw; also Po. קוֹשֵׁשׁ to gather straw or wood. In Kal, to be gathered or received (of an outcast, comp. אָסַף). Hith. to gather oneself, to be received again in the congregation, as a sign of cleanliness; thus in both conjugations used only in the transferred sense. The root is קָשַׁשׁ.

קָשָׁא (not used) according to the Talmud equiv. to קָשָׁה hard, difficult (to digest). From which:—

קִשֻּׁא (pl. קִשֻּׁאִים) m. a melon, cucumber, from קָשָׁא. The modern Heb. קִשּׁוּאָה, pl. קִשּׁוּאוֹת is contracted from קִשְׁאָה, pl. קִשְׁאוֹת.

קָשַׁב (fut. יִקְשַׁב) probably equiv. to אָשַׁף to be eager for something; hence, to listen, hearken, or equiv. to קָצַב to incline the ears in order to listen; generally in Hiph. joined with אָזֶן; but also with omission of אָזֶן, and construed with בְּ, עַל, אֶל, לְ and acc.

קֶשֶׁב (after the form סַלָּה) adj. m., קַשֶּׁבֶת fem. attention, listening, hearkening.

קַשֻּׁב adj. m., קַשֻּׁבוֹת f. hearkening, attentive.

קֶשֶׁב m. hearkening, attention, רַב קַ great attention; הִקְשִׁיב קַ he hearkened diligently.

קָשָׁה (fut. יִקְשֶׁה, apoc. יִקְשׁ) 1) to be juiceless, dry, comp. קָשַׁשׁ, חָשַׁשׁ

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and the root in לָקַשׁ; next, to be hard, difficult, cruel (of wrath, violence, request). Niph. to be burdened, oppressed, enervated. Pi. קִשָּׁה to make hard, difficult; קִשָּׁה בְלָדֶת to have hard labour (of childbirth). Hiph. הִקְשָׁה (fut. apoc. וַיַּקְשׁ) to harden (the neck), to be stiffnecked, to harden (the heart), to be stubborn, to make heavy (a yoke); hence, in connection with other verbs, to express importance, difficulty, e. g. הִקְשָׁה לִשְׁאוֹל to ask a hard thing; הִקְשָׁה לְשַׁלַּח hardly let go; 2) (not used) to make firm, hard (a plait or lock of hair); from which מִקְשָׁה and מִקְשֶׁה.

I. קָשָׁה (not used) equiv. to כָּמַם (כּוּם) כָּמָה to hold, to contain (of a dish or basin).

II. קָשָׁה (not used) equiv. to כָּסָה, to cover, to protect; hence קִשְׁקֶשֶׁת, which see.

קָשֶׁה (const. קְשֵׁה, pl. קָשִׁים, const. קְשֵׁי) adj. m., קָשָׁה (const. קְשַׁת, pl. קָשׁוֹת) fem. difficult, hard (of words, a yoke, bondage), קְשֵׁה עֹרֶף stiffnecked; with לֵב, פָּנִים, presumptuous brow, obdurate heart; קְשֵׁה יוֹם one whose day is hard, i.e. the unfortunate one; חָזוֹת קָשָׁה hard visions, i.e. prophecy of calamity; קְשֵׁה רוּחַ heavy of spirit, i.e. melancholy; always in accordance with the noun to which the adjective is joined; also, mighty, violent, etc. The fem. קָשָׁה is also used in the abstract, that which is hard, unfortunate.

קְשׁוֹט (Aram.) m. firmness; hence, קְשׁוֹט נְ קְ; in truth, truly.

קָשַׁח (Kal, not used) a hardened form from קָשָׁה, comp. צָמָה and צָחָה; from which Hiph. 1) to harden (the heart), to be hardened (used of the ostrich towards its young).

קָשַׁט (not used) probably, to make firm, to confirm; thus symon. with אָמַן belonging to אָמַת. The root in קְשַׁשׁ is equiv. to שָׁת.

קָשַׁט (not used) to portion, to measure, to mete out. Comp. מָתַת.

קְשׁט m. firmness; hence (like אֱמֶת) truth; according to several versions, קְשׁט is equiv. to קֶשֶׁט and הִתְנוֹסֵס מִפְּנֵי ק׳ to flee from the archers.

קִשְׁט (origin. form for קְשׁט) masc. truth.

קְשִׁי m. hardness, stubbornness, obduracy.

קִשְׁיוֹן (hardness of soil) p.n. of a place in Issachar, for which קְדֵשׁ stands once.

קְשִׂיטָה f. something weighed; next, name of a weight for gold and

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silver, probably of the value of four shekels.

קַשְׂקֶשֶׂת (pl. קַשְׂקְשִׂים, and with suff. קַשְׂקְשֹׂתָיו) f. scales, so called on account of its covering things; שִׁרְיוֹן קַ a coat of mail.

קָשַׁר (fut. יִקְשֹׁר) to bind, to tie, to join to (בְּ) something, e.g. "his life is bound up in (בְּ) the lad's life;" to bind (an animal) to (with עַל or without) something; to join, i.e. to conspire against (עַל) some one, complete קָשַׁר עָשָׂר עַל. The part. קָשֻׁר is used in the transf. sense, to be strong (of sheep); comp. חָזַק in a similar mode of transferring the sense. Niph. to be attached (to a person), to be joined (of a wall). Pi. to bind round (a girdle). Pu. only part. מְקֻשָּׁרוֹת the strong cattle. Hith. to conspire against (אֶל) some one.

קֶשֶׁר (with suff. קִשְׁרוֹ) masc. 1) conspiracy, קֶשֶׁר קָ to make a conspiracy; 2) joining.

קֶשֶׁר (only pl. קְשָׁרִים) m. a girdle (of a bride or wife).

קָשַׁשׁ (not used) equiv. to חָשַׁשׁ, to be juiceless, hard, dry; from which קַשׁ and the denom. קָשַׁשׁ, which see under קשׁ.

קֶשֶׁת (with suff. קַשְׁתִּי, plur. קְשָׁתוֹת, c. קַשְׁתוֹת, with suff. קַשְׁתוֹתֵיהֶם) com. 1) a bow (on account of its bent form, from קוּשׁ) for shooting; קֶשֶׁת רְמִיָּה a deceitful bow, i.e. to fly and not to shoot, in order to deceive the enemy; קֶשֶׁת i.e. an arrow; נָשַׁק, דָּרַךְ קָ to bend the bow; רָמָה, יָרָה קָ to shoot with the bow; transf. to archer, like קֶשֶׁת, for which also אִישׁ קָשֶׁת, plur. אַנְשֵׁי קָ, once, song of the bow, i.e. David's elegy on Saul, in which the bow is mentioned; figur. strength, power; hence, to break some one's bow, i.e. to destroy his power; my bow is strengthened, i.e. my powers increase; 2) rainbow, complete bow of God. The root is קוּשׁ, from which קֶשֶׁת, after the form of סֻלָּת.

קַשָּׁת m. an archer; this form, signifying a calling or trade, is common in modern Hebrew.

קְשֻׁת (after the form מְנֻת, כְּנֻת, only pl. קְשׁוּתוֹת, const. קְשׁוּתָיו) f. dish or basin, so called from its holding or containing things (from קָשָׁה I.).

קָתָה (not used) after the Arab. to serve; from which יְקָתְאֵל.

קַתְרוֹס (Ketib קִיתָרוֹס) Aram. m. the cithern, answers to Κίθαρος, and thus orig. coat of mail, from its similarity.

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ר

ר *Resh* (plur. רֵישִׁין) is the twentieth letter of the alphabet, and as a numeral counts 200. Its name is owing to its similarity in shape to the head. ר interchanges with several other letters; 1) with ל and נ, e.g. נוּחַ and רוּחַ; זָרַח Aram. זְהַר; נְהַן Aram. יְהַב; אַלְמָנוֹת and מַזָּלוֹת and אַרְמָנוֹת; 2) it is softened in ע, only retaining the guttural sound of the ר; בָּקַע and טָמַע and טָרַם, צוּר and צוּעַ and קָצַע, בָּצַע and בָּצַר, Talm. קָרַקַר: ר has some other peculiarities; 1) it is interpolated to dissolve the hardness of a dagesh forte, e.g. סִרְפָּד for סִפָּד (root סָפַד); שַׁרְבִּיט for שַׁבְּיט (root שָׁבַט); בַּרְזֶל for בַּזֶל (root בָּזַל); חַרְצֹב for חַצֹּב (root חָצַב); כַּרְכֹּב for כַּכֹּב (root כָּבַב); כִּרְסֵם for כִּסֵּם (root כָּסַם); 2) the radical ר is assimilated to the following letter, e.g. כִּפָּא from כָּרְסָא (from כָּרַס); hence also, יַבֵּק from יָרְבֵּק, later יַרְמוּךְ; אַבָּד from אַרְבַּד, hence LXX. Ἀρχάδ; 3) the dissolution of ר, or the termination ר_ in וֹ, as is the case with ל_, e.g. חֲצוֹצְרוֹת for חֲצַרְצָרוֹת, שׁוֹפָר for שַׁפְרָפָר, from דּוֹדָנִים from דַּרְדָּנִים; and others. ר occurs at the end of several words only as a nominal suffix, since there is no ר in the original root, e.g. *âr*: סַמְדָּר formed from עַכְבָּר, סָמָד from עָכַב, צַנְתָּר, עָנָב from צָנַת; or, בַּפְתֹּר from בֶּפֶת, כַּנְפִּיר from עַנְבֹּר; *îr*, עַנְבָּב from סָנָף, and others.

רָאָה (fut. יִרְאֶה, apoc. יֵרֶא, יִרְאֶה, inf. abstract, רָאוֹ, רָאֹה, const. רְאֹה, רְאוֹת, once רְאוֹתָה) 1) to behold, to see (physically) ὁράω (accus.) something or some one, seldom with ל or double accus., as אוֹתְךָ רָאִיתִי צַדִּיק. In this signification, רָאָה very often occurs in connection with the following sentence, to explain and complete the former, commencing with כִּי or הִנֵּה, e.g. and the Lord saw that (כִּי) the wickedness of man was great (Gen. 6:5). Sometimes the object is entirely omitted: to see the face of some one, i.e. to be his confidant; of prophets, to see visions, revelations; to see, in the sense of to live, complete, to see the sun; 2) to see (mentally) i.e. discerningly, attentively; hence, to inspect (a city, a boundary), to look at the affliction (בְּ) with compassion, to look (בְּ) among the people, to look at (בְּ) a sport, to look after (בְּ) something atten-

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tively, to look upon (בְּ) something with pleasure, gladness; to look down (from an eminence), or fig. with contempt upon (accus.) something; to have care for, or to oversee something (with accus.); to select, choose, to visit, to salute, complete רָאָה אֶת שְׁלוֹם פ׳; to look (hoping for assistance) upon עַל, אֶל, some one; to look at, i.e. to take for something or for some one (with בְּ); to look at, i.e. to learn something from (מִן) some one; to have an eye (i.e. to purpose) upon something; 3) to experience something, either by the understanding, or other senses, e.g. by the hearing, tasting, touching; רָאִיתִי אוֹר I felt the heat; also by the emotions, to enjoy, thus רָאָה בְּרָעָה, רָאָה בְּטוֹב to see life, i.e. to enjoy it; to see death, i.e. to die; to learn wisdom, i.e. to adopt it. Niph. 1) to be seen, visible, to shew oneself (of man and inanimate things), construed with לְ and אֶל; with God, to appear in the sanctuary, נֵרָאָה אֶת פְּנֵי יי; 2) to be seen, i.e. to be protected by God. Pu. (3 pl. רָאוּ, with dagesh in א) to be seen. Hiph. הֵרְאָה and הֶרְאָה (fut. יַרְאֶה, apoc. יַרְא, like Kal) 1) to cause to see, to shew, with double accus., of the person and object, rarely with כִּי in the concluding sentence; to reveal in a dream; 2) to cause some one to experience, to enjoy (either good or evil), in which sense it is, as in Kal, construed with בְּ. Hoph. to be shewn something. Hith. mutually to behold, to look at one another, either as an indication of hesitating, or to measure one another for a combat. The derivatives are very numerous and manifold.

רָאֶה (const. רְאֵה), adj. m. seeing, beholding; רְאֵה עָנְיִי seeing affliction.

רָאָה f. name of a bird of prey, Auth. Ver. the glede, so called on account of its sharp sight. Some read דְּאָה, which actually occurs in a parallel passage.

רֹאֶה (pl. רֹאִים) m. 1) a seer, prophet, thus as a noun particip.; 2) vision, as a noun infin.; שָׁגוּ בָרֹאֶה they err in vision.

רְאוּבֵן p.n. m. of the eldest son of Jacob, afterwards the name of the tribe called after him. According to the biblical etymology, it is equiv. to רָאוּ בָּעֳנִי they have seen upon the affliction, hence illustrated through רְאֵה בְעָנְיִי; perhaps equiv. to רְאוּת בֵּן beholding of the son.

רַאֲוָה (orig. inf.) f. the seeing, with

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בָּ to look upon something attentively.

רְאוּמָה p.n. fem. (the elevated one) from רָאַם=רוּם.

רְאוּת f. the seeing, thus the Keri, but the Ketib has רְאִית.

רְאִי masc. a mirror, for which also מַרְאָה.

רְאִי (pause רֹאִי) m. 1) the seeing, beholding; 2) look, like מַרְאֶה, hence מֵרֹאִי at a view (Author. Ver. "that it cannot be seen"); 3) appearance; טוֹב רְאִי good-looking; 4) spectacle, example; שׂוּם בְּרֹאִי to make for an example, a warning.

רְאָיָה p.n. m. (God is the beholder) once הָרוֹאֶה stands for it.

רְאֵמִים see רָאֵם.

רְאִישׁוֹן see רִאשׁוֹן.

רְאִית f. the seeing, beholding; Ketib for רְאוּת

רָאַל (not used) equiv. to רָעַל to tremble; from which תַּרְאֲלָה.

I. רָאַם (not used) to be high; equiv. to רוּם, אָרַם, which see.

II. רָאַם (not used) to roar, equiv. to רָעַם, which corresponds better with רְאֵם than with רְאֵם I.

רֵאֵם (also רְאֵמִים and רִים, pl. רְאֵמִים and רֵמִים) m. the wild boar or buffalo, whose horns were considered very dangerous, and at the same time high and prominent; בֶּן רְאֵמִים the young buffalo. Biblical interpreters differ as to the species of רְאֵם; according to some, it is the rhinoceros or unicorn; according to others, a kind of gazelle; the former, however, is more probable.

רְאֵמוֹת f. pl. 1) heights; fig. things unattainable; 2) p.n. of a city in Gilead, otherwise רָמוֹת; 3) p.n. of a city in the tribe of Issachar; 4) pearl, coral; hence its being mentioned in connection with other precious things.

רְאֵמוֹת נֶגֶב (height of the south) p.n. of a city in the territory of the tribe of Simeon, otherwise for which רָמוֹת נֶ׳.

רֵאשׁ see רֹאשׁ.

רֵאשׁ poverty. See רִישׁ.

רֵאשׁ (pl. רֵאשִׁין, with suff. רֵאשֵׁיהֶם) Aram. m. 1) the head; the visions or views of the head, i.e. fancies, imaginations; 2) transf. to sum, chief, principal, as רֹאשׁ in Heb. See the root:—

רָאַשׁ (not used) equiv. to רָעַשׁ to move to and fro, especially of the head. This root, though existing in all Semitic dialects, has nowhere been preserved in a verb.

רֹאשׁ (origin. contracted from רֵאשׁ; pl. רָאָשִׁים for רָאשִׁים, but with suff. once also רֹאשָׁיו) m. 1) head

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(of man or beast), origin. top, so called from its moving to and fro; בְּרֹאשׁ בַּ, הֵשִׁיב, נָתַן are phrases to express the making some one to experience something; רָאשֵׁי הַחֲלוּצִים bands that were ready armed; לְרֹאשׁ גָּבֶר to every man; next, to signify life, thus בְּרֹאשֵׁנוּ to the jeopardy of our heads, synon. with נֶפֶשׁ; רֹאשׁ is transf. to (*a*) the upper part or top of anything; hence, top of a mountain, tower, throne, pillar; highest point of a country, top part of the bed; personally, chief, leader, etc.; (*b*) sum, mass (like *summa* from *summus*) of physical or spiritual objects, e.g. רֹאשׁ דְּבָרִים the sum of words; (*c*) beginning, the first; also, as an adverb, before, above; the root is רָאַשׁ; 2) רֹאשׁ (once רוֹשׁ) m. a kind of poppy-head, the contents of which were bitter and pernicious; מֵי רֹאשׁ the juice of poppy-heads, a kind of opium; next, poison, venom, generally; it is closely connected with רֹאשׁ head, and derived from it on account of its similarity in shape; 3) p.n. of a Scythian people, mentioned in connection with מֶשֶׁךְ and תֻּבַל, probably a tribe of the northern Taurus.

רְאֹשָׁה (only pl. רְאֹשׁוֹת) f. beginning, former time. The form stands for רְאֵישָׁה.

רְאֹשָׁה (for רְאֹשָׁה) adj. f. the uppermost; אֶבֶן הָרֹ֫אשָׁה the uppermost stone, i.e. the corner stone; רְאוֹלָה after the form גְּדוֹלָה; according to others, הָרֹ֫ אשׁ is subst. and signifies the foundation stone, because it is laid down the first.

רִאשׁוֹן (formed from רֹאשׁ, sometimes רְאִישׁוֹן, and once רִישׁוֹן, pl. רִאשֹׁנִים) adj. m., רִאשֹׁנָה (pl. נוֹת--) f. that which is at the head of anything, the foremost, the chief, the first in rank or position, e.g. הָרִאשֹׁנִים לְיַד הַמֶּלֶךְ, and this sense רִאשֹׁנָה in this first, highest place, orig. adv. foremost; also in reference to position and order, the first, the foremost, רִאשֹׁנָה furthermost, בָּרִאשֹׁנָה at the head; also, in reference to time, e.g. the first day, רִאשׁוֹן אָדָם the first man, נִים— the ancestors, the ancients; especially, in contrast to successors, the last, hence the phrase רִאשׁוֹן וְאַחֲרוֹן the first and the last, in which sense נִים— signifies also former deeds; sometimes it signifies soon, or that which is to follow immediately; hence בָּרִאשֹׁנָה *primo tempore*, soon, early, the same בָּרִאשֹׁנָה. In the absolute form the pl. m. signifies ancestors,

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the ancients, שׁוֹמְמוֹת רִאשֹׁנִים the ruins of ancient times; plur. fem. former deeds, events of old. Joined with prepositions, the significations are in conformity with the peculiarity of the prepositional syllables.

מֵרֵאשֶׁת see רֵאשֹׁת.

רֵאשִׁית (also רֵישִׁית, from רֵישׁ רֵאשׁ, with the formative syllable תִ—) fem. 1) beginning (in contrast to אַחֲרִית), e.g. of the kingdom, of strife; but also absolute, the beginning of all things; or relative to something later, the former position, the former time, the first of its kind, both in reference to time and value; hence, the firstlings (of fruit, corn, wool-shearing, or birth); transf. to the firstlings of the creation; 2) the highest, chief, e.g. רֵ׳ שְׁמָרִים chief ointments, רֵ׳ הַגּוֹיִם the first of nations, רֵ׳ גְּבוּרָה the chief of might.

רִאשֹׁנִי adj. m. (from רִאשׁוֹן) only רִאשֹׁנִית f. the first.

רַב (pause רָב, pl. רַבִּים) adj. m., רַבָּה (pl. רַבּוֹת) fem. 1) in reference to quantity, much, many, numerous; also of collectives, which consist of many individualities, and are joined to a whole. It not only succeeds the noun as an adjective in the same number and gender as the noun, but it sometimes precedes the noun in the constructive state, independently, and as a substantive, e.g. רַב תְּבוּנָה רַבְּתִי עָם, רַבַּת אוֹצָרוֹת, רַבַּת בָּנִים and after this substantive use, רַב and רַבָּה are used as adverbs in the signification of much, enough; seldom in the constructive state רַבַּת; 2) in reference to quality, great, mighty, aged, distinguished, uppermost, etc., according to context; hence, as a subst. abstract, greatness, power; or concrete, chief, leader, master (comp. רַב הַחֹבֵל, רַב טַבָּחִים, רַב הַמֶּלֶךְ בֵּית) the aged one, etc. The rendering of רַבִּים archers, Job 16:13, is unnecessary, as it may be translated the mighty ones, or the warriors.

רַב (def. רַבָּא, but in the plur. only the redoubled form רַבְרְבִין) Aram. adj. masc., רַבָּא (def. רַבְּתָא, plur. רַבְרְבָן) f. as in the Heb. great, e.g. אֱלָהּ רַב the great God, יַמָּא רַבָּא the great sea; especially high dignities are expressed by רַב, e.g. מַלַּל רַבְרְבָן; רַב חַרְטֻמַּיָּא, סַגְנִין to speak great things, i.e. boastingly.

רְיב see רִיב.

רֹב (later also רוֹב, before makkaph רָב־, with suff. רֻבָּם, pl. const.

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רַבִּי) masc. a multitude, many, a great number, the noun following in the pl. or in the sing. with a collective signification; also the sum, total, like רַב; adverbially לָרֹב occurs in multitude, many, or very, מֵרֹב the cause of the multitude, רִבֵּי תוֹרָה the whole of the law (Auth. Vers. great things of the law).

רָבַב (only 3 pl. רָבּוּ, and inf. רֹב) orig. to overflow (comp. רָוָה and the root in זָרַם in Aram.); next, to be or become much, abundant, to increase; also, to be numerous, mighty, powerful. The form מְרֻבָּבוֹת belongs to רְבָבָה, from which it is a denom. The forms רַב and רַבָּה, which are generally considered as adjectives, may also be taken as verbs.

II. רָבַב (3 pret. רַב Ps. 18:15, but 3 pers. רָבּוּ, from an old form רֹב, like יָר) to throw, to fling, ῥιπ-τω; hence, to shoot (arrows, of an archer).

רִבְבָא (only plur. in Keri רִבְבָן, for which the Ketib רִבְוָן, from רִבּוּ) Aram. f. equiv. to רְבָבָה Heb.

רְבָבָה (pl. בוֹת—, const. בֹּות) f. orig. multitude, transf. to a definite high round number, 10,000, pl. myriads; רְבָבוֹת קֹדֶשׁ myriads of angels or saints.

I. רָבַד equiv. to רָפַד to cover to overspread; רָ עֶרֶשׂ to spread out a couch. From which מַרְבַּד.

II. רָבַד (not used) to bind, to tie round; comp. רָפַד, and the root in צָ־בַת, אָ־פַד, צָ־פַד. From which רְבִיד.

רָבָה (fut. יִרְבֶּה, apoc. יֶרֶב or יִרַב) equiv. to רָבַב to increase, to be numerous, with all the sub-significations of the root רָבַב; hence, to be or become great, mighty, numerous, abundant, to grow up (comp. Pi.). Pi. רִבָּה to make numerous, to increase, to acquire much, to bring up, to rear, thus causative from Kal. Hiph. הִרְבָּה (fut. יַרְבֶּה, apoc. יֶרֶב, imp. apoc. הֶרֶב, infin. absolute הַרְבֵּה and הַרְבָּה, const. הַרְבּוֹת) to make much, to increase, to enrich; also, to speak largely, i.e. to boast. With the inf. following, with or without לְ, it paraphrases the adv. numerously, greatly, very; rarely with the verb finite following. The inf. הַרְבֵּה, seldom הַרְבּוֹת, also becomes an adv. much, too much; with מְאֹד very much; לְהַרְבֵּה in multitude. Comp. הֵימֵב.

רְבָה (orig. רְבָא, 3 fem. רְבַת) Aram. the same, to be or become great, Pa. רַבִּי to make great, to elevate.

רַבָּה (orig. adj. fem. from רַב) f. the

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great one; hence, transf. to capital, metropolis; 1) p. n. of the Ammonite capital, complete רַבַּת בְּנֵי עַמּוֹן, later called by *Ptolemy Philadelphos*, Philadelphia; 2) a city in Judah. The root is רָבַב.

רִבּוֹ (from רִבְּבוֹ=רִבְבוֹ, for which also רִבּוֹא, dual רִבּוֹתַיִם, pl. רִבֹּאוֹת or רִבּוֹאוֹת, רִבּוֹת) f. myriad, =רְבָבָה orig. multitude.

רִבּוֹ (pl. Ketib רִבְּוָן) Aram. the same.

רְבוּ (def. רְבוּתָא) Aram. f. greatness.

רִבּוֹ see רִבּוֹ.

רְבִיב (only pl. רְבִיבִים) m. showers of rain, from רָבַב in the original sense of overflowing, not on account of the multitude of drops.

רְבִיד (const. רִבְדּ) masc. neck-tie, or chain, from רָבַד II.; next generally necklace or ornament for the neck.

רְבִיעִי (pl. רְבִיעִים) ordinal number m., רְבִיעִית f. the fourth, (formed from אַרְבַּע=רֹבַע, בְּנֵי רְבִיעִים sons of the fourth generation; comp. רִבְּעַיִם; רְבִיעִית the fourth part of a measure, a fourth.

רְבִיעַי (Aram.) the same, f. רְבִיעָאָה or רְבִיעָיָא (def. pl. רְבִיעָיְתָא).

רַבִּית (capital) p.n. of a city in the territory of Issachar.

רָבַךְ (Kal, not used) to mix, to mingle; hence, Hoph. to be mixed, especially of liquids.

רָבַל (not used) to be fruitful (after the Arab.). From which:—

רִבְלָה (fruit-place) p. n. of a city near Hamath.

I. רָבַע (inf. const. רָבְעָה) equiv. to רָבַץ (through the exchanging of צ with ע) to lie, to couch; with accus. following, of the copulation of beasts. Hiph. to cause copulation.

II. רָבַע is the ground form for אַרְבַּע which see; and hence the denom. verb רָבַע to be or to make four-cornered, squared, particip. pass. רָבוּעַ (pl. רְבֻעִים), f. רְבֻעָה four-cornered, square. Pu. to be of four sides; particip. מְרֻבָּע, fem. מְרֻבָּעָה (pl. מְרֻבָּעוֹת) almost like רָבוּעַ.

רֹבַע (with suff. רִבְעִי) m. 1) a couch, or couching, from רָבַע I.; 2) the fourth part (of a measure), fourth side of a body; hence עַל אַרְבַּעְתָּ רִבְעֵיהֶן on their four sides; 3) p. n. m.

רֹבַע m. the fourth part of Israel, i.e. the number that encamped under one standard (דֶּגֶל) in the wilderness, where Israel was divided under four standards (דְּגָלִים). According to others, progeny, from רָבַע I. The first explanation is preferable.

רִבְּעַיִם (only pl. רִבְּעַיִם, after the form

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שְׁלֵשִׁים) masc. descendants in the fourth generation, the sons of the grandchildren.

רָבַץ (fut. יִרְבַּץ) to lie, to couch (of four-footed animals); next, to rest, to lie under a burden, of the dragon that lieth in the midst of his rivers, of the dam that sits upon her young, of the wild beast that lies in wait for prey, etc.; fig. of the sin that lies in wait. Hiph. הִרְבִּיץ to cause to lie down (flocks or men), to cause to dwell, fig. to lay or to set (precious stones); related is רָבַע I.

רֶבֶץ (with suff. רִבְצִי) masc. place of lying down, dwelling for man and beast.

רָבַק (not used) to bind, to tie, e. g. to the crib, and generally to bind together; the root is רַ־בַק, which is also found in חָ־בַק, אָ־בַק, זָ־בַק, and others. According to others, רָבַק signifies to fatten, for which signification there are several analogies in the language.

רִבְקָה p. n. f. (enchanting ring) orig. (fetter) so called from her enchanting beauty.

רַבְרַב (pl. רַבְרְבִין) Aram. adj. masc. רַבְרְבָא (only plur. רַבְרְבָן, def. רַבְרְבָתָא—) fem. great, considerable, like רַב in Hebrew.

רַבְרְבָנוֹהִי (pl. רַבְרְבָנִין—, with suff. רַבְרְבָנָיו) Aram. adj. masc. the great one, magnate.

רַבְשָׁקֵה p. n. of an Assyrian general (chief butler, from רַב and שָׁקֶה).

רָגַב (not used) to heap up; the root רָ־גַב is found in חָ־גַב and גּוּב, i. e. גָּב, if it is not to be taken as related to גָּרַף or גָּמַם.

רֶגֶב (only pl. רְגָבִים, const. רִגְבֵי) m. a clod or lump of earth; רְ מֶחֱל the clod of the valley. The original signification may be connected with דָּבַק.

רָגַז (fut. יִרְגַּז) equiv. to רָגַשׁ and רָעַשׁ to quake, to tremble, from wrath, joy, terror, fear, especially to rage, to be furious, to be wroth, to start up. Hiph. to cause to tremble, to shake, to excite wrath Hith. to rage.

רְגַז (Aram.) the same; from which Aph. הַרְגַּז to excite wrath, to provoke.

רֻגְז (Aram.) m. anger, wrath.

רִגְזָה (with suff. רִגְזָהּ) m. raging, noise (of horses, thunder), anger, provocation, disquiet.

רַגָּז adj. masc. trembling, quaking, shaking.

רַגְזָה f. quaking, trembling.

רָגַל orig. denom. from רֶגֶל to use the feet, i.e. to go, to walk about, but only in a fig. sense; 1) like רָכַל to go about slandering; hence, the

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phrase רָגַל עַל־לָשׁוֹן to slander; 2) to stamp with the feet upon clothes for the purpose of washing and fulling; hence רֹגֵל washer, fuller, in עֵין רֹגֵל and רֹגְלִים. Pi. רִגֵּל to go about frequently for slandering, next, slandering generally; transf. to spy (a country); particip. מְרַגֵּל a spy. Hiph. only תִּרְגַּלְתִּי to use one to walk, to lead; where the ת must be considered a substitute for the ה, if not a noun in the form of תִּרְגֶּלֶת is to be adopted for the basis of this word.

רֶגֶל (probably from the root רָג to go (which see), with ancient nominal suffix ־ֶל; comp. נֶב־ֶל from נַב to be hollow, סֵפֶל from סַף, etc., but not from רָגַל, which is itself only a denom.; with suff. רַגְלִי, dual רַגְלַיִם, which is also used for the pl.; the pl. רְגָלִים is used in a different sense) com. the foot (for walking), of man and beast; hence, the phrases מֵרֹאשׁ וְעַד רֶגֶל, or מִכַּף רֶגֶל וְעַד קָדְקֹד. Individual parts of the foot are described in שֹׁרֶשׁ, בֹּהֶן, אֶצְבַּע רֶגֶל; רֶגֶל is used euphemistically for the privy parts, שַׂעַר, מֵימֵי רַגְלַיִם, and probably also the phrase הֵסֵךְ רַגְלַיִם, which see; מְקוֹם רֶגֶל, הֲדוֹם רֶגֶל, מְקוֹם כַּפּוֹת רֶגֶל place for the resting of the feet; בְּרֶגֶל, בְּרַגְלַיִם (and with suff.) on foot; transf. 1) step, walk, pace; 2) trace, track; hence בְּרַגְלֵי פְ in the track of some one, thus also לְרַגְלֵי, לְרֶגֶל; 3) retinue, i.e. those that follow on the foot, e.g. בְּרַגְלֶיךָ the whole people which follow thee. To signif. 1 belongs the pl. רְגָלִים, signifying times, orig. like פְּעָמִים paces. In modern Heb. festival, the celebration of which having been connected with a pilgrimage to the temple. In the phrase הִקְשָׁה בְּרֶגֶל, רֶ׳ signifies the treading with the feet, with the assistance of a machine worked with the feet, as was common in the East for watering the ground.

רְגַל (also רֶגֶל, dual רַגְלַיִן, def. רַגְלַיָּא, with suff. רַגְלוֹהִי) Aram. the same.

רַגְלִי (pl. רַגְלִים) adj. m. pedestrian, in a military sense, foot soldiers.

רֹגְלִים (fuller's place) p.n. of a place in Gilead.

I. רָגַם to heap up, to gather, especially stones; hence like סָקַל to stone, with עַל, בְּ, and accus. of the person, complete רָגַם בָּאֶבֶן, אֶבֶן, בַּאֲבָנִים. The root is רָ־גַם, and is again to be found in גַּם, כָּם, עַם; if not a noun, רָגַם stone, is to be taken as the basis.

II. רָגַם (not used) equiv. to רָקַם to

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embroider, to draw, to write. See תִּרְגֵּם.

רֶגֶם p. n. m. (orig. connection, friendship, from רָגַם I.; hence, friend).

רֶגֶם מֶלֶךְ p. n. m. (friend of the king).

רִגְמָה f. host, assembly, from רָגַם I.

רָגַן to murmur; also, to rage; hence, to be refractory. Niph. to rebel, to murmur; the root is רׄ־גׄ־נׄ.

רָגַע 1) origin. equiv. to גָּעַשׁ to rage, threaten, rebuke, e.g. the sea; next, to terrify; 2) equiv. to רָעַע to break asunder, to burst (of the skin); hence, synon. with בָּקַע. The root is רׄ־גׄ־עׄ, which is also found in חָרַג.

רָגַע (Kal, only particip. רָגֵעַ, c. pl. רְגֵעֵי) to be quiet, still, tranquil; hence רְגֵעֵי אֶרֶץ the quiet of the land. Niph. נִרְגַּע to rest, to conduct oneself quietly. Hiph. הִרְגִּיעַ; 1) to give, afford rest, to quiet; הִרְגִּיעַ מִשְׁפָּט to make the judgment to rest, i. e. to establish it; 2) to enjoy rest; another Hiph. הִרְגִּיעַ is a denom. from רֶגַע and does not belong to this root. See רָגַע.

רֶגַע (pl. רְגָעִים, const. רִגְעֵי) m. 1) a moment, orig. moving, stirring, a twinkling of the eye; thus from רָגַע in the first signification, comp. *momentum* for *movimentum*; רׄ אֶחָד but one moment; בְּרֶגַע in a moment, i. e. quickly, the same כְּמוֹ רֶגַע, sometimes רׄ alone in this sense; לְרְגָעִים every moment, i. e. always; 2) like זְמָן as an adv. time, once; from which denom. הִרְגִּיעַ to pass a moment, to do it in a moment; generally 1 pers. fut. as an adverb, momentarily, if אַרְגִּיעָה itself is not an adverbial form, which like רֶגַע is to be taken in the accusative.

רָגַשׁ equiv. to רָעַשׁ to rage, tumultuate. Related is also רָגַז.

רְגַשׁ (Aram.) the same. Aph. to run to (עַל) some one impetuously.

רֶגֶשׁ m. a bustling multitude; comp. הָמוֹן.

רִגְשָׁה f. a multitude.

רָדַד (particip. רׄוֹדֵד, inf. רֶד) 1) to thrust (to the ground); hence, to rule, to subjugate (nations); the root is related to that in יָרַד; 2) to spread out, expand (synon. with טָפַח) to extend; from which רָדִיד. Hiph. (fut. apoc. וַיָּרֶד) to spread out, to overspread or overlay with metal.

I. רָדָה (fut. יִרְדֶּה, apoc. יֶרֶד) to tread, (the wine-press), to tread down, rule, to subject (comp. כָּבַשׁ and רָדַד) in the same mode of transferring the sense; construed with בְּ. The phrase רָדָה עַל־יַד signifies to be active, ready. Pi. רִדָּה (fut. apoc. יְרַד) to conquer, to

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subjugate, to tread down (e. g. שְׁרִיד לָאַבִּירִים the remnant of the mighty ones), if יָרַד (Judg. 5:13) is not an imper. of יָרַד, or an Aramaic form from יְרַד to descend. Hiph. to, subjugate.

II. רָדָה to take, to take away, e.g. honey from the carcase, Judg. 14:9; רָ אֶל־כַּף to take something away in the hand.

רַדַּי p.n. m. (subjugator).

רְדִיד (with suff. רְדִידִי, pl. רְדִידִים) m. a veil; hence Targ. for עֲטִיף. The root is רָדַד to spread out, to extend, somewhat like מְכַסֶּה.

רָדַם (Kal, not used) to sleep deeply, fast. Niph. to fall in a deep sleep, to be stupified, unconscious.

רוֹדָנִים gent. pl. of רוֹדָן, name of a people who are mentioned in connection with כִּתִּים the Cypriots, probably the Rhodians; according to the reading דֹּדָנִים, which after the Medrash דַּרְדָּנִים arose from it, signifies Dardanes or Trojans.

רָדַף (fut. יִרְדֹּף) origin. to drive, to push (comp. the roots in הָדַד, דָּדַד, גָּדַד, נָדַד having the same original signification); next, to pursue; with אַחֲרֵי to follow after or to persecute, also with accus., seldom with לְ, אֶל; also from the following or imitating of something good; to put to flight; רוֹדְפִים the pursuers. Niph. to be pursued; hence, in a spiritual sense, נִרְדָּף that which is pursued, i.e. the uncertain, hypothetical; according to others, that which is fled, passed. Pi. to pursue strongly and frequently, e.g. after justice, words, etc. Pu. pass. Hiph. הִרְדִּיף to pursue, to prosecute; the particip. Hoph. מֻרְדָּף is used as a subst. in the sense of prosecution.

רָהַב (fut. יִרְהַב) to rage, to roar (related to רוֹב) of the heart, to tremble; next, with בְּ of the person, to attack some one, parallel with נָגַשׂ to press. Hiph. הִרְהִיב to make impetuous, bold, courageous (the heart).

רַהַב m. 1) rage, impetuosity; hence, pride, boldness, audacity; עֹזְרֵי רַהַב the proud helpers; 2) poetical designation of an impetuous wild sea animal, probably, the crocodile; hence also, the name for Egypt; רַהַב הֵם שָׁבֶת Egyptian is the rest, i.e. will remain tranquil.

רָהָב (pl. רְהָבִים) m. the proud, the haughty one.

רַהַב (with suff. רָהְבָּם) masc. pride, also that of which one is proud.

רָהַג (not used) to cry (according to the Arab.) From which:—

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רָהְנָה p.n. m. (cry) in Ketib רוֹהֲנָה.

רָהָה (only fut. יִרְהֶה) to tremble, to quiver, to be afraid. Related to רָעַע.

רָהַט (not used) only an Aramaic extended form from רָץ to run; of the water, to flow. Compare also רוּד.

רַהַט (only pl. רְהָטִים) m. 1) a watering trough for cattle, spout; 2) locks, so called from their flowing down.

רָהִיט m. a beam in the shape of a spout: according to others it signifies, gutter of the house.

רָהַם (not used) to rage, tumultuate, synon. with הָמָה, but related to רָעַם; hence the noun רָהָם a bustling multitude (synon. with הָמוֹן), which is found in the name of אַבְרָהָם.

רֵו (contracted from רְאֵו) Aram. fem. look, appearance, from רְאָה.

רוּב (not רִיב; hence, pret. רָב, רַבְתָּ, fut. in p.n. יָרוּב, inf. רֹב, particip. רָב) contending with (עִם, אֵת, אֶל, בְּ and acc.), to contend with some one for (לְ) another; next, to defend, to plead the cause of some one before justice, complete רָב אֶת־רִיב פְּ׳. Hiph. הֵרִיב (but in this complete form only part. מֵרִיב, and fut. יָרִיב apoc. יָרֵב, יָרֶב־; otherwise the abridged form רִיב, 2 pers. רִיבוֹתָ (הֲ), imp. רִיב) to cause contention, strife; hence, to contend or strive, and altogether like Kal; similar abridged Hiphil forms, שִׂים, בִּין, שִׁיר, שִׁית, לִין, דִּין, etc., the root is identical with that in גָּרַב and חָרַף.

רוּג (not used) is probably the root to רֶגֶל in the signif. of, to walk; related to חָרַג.

רוּד to rove about; hence, to act violently, unruly; רַדְנוּ we are free (Auth. Vers. "we are lords"), רָד עִם אֵל is frivolous, unruly against God. According to others, it is related to רָדָה in the sense of to rule, to wrest. Hiph. הֵרִיד (fut. יָרִיד) to wander about, to rove about, i.e. unruly, throwing off the yoke, also to wander about in affliction. From which מָרוּד, and according to some, the p.n. אַרְוַד.

רָוָה (fut. יִרְוֶה, 3 pl. יִרְוֶיךָ) to overflow (synon. with שָׁפַע=שָׂבַע); hence, to drink abundantly, to satiety; with accus. and מִן, of that which one drinks; next generally, to be intoxicated (of blood, and lust of love, etc.), or to enjoy in fulness, in abundance. Pi. 1) intensitive, to drink very abundantly; 2) transf. to water richly, to moisten, with double accus.; the form אֲרַיָּוֶךָ

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appears to stand for אֲרַוֶּנְךָ: if not a peculiar Pi. form, רִוָּה, mixed from רְוֵה and רַוֵּה, is to be adopted. Hiph. to dispense something abundantly, e. g. to water the ground abundantly; also used of the fattening of beasts for sacrifices.

רָוֶה (const. רְוֵה) adj. masc., רָוָה fem. watered abundantly (of a garden); the fem. is also used as a subst., the satiated one.

רוּז (not used) to secrete, to conceal; comp. the root in חָדַשׁ.

רָוַח as a denom. of רוּחַ, see under the noun רוּחַ.

I. רוּחַ (Kal, not used) to breathe, to blow, to wave, related in the orig. sense with נוּחַ and פּוּחַ. Hiph. הֵרִיחַ to inhale; next generally, to smell; הֵרִיחַ בְּ to delight in something, to have pleasure in something, e. g. בְּיִרְאַת יי. According to others, he will inspire with the fear of God. Transf. to enjoyment generally, especially of a spiritual kind; hence, to conceive.

II. רוּחַ (not used) to walk, to wander, hence p. n. יָרוּחַ (wanderer); יֶרַח moon, orig. the wanderer (of heaven). Related is אָרַח in the same original sense.

רוּחַ (pl. רוּחוֹת) com. 1) breath, orig. the waving; hence, רֹ אַף the snorting of the nose, anger, or pride, with the omission of אַף; רֹ פֶּה, רֹ חַיִּים, רֹ שְׂפָתַיִם the breath of the mouth, of life, but רוּחַ alone also means the breath or spirit of life; הַשִּׁיב רוּחַ to draw breath, שָׁאַף רוּחַ to gasp for breath, רוּחַ הַיּוֹם the breath of the day, i. e. the refreshing, cooling wind of the day; most frequently, however, wind, tempest, e. g. רוּחַ בַּבִּיר, קָדִים, קָשָׁה, גְּדוֹלָה, זְלָעָפוֹת, סְעָרָה, צָפוֹן; to strew in the wind לְכָל־רוּחַ, לָרוּחַ, poetically wings of the wind, transf. to, (a) region, part of the world, such being divided according to the winds; hence, אַרְבַּע רוּחוֹת the four parts of the world; (b) vanity, nothingness; hence, דִּבְרֵי רוּחַ vain words, דַּעַת רוּחַ vain knowledge, רְעוּת רוּחַ, רַעְיוֹן רוּחַ hunting after vanity; 2) the animating element of the body, the spirit of life, the animal soul; hence, also, for life generally in many relations, and transf. to the Divine spirit; 3) the spirit of understanding, the mind, the seat of emotions, passions, reflections; hence, the numerous connections with רוּחַ to denote certain motions and passions, e. g. קְצַר רוּחַ

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impatience, not forbearing; אֶרֶךְ רוּחַ long-suffering, patience; גְּבַהּ רוּחַ pride; רוּחַ נָכוֹן a firm mind; רוּחַ זְנוּנִים spirit of whoredom; רוּחַ קִנְאָה spirit of jealousy; transf. to will, resolution, insight, etc.; 4) the spirit of God, in the sense of prophecy, thus in many phrases of prophetic language. From which denom. רָוַח (fut. יִרְוַח) to be large, in reference to space, fig. to find enlargement, relief, comp. the contrast, צַר לִי I am straitened. Pu. רֻוַּח to be airy, large, of a room. See רָוָח and רְוָחָה.

רוּחַ (def. רוּחָא, pl. const. רוּחֵי) Aram. com. the same, wind, spirit, region of the world, etc.

רָוַח m. enlargement, spaciousness, transf. to relief, release.

רְוָחָה (with suff. רְוָחָתִי) f. enlargement, relief, release.

רְוָיָה fem. overflowing, satiety, abundance, fullness, from רָוָה.

רוּם (fut. יָרוּם, apoc. יָרֻם, יְרֻם) 1) to rise (also of inanimate things), to lift oneself up; of the heart, i.e. to be proud; of the eyes, i.e. to despise; of God, to exalt himself in might or in praise; 2) to be high, elevated; transf. to excel others in might or fame; of God, to be high, i.e. to remove himself from man, not to assist him; 3) to be lifted up, raised, e.g. of the road, to be made even; of the hand, to prevail; next, of the lifting up of the head or the horn, as a sign of becoming powerful; in this particip. appears frequently in connection with יָד, זְרוֹעַ, etc. Po. רוֹמֵם to raise (a house), to bring up (children), to cause to grow (plants); fig. to raise a lowly man (from the dust), to cause some one to conquer, to bring some one in safety, i.e. on a high place; or in a spiritual sense, to exalt, to praise. Po. רוֹמַם pass. to be lifted up. Hiph. הֵרִים (inf. הָרִים, imp. הָרֵם, before monosyllabic words הָרֵם) to raise the ground, to make it even; to raise some one, i.e. to place him in safety; to lift up the head, the hand, the horn, as a sign of boldness, courage, power, etc., always causative of Kal in the same connections; to lift up the hand, the right hand to God, i.e. to swear; to lift up the hand or feet, i.e. to move; to lift up the voice, i.e. to call; with לְ, to call to some one, with עַל, against some one. הֵרִים קוֹל is used of the accompanying by an instrument, to play, to blow, etc.; to lift up an offering, i.e. to

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separate it from the other; to lift up food, i.e. to deck; to lift up presents, gifts, i.e. to bring them into the temple, or to the priests; to raise folly, i.e. to advance it. הָרִים is often used in the signification of to remove, to take away; hence the phrase הָרֵם לְךָ take thyself away; also, to carry away, e.g. הֵרִים קָלוֹן he carries away shame (Author. Vers. "shame shall be the promotion of fools"). Hoph. to be delivered, to be presented, a gift, an offering. Hith. הִתְרוֹמֵם (fut. once אֶרּוֹמֵם for אֶתְרוֹמֵם to lift oneself up, to look proudly and contemptibly upon something or some one; but also, to exalt oneself, in a good sense. Related with רוּם is רָמַם I. to which several of the forms above mentioned belong.

רוּם (3 pret. רָם) Aram. the same, to lift oneself up. Palpel רוֹמֵם to exalt, to praise; pass. אִתְרוֹמֵם to lift oneself up against (עַל) some one. Af. אֲרִים to raise, from the dust.

רוּם masc. height, lifting up, with עֵינַיִם and לֵב, to signify haughtiness, pride.

רוּם (with suff. רוּמֵהּ) Aram. m. the same, height.

רוֹם (after the form קוֹל) m. the same.

רוֹמָה f. lifting up, pride; הָלַךְ ר׳ to walk about proudly.

רוֹמָה a high place, p.n. of a place in the neighbourhood of Neapolis.

רוֹמֵם masc. lifting up, exaltation, praise.

רוֹמְמוּת (with suff. רוֹמֲמָתְךָ, pl. const. רוֹמְמוּת) fem. 1) eminence, greatness; 2) exaltation, praise. The pl. is in this sense also rendered as a singular.

רוּן a mistaken verbal root; יָרֹן stands for יָרֻן, and belongs to רָנַן, to which also הִתְרוֹנֵן is to be taken.

רוּעַ (Kal, not used; the forms רַע, רֵעַ, הֵרַע, רֹעַ, as well as the fut. Niph. יֵרוֹעַ, belong to רָעַע to cry, to break forth with the voice, to cry aloud; comp. ὀρύ-ω, rugio. Hiph. הֵרִיעַ (3 pret. pl. once תָּרִיעוּ, and 2 pl. הֲרֵעֹתֶם, but otherwise regular) 1) to make a noise, to cry loudly, with עַל, over some one, especially of the shouts of war and rejoicing over (עַל) a conquered enemy, or in the honor of some one: in the first case, תְּרוּעָה is sometimes added; seldom of the cry of lamentation; 2) to blow (the trumpet), with בְּ joined to the instrument, especially for the breaking up of a camp, in which it is distinguished

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from תָּסַע. Pual (reduplicated) רוֹעַע to be shouted or rejoiced over. Hith. הִתְרוֹעֵעַ to break forth into shouting, to triumph over (עַל) some one (comp. רָעַע).

I. רוּף (Kal, not used) to throw, to toss about (comp. רָבַב and רָקַה); hence Pu. רוֹפַף to tremble, to totter, to shake (of the pillars of heaven). Comp. רִפְרֵף in modern Hebrew.

II. רוּף (not used) to pound, to grind, from which רֵיפוֹת.

III. רוּף (not used) equiv. to רָפָא to heal, from which תְּרוּפָה, if תְּרַף is not to be taken for the root.

רוּץ equiv. to רָהַט to run (of man and beast); with אֶל to run to some place, לִקְרַאת towards some one; רוּץ אַחֲרֵי to run after some one; ר׳ לְרַע to hasten to evil; רוּץ אֹרַח to run a race; with עַל (also acc. and אֶל) to rush upon some one, to assail some one; with בְּ, to seek refuge with some one. Part. רָץ, runner, messenger, courier. Pl. רָצִים, רָצִין, the runners before the royal carriage; hence satellites, state runners among the Persians, who published the royal edicts in the provinces. In the language of weavers, it signifies, tow, a tow-rope. Niph. נָרוּץ belongs to רָצַץ.

Pi. (reduplicated) רוֹצֵץ to run along (of a carriage). Hiph. הֵרִיץ to cause to run or to fetch, bring back quickly (from prison); to cause the hands to hasten, i.e. to hasten with presents.

רוּק (Kal, not used) to pour forth, to flow; hence, related with יָרַק and רָקַק ῥεύγομαι, *ructo*; from which Hiph. הֵרִיק to empty, to pour out (rain, blessing); to draw the sword, i.e. to empty the sheath; transf. to lead forth (the young warriors); comp. הוֹבִיל from יָבַל, in the same original sense; 2) to to leave empty (נָפַשׁ רֵיק). Hoph. הוּרַק to be emptied (of a vessel); the form תּוּרַק (Canticles 1:3) is probably a noun, as indicated by שֶׁמֶן, with which it is joined.

רוּר to cause slime or phlegm, to emit spittle, semen, etc., with accus.

רוֹשׁ in the signification of poppy, opium, poison. See רֹאשׁ.

רוּשׁ equiv. to יָרַשׁ to seize, to lay hold of; hence, to take alms; comp. אָבָה to desire for charity, from which אֶבְיוֹן. Probably, however, רָשׁ is equiv. to רָשַׁשׁ to be downcast, like רָצַף, synon. with דָּלַל, from which דַּל the poor one; next, to be poor, part. רָשׁ, or *plene* רָאשׁ the poor one.

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Po. רוֹשֵׁשׁ to break, to pull down (fortified castles). Hith. הִתְרוֹשֵׁשׁ to pretend to be poor.

רוּת p.n. f. (equiv. to רֵעוּת a female friend).

רָז (def. רָזָא, pl. רָזִין, def. רָזַיָּא) Aram. m. a secret, secresy. See רוּז.

רָזָה to make thin (comp. רָדַד to beat thin); רָדָה to tread down; hence, to make lean, meagre, to decrease, fig. to destroy (the idols of the land). Niph. נִרְזָה (only fut. יִרָזֶה) to wax lean (of fatness of the body).

רָזֶה adj. m. רָזָה f. lean (of a lamb), unfruitful (of a plough field).

רָזוֹן m. 1) after the form חָזוֹן leanness (of the body), consumption; transf. to the meagreness, scantiness of a measure; 2) after the form קָדוֹשׁ, a prince; from רָזַן.

רְזוֹן p.n. m. (a prince, distinguished one).

רָזַח (not used) to cry, to call out, probably related to צָרַח, or the root רָזַח is related with זָעַק, צָעַק.

רָזִי (after the forms שָׁנִי, עָנִי, קָלִי) m. leanness, consumption. Root רָזָה.

רָזַם (3 fut. pl. יִרְזְמוּן) transf. from רָמַז to wink, to blink.

רָזַן (not used) to be important, distinguished; according to others, equiv. to רָסַן to bridle, to curb; next, to rule.

רָזַן (pl. רוֹזְנִים) m. a prince, a ruler, orig. distinguished, esteemed one. Comp. רְזוֹן 2.

רָחַב (probably a transposition from רָוַח) to be spacious, wide, to widen, to enlarge (of the mouth, heart, a chamber), similar to רָוַח. Niph. to be broad, large (of meadows). Hiph. הִרְחִיב to enlarge, to widen, in reference to size and space; to enlarge some one, i.e. to afford access, or (comp. רָוַח) to release from trouble; to open the mouth largely against (עַל) some one, as a sign of scorn, mocking; הִרְחִיב נֶפֶשׁ to enlarge one's desires, i.e. to open wide one's jaws; to enlarge the boundaries, etc., according to the context.

רָחָב (const. רְחַב, plur. const. רְחָבֵי) adj. m. רְחָבָה (const. רְחָבַת) f. 1) wide, spacious, large, extended, broad, of a country, a sea, a city, a wall, etc. Generally, יָדַיִם is added, to signify extension of space, as רְחַב יָדַיִם, רַחֲבַת יָדַיִם. Fig. of the mind, or of the heart, or of other spiritual things; 2) רָחָב p.n. f.

רַחַב (pl. const. רַחֲבֵי) masc. a wide, broad place, an extensive space.

רֹחַב (with suff. רָחְבּוֹ) m. breadth, in reference to measure, circumference (of a country); figur. large-

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ness (of the heart), i.e. a comprehensive heart.

רְחֹב (often רְחוֹב, with suff. רְחֻבָהּ, pl. רְחֹבוֹת) f. 1) a broad place, in a city, in a street, also a *forum*, a broad place before the gate, e.g. the open place (רְחוֹב) before the house of God; 2) in proper nouns, of cities. See בֵּית רְחֹב.

רְחֹבוֹת (open places, streets) 1) p.n. of a well; 2) רְ׳ עִיר (streets of the city) an Assyrian city; 3) רְ׳ הַנָּהָר (streets of the Euphrates) a city not far from Idumea, or one of that name near the Euphrates.

רְחַבְיָהוּ p.n. m. (deliverance by God).

רְחַבְעָם p.n. m. of the son and successor of Solomon, from 975—958 (enlargement of the people).

רָחָה (not used) to pound, to grind; the root is רָחַשׁ, which is also found in מָרַק, מָרַח, but is not connected with that in אָרַח.

רֵחָה (after the form מֵצָה, only dual רֵחַיִם) m. a millstone, but in the dual, a handmill, consisting of two stones, the one called רֶכֶב, and the other פֶּלַח תַּחְתִּית.

רַחוּם adj. masc. merciful, generally connected with חַנּוּן.

רְחוּם p.n. m. (the merciful one) for which once נְחוּם stands, and transposed חָרִם.

רָחוֹק (pl. קִים—) adj. m. רְחֹקָה (plur. קוֹת—) f. 1) far, distant (of place), remote, subst. distance; hence לְמֵרָחוֹק, מֵרָחוֹק, בְּרָחוֹק at or from a distance; עַד מֵרָחוֹק until the distance; 2) far (of time), hence מֵרָחוֹק of far time, i.e. future; לְמֵרָחוֹק a long time since, of the past time; עִתִּים רְחוֹקִים the remote (future times); 3) distant, in the sense of strange, foreign, incomprehensible, costly, not present (absent) to render assistance, etc.

רָחַט (not used) a transposed form from חָרַט to chisel, to do turnery work; probably, however, in the derivative which occurs, the proper reading is רָהַט.

רָחִיט (only Ketib, for which Keri רְהִיטִים, pl. רְחִיטִים) m. if the Ketib is correct, turnery-work, masonry; according to the Keri, entablature.

רֵחַיִם see רֵחָה.

רַחִיק (pl. קִין—) Aram. adj. m. equiv. to the Heb. רָחוֹק.

רָחֵל (not used) an ancient secondary form from רָחַם, in the signification of (to be tender); next, to be lovely, amiable, the original sense of which exists in רָחֵם, and the roots connected with it: the interchange of ל and מ is not uncommon in the language. From which:—

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רָחֵל (pl. רְחֵלִים, with suff. רְחֵלֶיךָ) f. 1) tender lamb, ewe, orig. the tender, amiable one; 2) p. n. f. the lovely one. Comp. the modern Heb. בְּהֵמָה רַחְמָה for sheep.

רָחַם (fut. יִרְחַם, with suff. יְרַחֲמֶךָּ) 1) intrans. to be tender, lovely, comp. רָחֵל; 2) transf. to love, to have mercy, with accus. of the object.

רָחַם (Kal, not used) to glow inwardly: the root is רֶחֶם, identical with חֵם. Pi. רִחַם to glow, or feel warmly for something or some one, to have mercy, compassion; it is construed with the accus., seldom with עַל, to express the love of parents towards children, of God to man, of compassion on the poor and afflicted, and sometimes of things which one is attached to. Pu. to be compassionated, to obtain mercy. Part. רְחֻמָה for מְ one that has obtained mercy from God, but it is not to be taken as a third pret. f.

רֶחֶם (with suff. רַחְמָהּ) m. matrix, womb, orig. seat of glowing, fervency; עֲצַר, סָגַר רֶ the unfruitfulness, barrenness; פָּתַח רֶ to be fruitful; מֵרֶחֶם from the womb, i. e. before thou camest forth out of the womb; פֶּטֶר רֶחֶם the first (opening) of the womb. The same signification has:—

רַחַם (plur. רַחֲמִים) m. 1) the same, the womb; fig. a maid, a woman, from their distinguishing member (comp. in English, woman, for womb-man). 2) p. n. m. compassion, mercy. The plur. רַחֲמִים signifies originally the bowels as the seat of inward emotion; next, compassion, tender love, mercy, kindness, benevolence, etc.; hence connected with חָמַל; נָתַן רַ לְ, שׂוּם to have compassion towards some one; נָתַן פְּ לְרַחֲמִים לְפָנַי, עָשָׂה רַ אֶת to procure mercy for some one.

רָחָם (with ה paragogic רַחְמָה) m. name of a bird (Auth. Vers. the gier eagle) so called from its compassion towards its young. Comp. חֲסִידָה.

רַחֲמָה (only dual רַחֲמָתַיִם) f. a damsel, a maid, a woman, comp. רַחַם, only used in poetical language.

רַחֲמִין (Aram.) plur. equiv. to רַחֲמִים in Hebrew.

רַחְמָנִי adj. m., רַחְמָנִית (pl. רַחְמָנִיּוֹת) f. merciful, compassionate.

רָחַן (not used) probably equiv. to רָנַן to murmur, to complain, to rage, from which the p. n. תִּרְחָנָה.

I. רָחַף (Kal, not used) to cover, to shelter; the root is רָחַף and identical with that in חָפָה, or רָחַף is only a secondary form of רָחַם. Pi. to hover (protectingly)

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over something, of the spirit of God, which waved over the chaos, to form and create; of the fluttering of the eagle over its young, to nourish and protect them.

II. רָחַף to totter, to tremble, of the bones. The root רָחַף is identical with that in דָּחַף.

רָחַץ (fut. יִרְחַץ, inf. רְחֹץ, and the fem. form רָחְצָה) to wash, to cleanse (the body); hence, to bathe, to wash oneself. It never occurs like כָּבַס of the washing of garments. Pu. רֻחַץ to be washed, to be cleansed, from filth. Hith. to bathe, to wash oneself.

רָחַץ (Aram.) to seize, to lay hold of (comp. Heb. רָבַס and the root in אָחַז); but transf. to trust, to confide, to rely firmly upon עַל something, and only Hith. אִתְרְחִץ.

רַחַץ (with suff. רַחְצִי) m. the washing; סִיר רַחַץ the wash-basin or pot.

רַחְצָה fem. bathing-place (for small cattle).

רָחַק (fut. יִרְחַק, inf. רָחֳקָה) 1) to be distant, far, from (מִן) some one, from a day, an object, or purpose; 2) to remove, estrange oneself from (מִן, מֵעַל) some one, or something; to withdraw from something; figur. to loathe something. Niph. only Ketib, to be removed far off. Pi. to remove far off. Hiph. to remove, to drive away (a people) from (מִן, מֵעַל) something; to lead into exile; with the inf. following as an adv. far distant; the same the inf. הַרְחֵק, where לְלָכֶת is elliptical; the orig. signification is to push away, related to דָּחַק. A relation of פ״ר with פ״ד is found in רָחַף II. and דָּחַף; דָּבַק and רָבַק; דָּכַךְ and רָכַךְ and others.

רָחֵק (only pl. רְחֵקִים) adj. m. to remove oneself; substantive, he who removes himself from God.

רָחַשׁ (rare) to be moved, excited; thus related to רָגַשׁ; according to others, to overflow, to gush (related to רָחַץ); transf. to the overflowing of the heart.

רַחַת (from רוּחַ) f. a winnowing shovel. The form is like נַחַת from נוּחַ.

רָטַב (fut. יִרְטַב) to be wet, soaked through (by rain), to be moist, juicy (of plants). The root is רָ־טַב and related with the root in נָ־טַף, נָדַב. The form רָטֹב does not belong to the verb, but is an adjective.

רָטֹב adj. m. fresh, moist, juicy (of plants).

רָטָה (supposed root to יִרְטֶנִּי Job 16:11) probably equiv. to רָדָה to rule, to prevail; hence the con-

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struction with עַל יְדֵי; possibly, however, it may be derived from יָרַט, which see.

רָטַט (not used) equiv. to רָתַת to tremble, to quake. Related is the root in רָעַד and חָרַד.

רַטָּט m. fear, terror.

רָטַן Job 16:11; according to some, the root is connected with that in the signification of to fetter, to bind (comp. the roots אָסַר, אָנַק). See יָרַט.

רָטַף (not used) equiv. to רָטַב to be moist, fresh, from which the quadriliteral רַטְפַּשׁ, and from which only the pass. רָטַפַשׁ occurs, signifying to bloom, or to become fresh again.

רָטַשׁ (Kal, not used) to dash to pieces (comp. the root פָּטַשׁ). Pi. to dash, e.g. children against the rock; next, generally, to thrust down (pierced by arrows). Puel pass.

רִי (contracted from רְוִי) m. watering, overflowing.

רִיב as a verb, see רוּב.

רִיב (once רָב, with suff. רִיבִי, plur. רִיבוֹת, const. רִיבֵי) masc. strife, contention, אִישׁ רִי adversary, opponent; cause or matter of contention or dispute, connected with אִישׁ one who has a cause of dispute; proof, evidence in a matter of dispute, e.g. רִיבוֹת שְׂפָתַיִם verbal evidence; transf. to war.

רִיבַי p.n. m. (adversary, opponent), comp. יְרִיבַי.

רִיחַ as a verb, see רוּחַ.

רֵיחַ m. exhalation (of odour); hence, odour, smell, scent, once רֵיחַ אַף; transf. to רֵיחַ מַיִם that which only smells the water, i.e. that which only touches the water.

רֵיחַ (Aram.) m. the same.

רֵיחַם see רַחַם.

רִיעַ as a verb, see רוּעַ.

רֵיעַ (later) equiv. to רֵעַ, which see.

רִיפוֹת fem. pl. grits or bruised corn, from רוּף to pound.

רִיפַת p.n. of a country and race of the Cimmerians, by which Josephus understands Paphlagonia.

רִיק as a verb, see רוּק.

רִיק m. emptiness, nothingness, כְּלִי רִיק an empty vessel; next, like הֶבֶל vanity, also as an adv. vainly, in vain, especially in this sense בְּדֵי רִיק, לָרִיק, לָרִיק.

רֵיק (also רַק after the form מָת, pl. רֵיקִים) adj. m., רֵיקָה (pl. רֵיקוֹת) f. empty, joined with נָפַשׁ hungry; transf. to vain (of words), poor, stripped, wanton; as a subst. the wanton, wicked one.

רֵיקָם (formed from רֵיק, with the termination ם־, compare אָמְנָם, שָׁוְא־ם) adverb, empty (with empty

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hands), vain, futile, without cause, synon. with חִנָּם.

רִיר m. spittle, from רוּר.

רֵישׁ (also רִישׁ and רֵאשׁ) m. poverty, from רוּשׁ. For this form comp. רֵיק, רִיק.

רִישׁוֹן equiv. to רִאשׁוֹן.

רַךְ (pl. רַכִּים) adj. m., רַכָּה (pl. רַכּוֹת) f. tender, delicate; hence, weak (in reference to strength), bleared or tenderness (of the eyes), soft, smooth, insinuating, timid (of the heart); hence, רַךְ לֵבָב faint-hearted: the pl. fem. רַכּוֹת is used as an abstract to signify flattering words.

רֹךְ m. tenderness, delicateness.

רָכַב (fut. יִרְכַּב) origin. to lie upon something; of God רֹכֵב שָׁמַיִם, רֹכֵב בִּשְׁמֵי שְׁמֵי קֶדֶם to lie upon the heavens, and thus to drive; next, to ride on horseback, to ride in a waggon or carriage, i.e. to drive, construed with עַל, seldom with בְּ and the acc. Hiph. הִרְכִּיב to cause some one to ride or to drive; to cause one to ride upon the heights of the earth, i.e. to make him distinguished; to cause men to ride upon the head of some one, i.e. to make them rulers over some one. The root is identical with that in שָׂכַב.

רֶכֶב (with suff. רִכְבִּי, pl. const. רִכְבֵי) masc. 1) waggon, chariot; hence chariot of war, in connection with רוֹכֵב and פָּרָשׁ; רֶכֶב בַּרְזֶל iron chariots used in war, עָרֵי רֶכֶב cities for chariots of war, שָׂרֵי רֶכֶב the officers of the war chariots; sometimes רֶכֶב is used as a collective to signify a row of chariots or chariots and horses together, or the war chariots of the heavenly host; 2) a rider, animals for riding, רֶכֶב אִישׁ a chariot of men, thus according to some עָרֵי הָרֶכֶב; 3) upper millstone, the rider, the lower is called in modern Heb. שֶׁכֶב.

רַכָּב (with suff. רַכְבּוֹ) m. a horseman, a charioteer.

רֵכָב p.n. masc. (charioteer) 1) an ancestor of a nomade tribe, the Rechabites; 2) p.n. of another people.

רַכָּבָה fem. the riding; according to the Targum, a chariot.

רְכָבָה p.n. of a place.

רְכוּב m. chariot for driving.

רְכוּשׁ (also רֶכֶשׁ, with suff. רְכוּשָׁם) m. substance, goods, possessions, orig. that which is accumulated, brought together; hence, especially moveable goods.

רָכִיל masc. slander; hence, אִישׁ רָ slanderer, הָלַךְ רָ to go about as a tale-bearer; possibly, however,

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רָכִיל stands as a particip. form for רָהַל.

רָכַךְ (3 pers. sing. רָךְ, 3 pl. רַכּוּ, fut. יִרַךְ after the form יִכַּר) orig. to be ground, thin, related to רָקַק; hence, 1) to be tender, delicate, pampered (of good living), to be smooth (of words); 2) to be timid, faint-hearted. Niph. does not occur; the form יֵרָךְ belonging to Kal. Pu. to be mollified, of a wound which is softened by ointment. Hiph. to make one faint-hearted. See רַךְ.

רָכַל (only particip. Kal) equiv. to רָגַל, for which it only appears to be a secondary form, to travel, to move about; hence, 1) to traffic, comp. סָחַר, origin. to travel about as a merchant.—רוֹכֵל merchant, dealer, fem. רוֹכֶלֶת; 2) to go about as a tale-bearer, which signification, however, is only found in the derivatives.

רָכָל (mercantile place) p.n. of a city in the territory of Judah.

רְכֻלָּה f. trade, traffic, also that which is acquired by trade, merchandise.

רָכַם (fut. יִרְכֹּם) to bind on, to tie on (related with the root in אָחַז), e.g. to tie the חֹשֶׁן breastplate to something.

רָכָם (plur. רְכָסִים) masc. mountain-chain, a range of mountains connected together and admitting no pass.

רֹכֶס (pl. const. רְכְסֵי) m. troop, band, in the sense of wicked people; according to others, conspiracy, somewhat like קֶשֶׁר.

I. רָכַשׁ to gather, accumulate property or substance; next, generally, to acquire, to get.

II. רָכַשׁ (not used) equiv. to רָשַׁשׁ, רָעַשׁ, to rage, storm; transf. to the furious running of an animal; from which:—

רֶכֶשׁ m. a racer, a swift horse; but as it occurs in connection with סוּס, it seems to signify a peculiar species or noble breed.

רָם 1) adj. m. high, the fem is רָמָה; 2) p.n. m. (the high one).

רַם see רְאֵם.

רָמָא (3 pret. pl. רָמוֹ and רַמְיוּ inf. מְרַמְיָא) Aram. the same as the Hebrew רָמָה; to throw (into a pit); also, to set up, erect thrones; also, to impose a tax or tribute. Ithpael pass. to be thrown.

רָמָה to throw (like the Aram); hence also, of the shooting of arrows, רֹמֵה קֶשֶׁת an archer. Pi. רִמָּה to cause to fall; transf. to deceive, to cheat. The root in רָמָה seems to be equiv. to רָבָה in this sense.

רָמָה (from רוּם) f. 1) a high place, a height, for idol-worship, syn. with

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בָּמָה; 2) (height) p.n. of a city in the territory of Benjamin; a city in the mountain of Ephraim, the dwelling-place of Samuel, complete רָמָתַיִם צֹפִים; a city in the territory of Naphtali; רָמַת הַמִּצְפֶּה (height of the watch-tower), a city in Gilead, otherwise called רָמוֹת and רָאמוֹת; finally, p.n. of a city or a place, complete רָמַת לֶחִי. Gent. רָמָתִי.

רִמָּה f. a worm, a reptile, also collectively, reptiles, creeping things. Root רָמַם II.

רִמּוֹן (pl. —נִים) m. 1) a pomegranate, pomegranate-tree; transf. to artificial pomegranates on pillars, etc.; 2) p.n. of a city on the southern border of Palestine in the territory of Simeon, sometimes joined with עַיִן; also, of a rock near Gibeah; also, of a city in the boundary of Zebulun; רִמּוֹן פֶּרֶץ (granate of the breach) p.n. of an encampment of the Israelites in the desert; 3) p.n. of a Syrian idol, e.g. in גַּת רִמּוֹן, הֲדַדְרִמּוֹן, מָבְרִמּוֹן, where רִמּוֹן probably is to be taken in the sense of עֶלְיוֹן, the upper, from רָמַם, equiv. to רוּם; 4) p.n. m. (the great or proud one).

רָמוֹת (heights) p.n. of a Gileadite city, otherwise רָאמוֹת.

רָמוֹת נֶגֶב (southern heights) p.n. of a city in the tribe of Simeon, for which otherwise רָאמַת נֶ׳.

רָמוּת fem. height, hill, comp. רָמָה; transf. to heaps of corpses, e.g. to fill the valleys with hills of corpses, Ezek. 32:5.

רָמַח (not used) to thrust, to pierce. The root is רָ־מַח, related with מָחָה.

רֹמַח (pl. רְמָחִים, with suff. רָמְחֵיהֶם) m. a spear, a javelin, from רָמַח (comp. דֶּקֶר modern Heb.) מָרַק ר׳ to sharpen (the point of) the lance.

רַמִּי (for אֲרַמִּי, pl. הָרַמִּים) the Syrian. See אֲרַמִּי.

רַמְיָה p.n. m. (appointed by God).

רְמִיָּה (after the form קְרִיָּה, אֲנִיָּה) f. 1) carelessness, neglect, origin. throwing down; hence כַּף רְ׳ a slack hand, נֶפֶשׁ רְ׳ an idle soul; also as an adv. indolently, sluggishly, neglectfully; 2) deceit, deception, cheating, artfulness; hence עָשָׂה רְ׳ to work deceit, לָשׁוֹן רְמִיָּה a deceitful tongue, קֶשֶׁת רְמִיָּה a deceitful bow, i. e. that does not hit.

רָמַךְ (not used) a verbal root adopted for רַמָּךְ, but the signif. is obscure.

רַמָּךְ (pl. —כִים) f. a mare (according to the Arab); hence בְּנֵי הָרַ׳ foals; according to others, studs of (royal) horses (after the Syriac); according to others, concubines.

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רָמַל (not used) to adorn, to decorate; from which:—

יְרַמְלְיָהוּ p.n. m. (adorned by God).

I. רָמַם equiv. to רוּם, from which there are only a few forms, as רָמוּ, רָמּוּ, and probably particip. רוֹמֵמָה. Niph. to lift oneself up, to raise oneself, only in the forms יֵרוֹמּוּ, הֵרוֹמּוּ; but the Hithpael הִתְרוֹמֵם belongs to רוּם.

II. רָמַם (not used) to creep, as וַיִּרֶם, Exod. 16:20, "and it bred worms." From which רִמָּה.

רַמַּתְיָעֶזֶר p.n. m. (height of support).

רָמַס (fut. יִרְמֹס) to tread, with the feet, equiv. to דָּמַס to tread down; also, as a sign of pollution, desecration, רֹמֵס the treader down, the tyrant. Niph. pass.

רָמַשׂ denom. from רֶמֶשׂ, which see.

רֶמֶשׂ (from רַם to creep, formed with the termination שׂ—) m. creeping animals; with אַדְמָה, that which creepeth on the earth, also of aquatic animals; from which denom. רָמַשׂ to creep (of animals); the earth creeps, i.e. swarms with animals.

רָמָת (height, equiv. to רָמָה) p.n. of a city in Issachar.

רֹן (const. pl. רָנְנֵי) m. a shout of joy, rejoicing; רָנְנֵי־עַלְמוֹת shouts for deliverance.

רָנָה (only fut. יִרְנֶה) equiv. to רָנַן to sound, to rattle, to whiz, used of the rattling of the arrows in the quiver, or of the whizzing of the arrows shot from the bow.

רִנָּה (with suff. רִנָּתָם) f. 1) shouting, song; also, of the moaning of lamentation; 2) p.n. m. The root is:—

רָנַן (inf. רָנֵן, imp. רָנִּי, pause רָנִּי, fut. יָרֹן, once יָרוֹן, pl. יְרֹנּוּ) to raise a shout of joy, or to moan (of one who laments), generally of human beings, sometimes figur. of inanimate things. Pi. רִנֵּן to rejoice often over (בְּ) something or some one; with עַל, to triumph over the downfall of some one; also, to praise, to extol, construed with בְּ, לְ and אֶל. Hiph. 1) to cause some one to rejoice, to shout with joy; 2) to attune songs of praise or joy unto (לְ) some one. Hith. to break out in songs of joy (in intoxication).

רָנָן (so in modern Heb., but in the Bible the pl. is רְנָנִים) m. orig. the whining, whimpering; next, the ostrich, on account of its whining cry (Job 39:19). Some modern commentators render it in this passage, nightingale, which, however, is improbable.

רְנָנָה (pl. רְנָנוֹת) f. shouting, singing,

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songs of praise; the pl. רְנָנִים belongs to רֶנֶן, which see

רִסָּה (heap of ruins) p. n. of an encampment of the Israelites in the desert.

רָסִיס (only pl. רְסִיסִים, const. רְסִיסֵי) m. 1) a drop, from רָסַס I.; 2) breach, crag (parallel with בְּקִיעַ), from רָסַס II.

רָסַן (not used) to bind, to fetter; the orig. signif. is found in רָס־ַן.

רֶסֶן (with suff. רִסְנוֹ) m. 1) a bridle; hence fig. שִׁלַּח רֶסֶן מִפָּנִים to let loose the bridle, i.e. to be unruly in conduct; also, bit, hence כֶּפֶל רֶסֶן double bit; 2) p.n. of a Syrian city.

I. רָסַס (inf. רֹס) to moisten, to wet, e.g. the flour (Author. Vers. "to temper with the flour").

II. רָסַס (not used) equiv. to רָצַץ to break, to dash to pieces. From which רָסִיס.

רַע (from רָעַע, form in pause רָע, and with *Vav* וָרָע, with the article הָרַע and הָרָע, pl. רָעִים) 1) adj. m. רָעָה (pl. רָעוֹת) f. bad, in contrast to טוֹב, and like it, used in manifold significations according to the context, e.g. bad of look, of taste. In reference to physical or moral qualities, base, valueless, unfit for food, unfruitful, hateful, ugly, shameful unrefreshing, malignant, sick, corrupt, sad, etc. רַע בְּעֵינֵי פ׳, רַע לִפְנֵי פ׳ to be evil in the face of some one, i.e. to displease him; בַּעֵר הָרַע מִקֶּרֶב to remove the evil from the community; 2) as a subst., like many adjectives, the evil, badness, unpleasantness, a bad deed, a bad word, baseness, calamity, in as extensive a sense as the adj. In this double character of adj. and subst., both רַע and רָעָה are used; the latter, however, is more frequently used as a subst.

I. רֵעַ (from רוּעַ, with suff. רֵעֹה) m. noise, shouting, cry (either for joy or sorrow), thunder, or the voice of thunder.

II. רֵעַ (from רָעָה, thus for רֵעֶה, with suff. רֵעֵהוּ (seldom רֵעוֹ), רֵעִי, pl. רֵעִים, and with suff. רֵעַי, רֵעֶיךָ and רֵעֵיהֶם) masc. 1) friend, associate, confederate, also transf. to the beloved one (by a wife), also neighbour, fellow-man; hence like אִישׁ, used as a pronoun, the other one, whether אִישׁ precedes or not, e.g. אִישׁ אֶל־רֵעֵהוּ one to another, אִישׁ מֵרֵעֵהוּ one from another; 2) after the Aram. sense of the root, thought, will. Comp. רַעְיוֹן.

רֹעַ (seldom רוֹעַ, from רָעַע) m. badness (of a thing), but also, in a moral sense, baseness, wickedness,

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sadness, unpleasantness, and in as manifold significations as רַע.

רָעַב (fut. יִרְעַב) origin. to languish, desire for something; next, to hunger: the root is related to that in חָדַב. Hiph. to cause one to suffer hunger.

רָעָב (after the form אֹשֶׁם), with suffix רְעָבָם m. hunger, famine, מוּת בָּרָעָב to die of hunger, רַךְ לָלֶחֶם to hunger, languish for bread.

רָעֵב (pl. רְעֵבִים) adj. m., רְעֵבָה fem. hungry, suffering hunger.

רָעְבוֹן (const. רַעֲבוֹן) masc. hunger, suffering of hunger, and also that which satisfies the hunger.

רָעַד (fut. יִרְעַד) to shake, to quiver, to tremble (of the earth). For the root, comp. רָמַס, רָתַת, חָרַד, and others. Hiph. to labour under fear, terror, trembling.

רַעַד m. the trembling.

רְעָדָה f. the same.

I. רָעָה (fut. יִרְעֶה, apoc. יִרַע) 1) to feed a flock, to lead to pasture, with accus., seldom with בְּ, as רֹעֵה בַּצֹּאן a shepherd, or feeding of the flock; the particip. רֹעֶה the shepherd, fem. רֹעָה. Fig. to feed, i. e. to lead the people; hence רֹעֶה leader, prince, instructor; 2) to feed, to nourish, e. g. Hos. 9:2, "the floor and the wine-press shall not feed them;" 3) to feed on the meadow, construed with בְּ and עַל; next, to eat off (the grass), with accus.; fig. to devour, to sweep away, not connected with רָעַע; 4) to enjoy, delight in something, e. g. רָעָה אִוֶּלֶת to delight in folly, to desire, long for something, e. g. רוּחַ after the wind (vanity): signif. 4 seems to be the basis of the verb, so רָעָה is equiv. to רָצָה. Hiph. to feed, to lead to pasture.

II. רָעָה 1) to tie, to connect, join; hence, like חָשַׁב, זָמַם, שָׁעַת to think; 2) to join some one, to associate, e. g. רֹעֶה כְסִילִים he who associates with fools; hence, in the parallel passage, הוֹלֵךְ אַחֲרֵי. Pi. to choose for an associate or confederate, or to join some one (לוֹ) to himself. Hith. חִתְרָעָה (fut. apoc. יִתְרַע) to join or connect oneself with (אֵת) some one; the orig. signif. is in רָעַ־ה, which root has some similarity with אָרַג and חָרַד.

רֵעָה as an adj. f. from רַע, see רַע.

רֵעָה (const. רֵעַת) an acquaintance, associate, companion, friend, orig. a particip. hence:—

רֵעוּת (pl. רֵעוֹת) f. a female friend or companion.

רְעָעָה inf. fem. from רָעַע, breaking or dashing to pieces.

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רֵעוּ p. n. m. (friendship, companionship).

רְעוּת (const. רְעוּת) Aram. desire, will, wish.

רְעוּאֵל p. n. m. (befriended by God).

רֵעוּת (an abstract form, like רֵאוּת, פְּדוּת) f. 1) companionship, friendship; 2) thought, reflection, e. g. רַעְיוֹן after vanity, perhaps also pleasure, favor, from רָעָה I.; 3) concrete, female friend or associate. The basis of all 3 signif. is in רָעָה. The pl. רֵעִיּוֹת only Ketib.

רְעִי (after the form שְׁבִי) m. pasture or feeding; more correctly, however, as an ancient particip. pass. form, fed; hence, בָּקָר רְעִי fed or fattened cattle.

רֵעַ (formed from רַע) p. n. m. (friend).

רֹעֶה (formed from רָעָה shepherd) adj. masc. pertaining to shepherds, subst. shepherd, e. g. רֹעֵי אֱוִיל bad shepherd.

רַעְיָה (after the form שִׁבְיָה) f. orig. like רְעוּת friendship, companionship; next, concrete, the beloved one, the friend, of a female.

רַעְיוֹן masc. 1) thinking, reflecting, striving, aspiring, e. g. רַעְיוֹן after vanity; 2) thought, like in Aram.

רַעְיוֹן (Aram.) the same, also of nightly dreams or visions.

רָעַל (Kal, not used) to tremble, to shake; hence, Hoph. הָרְעַל to be terribly shaken (of the fir trees), or to be swung (of lances); probably רָעַל is related with רָעַד.

רַעַל m. shaking to and fro, reeling, staggering. See רָעַל.

רְעָלָה (only pl. רְעָלוֹת) f. a veil, so called from its flowing motion.

רַעַלְיָה p. n. m. (terror of God), for which once רַעַמְיָה in the same signification.

רָעַם (3 plur. רָעֲמוּ, fut. יִרְעַם) to tremble, to shake, e. g. of the raging of the sea, figur. of the countenance, to be agitated. Hiph. 1) to thunder, to cause thunder; 2) fig. of the provoking to anger, probably רַעַם is only a denom. from:—

רַעַם (רַעְמָךְ) masc. thunder, סְתָר רַ clouds containing thunder, transf. to a thundering, raging voice; the form is probably from רַע (from רוּעַ), with nominal termination ־ַם, comp. כֶּרֶם, תֵּלֶם; in the same manner רַעַל appears to arise from רוּעַ with another nominal termination, from which subsequently the verb רָעַל arose.

רַעְמָה fem. 1) trembling mane; according to others, the far-sounding neighing; which, however, is less suitable to the context; 2) p. n. of a Cushite people, and hence the name of a city and country,

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probably Regma (Ῥήγμα), a city on the Persian Gulf.

רַעְמְסֵס (also רַעַמְסֵס) p. n. of an Egyptian city in Goshen; according to Saadia, Heliopolis; according to others, Heröopolis.

רָעַן (Kal, not used) to be green, verdant, fresh. From which the Pilpel רַעֲנַן to bloom, to be fresh, to flourish, used as an emblem of prosperity; only f. רַעֲנָנָה, which, however, may be an adj.

רַעֲנָן (pl. נַנִּים—) adj. m. fresh, green.

רַעֲנָן (Aram.) adj. m. the same, figur. prosperous.

I. רָעַע (inf. רַע and רֹעַ, fut. יָרֹעַ, with suff. יְרֹעֵם) to break, to dash in pieces, related is רָצַץ, רָעַץ. Niph. (fut. יֵרוֹעַ) to be broken, dashed to pieces; according to others, the Niph. belongs to רוּעַ. Hiph. (rare) to break, to dash to pieces. Hith. to be violently shaken or ruined (of the earth); comp. Aram. רְעַע.

II. רָעַע (fut. יֵרַע, comp. יֵצֵר, יֵקֵל, יֵרֵד, which are of fut. Kal, imp. רַע) to rage, to be wroth, to be evil disposed, in contrast to kindness, which is connected with the idea of calmness; transf. to be injurious, hurtful, pernicious, malignant, envious, sad, grieved, as in רַע. Hiph. הֵרַע and הֵרַע (inf. הָרַע, in pause הָרֵעַ, fut. יָרַע, apoc. יָרַע, particip. מֵרַע, pl. מְרֵעִים) to act basely, to do evil, in contrast to הֵטִיב; hence, הֵרַע לַעֲשׂוֹת, הֵרַע מַעֲלָלִים to do evil, מֵרַע evil-doer; הֵרַע is construed with לְ, אֶת, עִם, בְּ, עַל, to signify causing evil to some one.

רָעַע (fut. יִרְעַע) Aram. to break, to dash in pieces. Pa. רָעַע the same.

רָעַף (fut. יִרְעַף) to flow, to drop, with accus., seldom עַל. Hiph. to cause to drop. The roots in רָוָה and רָדַב are related.

רָעַץ equiv. to רָצַץ, to shatter, to dash to pieces (the enemy), figur. to oppress a people. Comp. רָעַע I. and עָרַץ.

רָעַשׁ to storm, to snort, to rush, to tremble, to shake, of the heavens, earth, mountains, cities, walls, castles, towers; fig. of the waving of the corn. Niph. to be shaken, to quake, of the earth. Hiph. to shake, to cause to leap (of the locust). The verbs רָגַשׁ and תָּנַע are related.

רַעַשׁ m. shaking, trembling, earthquake, tumult, also used of the rattling of a chariot, of the snorting of a horse, of the noise of a mob, etc.

רָפָא (fut. יִרְפָּא) orig. to bind round or bind up, transf. to heal, orig.

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to bind up the wound, figur. to help, to save, to restore, to rebuild, to support. Niph. to be healed, mended, repaired, restored. Piel, to bind up that which is broken, to restore; next, to heal a wound, a disease, or to procure remedies; fig. to comfort. Hith. to let himself be healed; comp. רָפָה I., in the same sense, from which several forms are derived.

רְפוּאָה (plur. אוֹת—) f. cure, healing, bandage; fig. recovery, soothing.

רְפוּאוֹת fem. healing, recovery. The form is like סַכְלוּת.

רְפָאִים belongs to רָפָא. See רָפָה (=רָפָא).

רָפָאִי see רָפָה.

רְפָאֵל p.n. m. (God is the healer).

רָפַד (fut. יִרְפַּד) to spread out, to bed, or perhaps only intrans. Pi. to spread a couch; רִפֵּד Cant. 2:5, signifies to prepare the couch (Author. Vers. "to comfort me").

רָפָה equiv. to רָפָא to heal, after which are to be explained the forms: הִרְפֵּה, תִּרְפֶּינָה, נִרְפְּתָה, יִרְפּוּ, which are conjugated according to ל"ה.

I. רָפָה (not used) to darken, to make gloomy; related are the roots in עָרַף and עָרַב, with the same original signification.

II. רָפָה (not used) to shiver, to tremble, figur. to cause fear, terror, thus transitive; with the root רָפַד is related רָפֶה (רוּף).

IV. רָפָה (fut. יִרְפֶּה) to hang down, to droop (of the hand), to be bowed down, oppressed (of the spirit); transf. to be slack, idle, to despond, to be dejected; orig. to relax; the day slackens, i. e. evening approaches; the flame slackens (consumes) the chaff; the root רָפָה to be slack, loose, is in contrast to חָזַק to be firm, tied together. Niph. to be sluggish, indolent. Pi. to loosen, to untie, e. g. מָתְנַיִם the girdle; transf. to droop the wings, to slacken the hands, i. e. to dishearten. Hiph. to let loose, to forsake, with יָדַיִם or יָד the hand from some one, sometimes יָד is omitted; to forbear, to withdraw. Hith. to behave oneself slackly, remissly, to let one's courage fail.

רָפָה (also רָפָא) p.n. m. ancestor of a race of giants (רְפָאִים), from which רְפָאִים may be derived as a gent. noun. The signification is like רָפָה 2.

רֶפֶה (after the form טֶלֶה, נֵוֶה, plur. רְפָאִים, like טְלָאִים, נְוָאִים) subst. m. 1) shadow; hence, of the appearance of night and dark visions, also of the inhabitants of

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the regions of death, from רָפָה II.; 2) giant, origin. one who causes terror, the fearful one, from רָפָה III. but only used in the plur. רְפָאִים, and as the name of a Canaanite race of giants, from which the giant Og descended, and mentioned in connection with זַמְזֻמִּים and אֵימִים and עֲנָקִים. See רָפָה.

רָפֶה (const. רְפֵה) adj. m., רָפָה (pl. רָפוֹת) f. sluggish, slack (of hands), as a figure of despondency; next, weak, faint, etc. Root רָפָה IV.

רָפוּא p. n.m. (the healing one, physician).

רָפַח (not used) after the Arab. to be rich. From which:—

רֶפַח p.n. m. (riches).

רְפִידָה f. couch, encampment. See רָפַד.

רְפִידִים (places of an encampment) p.n. of an encampment of the Israelites in the desert.

רְפָיָה p.n. m. (God is the healer).

רִפְיוֹן m. slackness, the drooping (of the hand); transf. to fear.

רָפַס (and רָפַשׂ, fut. יִרְפֹּשׂ) equiv. to רָמַס to tread, only in the sense of making water muddy or turbid by treading. Niph. to become troubled or turbid (of a fountain). Hith. הִתְרַפֵּס to let oneself to be trodden on, or to cringe, as a sign of subjugation, e. g. Ps. 68 : 31, "submit himself with pieces of silver;" in a similar sense is to be taken הִתְרַפֵּס Prov. 6 : 3. The root is also to be traced in רַפְסֵס as in רָמַשׂ.

רָפַס (Aram.) to tread down, to tread in pieces.

רַפְסֶדֶת (formed from a masc. רַפְסֹד for which in a parallel passage stands דָּבֶרֶת; pl. רַפְסֵדוֹת) fem. float, raft, from רָפַס to slide along. The last syllable ־ֶת is an ancient nominal suffix, so that the nominal word is orig. רָפָד (Arab. *ramat*, Ethiopian *rems*).

רָפַף belongs to רוּף. See רוּף.

רָפַק (Kal, not used) to lean, to support oneself. Hith. to lean upon (עַל) some one. The root is רָפַק and related with that in דָּבַק, חָבַק.

רָפַשׂ (not used) is connected in the root probably with פָּשׂ. From which:—

רֶפֶשׂ m. mire, slime, which the sea casts up, orig. casting out; comp. פִּישׁוֹן from פּוּשׂ proceeding from a similar original signification.

רָפַשׂ see רָפַס.

רָפַת (not used) probably the root for רָפָה, which, however, may be connected with רָפַף.

רֶפֶת (pl. רְפָתִים) m. a stable, stall; origin. a rack, a grate.

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רַ (const. pl. רַצֵּי) m. that which is broken off, a piece; hence, bar (of silver); comp. the modern Hebrew חֲתִיכָה. Root רָצַץ.

רָ see רוּץ.

רָצָא (only inf. abs. רָצוֹא) equiv. to רוּץ, which see.

רָצַד (Kal, not used) equiv. to רָקַד to totter, to tremble. Pi. intensitive, in the same sense, to leap, only Ps. 68:17, comp. Ps. 29:6; 114:4, 6.

רָצָה (1 pers. רָצֵאתִי, fut. יִרְצֶה, apoc. יִרְצְ) equiv. to רָעָה to join some one; with עִם, to have pleasure or to take delight in something, or in some one; with accus. and בְּ of the person or object, to be gracious, kind, willing, or to receive some one kindly; transf. to satisfy; hence, to pay (a creditor), fig. to liquidate a debt, e. g. the earth shall pay off (Author. Vers. "enjoy") her sabbaths. Niph. נִרְצָה to be paid off (of a debt), to be expiated (of sin), to be accepted graciously (of sacrifices and offerings). Pi. to pacify, to satisfy, by the restoration of the property to the owner. Hiph. to pay, to satisfy the creditor. Hith. to make oneself pleasing towards (אֶל) some one. See רָעָה.

רָצוֹן masc. pleasure, grace, favour, delight, acceptance, satisfaction, graciousness, good will; עַל רְצוֹנְךָ acceptable (to or with God), i. e. well pleasing to him; בְּכָל רָצוֹן with all the heart, or good will.

רָצַח (fut. יִרְצַח) to pierce through, to thrust, equiv. to רָצַע; next, to slay, to murder, to kill generally, complete רָצַח נֶפֶשׁ; רֹצֵחַ a murderer. Niph. pass. Pi. to kill repeatedly, or several; transf. to dash in pieces, to destroy. Pu. (only according to Ben Naphtali) pass.

רֶצַח m. 1) a wounding, a slaying, a slaughtering; 2) equiv. to עֲרָרָה cry, from which it is transposed.

רְצָיָא p. n. m. (pleasure, delight).

רְצִין p. n. m. (the strong one).

רָצַע equiv. to רָצַח to pierce, to bore (the ear).

רָצַף origin. to put, to lay, to arrange; related in the root with צָרַב, צָבָא, צָרָה; hence, to lay down stones for pavement. The sense of joining, arranging, putting in order, is conveyed, in modern Heb., by צָרַף, which seems to be a transposition from רָצַף.

רָצַף equiv. to רָשַׁף to glow, to burn, from which, according to some, רְצוּפָה, Cant. 3:10.

רֶצֶף (only pl. רְצָפִים) m. 1) equiv. to

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רָשָׁף a burning coal, orig. a glowing coal; עֻגַת רָצָפִים a cake baked on glowing coals; according to some, on a hot stone, as used by the Orientalists for roasting; 2) p.n. of an Assyrian city, Resapha (Ῥησσοφα), in Palmyrene.

רִצְפָּה (const. רִצְפַּת) f. formed from רָצַף 1) paving; hence, pavement, from רָצַף; 2) a burning coal, from רָצַף; 3) p.n. f. (glow).

רָצַץ (2 pers. רָצוֹתָ, particip. pass. רָצוּץ, fut. יָרוּץ for יִרְצֹץ) equiv. to רָעַע, רָעַץ to break in pieces (a wheel), to dash in pieces (the head), to bruise, to break (a reed); figur. like עָשַׁק, to oppress, treat with violence. Niph. to be broken to pieces (a wheel, a reed). Pi. רִצֵּץ to dash to pieces (the head), fig. to oppress sorely. Po. רוֹצֵץ to oppress. Hiph. (fut. יָרֵץ for יְרֵצֵץ) to dash to pieces (the skull). Hith. הִתְרוֹצֵץ to push one another, to struggle. The root רַץ is also to be traced in חָדַר, קָדַר, and others.

רַק 1) adj. m. רָקָה (pl. רַקּוֹת) f. thin; hence, of the flesh, meagre, lean, dry; 2) only m. as subst., and fig. in the sense of restriction, or negation; hence, as an adv., only, except; sometimes, indeed certainly, surely; רַק רַע only evil, רַק הַיָּשָׁר only the right.

רֵק (and רִיק) adj. masc. empty, from רוּק. See רִיק.

רֹק (with suff. רָקִי) m. spittle, from רָקַק to flow, to run.

רָקַב (fut. יִרְקַב) to be hollow, worm-eaten, rotten; figur. decayed, inwardly destroyed.

רָקָב (const. רִקְבָּב) masc. rottenness, inward wasting (of the bones), deficient in substance.

רִקָּבוֹן m. rottenness, decadency.

רָקַד (fut. יִרְקֹד) to tremble, to shake, to skip, to leap, to dance. Pi. of the jolting of a swift chariot. Hiph. to cause to skip.

רַקָּה f. the temple (of the head) from רָקַק, in the signification of to beat, on account of the pulsation in that place; transf. to cheek.

רַקּוֹן (coast-district, origin. a place around which the water washes, from רָקַק II.), p.n. of a city in the territory of Dan.

רָקַח (fut. יִרְקַח) to spice, season, to make ointment (by the seasoning of oils); hence רוֹקֵחַ one that prepares ointment, an apothecary. Pu. to be seasoned, spiced. Hiph. to season (food); the root appears to be equiv. to רָקַע to beat thin, on account of the pounding of the spices.

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רָקַח m. spice; with יַיִן spiced-wine.

רִקַּח m. ointment, origin. that which is seasoned, spiced.

רַקָּח (pl. חִים—) adj. m., רַקָּחָה (pl. חוֹת—) fem. he or she who spices the ointment.

רְקָחָה m. spiced ointment.

רָקִיעַ (const. רְקִיעַ) m. expansion, arching (of the heaven), firmament, complete רְקִיעַ הַשָּׁמַיִם.

רָקִיק (const. רְקִיק, const. pl. רְקִיקֵי) m. thin cake, a wafer, from רָקַק.

רָקַם (only particip. רֹקֵם) orig. equiv. to רָנַם II., to mark (with points), to cut figures into something; transf. to embroider, to work with various colours; hence רֹקֵם the embroiderer, one that works with various colours. Pu. רֻקַּם figur. to be formed, shaped of the embryo in the mother's womb.

רָקָם 1) (probably equiv. to רָגָם beap of stones) p.n. of a city in the territory of Benjamin; 2) p.n.m. (according to the Arab, equiv. to רָגָם a friend).

רִקְמָה (with suff. רִקְמָתָם, dual רִקְמָתַיִם, pl. רִקְמוֹת) f. embroidered garment; transf. to anything that is embroidered, or of various colours; hence, of the variegated feathers of the eagle, and also of many coloured stones.

רָקַע (fut. יִרְקַע) to expand, to spread out; next, to tread something down, for the purpose of spreading out. The various significations may thus be classified; 1) to spread out, e. g. the earth over the waters, Psalm 136:6; 2) to stamp (with the feet), to express indignation or joy; 3) to stamp, tread down. Pi. to hammer, to beat out (metallic plates), but also a denom. from רָקַע to overlay with tin. Pu. pass. to be beaten out to thin plates. Hiph. (to spread out (the heavens).

רָקַע m. a thin plate, orig. that which is beaten out, extended.

I. רָקַק (Kal, not used) to be beaten thin. Hiph. (only fut. אַרְקִיקֵם) irregular, to stamp, to tread down. The root is probably related to רָקַע.

II. רָקַק (only fut. יִרֹק) orig. to flow, to run (comp. the root רוּק and זָרַק); next, to flow (from the mouth), to spit; with בְּ, to spit at some one; related is רָכַךְ.

רַקַּת (coast territory, from רָקַק) p.n. of a city in Naphtali. In the Talmud (Megilla, 5 *b*) it is maintained by one רַקַּת זוֹ טְבַרְיָא that Rakath is Tiberius, and by another רַקַּת זוֹ צִפּוֹרִי Rakath is Zephorius.

רָשׁ poor one, see רוּשׁ.

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רָשָׁה (not used) probably equiv. to רָשַׁע to exercise power over some one or something; hence, to be able. The modern Heb. Hiph. הִרְשָׁה is quite the same signification as חִשְׁלִים Ecc. 5:18, to empower or permit some one to do something.

רִשְׁיוֹן masc. grant, permission, empowering.

רֵאשִׁית see רֵאשִׁית.

רָשַׁם (only particip. pass. רָשׁוּם) to note (גְּבָרְתָּב) in writing. The root רָשַׁם is found as well in שָׁם.

יִרְשַׁם (fut. יִרְשַׁם) Aram. the same.

רָשַׁע (fut. יִרְשַׁע) origin. to exercise power, to rule (comp. רָשָׁה), from which, to be wicked, to act wickedly; with מִן, to apostatise from some one; to be guilty, liable to punishment. Hiph. 1) to overpower, to act wickedly; 2) to pronounce guilty, to condemn (of a judge).

רָשָׁע (pl. רְשָׁעִים) 1) adj. m., רִשְׁעָה f. wicked, sinful, ungodly; 2) subst. (*a*) the wicked one, a sinner, orig. a violent one, in contrast to עָנִי, עָנָו humble, meek one; generally used in contrast to צַדִּיק the righteous one; (*b*) the guilty one, e.g. רְ לָמוּת guilty of death; (*c*) to have an unjust cause (before a judge).

רֶשַׁע (with suff. רִשְׁעוֹ, pl. רְשָׁעִים) m. violence; also, power, transf. to wickedness, injustice, lie, deceit, pl. wicked deeds.

רִשְׁעָה f. wickedness, wicked deed, lie, deceit, profligacy.

רִשְׁעָתַיִם see כִּפּוּשׁ.

רָשַׁף (not used) equiv. to רָצַף to glow, to flame, to burn.

רֶשֶׁף (pl. רְשָׁפִים, const. רִשְׁפֵי with suff. רִשְׁפֶּיהָ) m. glow, flame, e.g. of the ardour of love; next, lightning, orig. the flame of God; the flames of the bow, i.e. arrows; sons of lightning (Job 5:7), i.e. birds of prey darting with the quickness of lightning, according to others, sparks: transf. to burning pestilence.

רָשַׁשׁ (Kal, not used) equiv. to רָצַץ to destroy, to dash in pieces; hence, Po. רוֹשֵׁשׁ to destroy. Pu. pass.

רָשַׁשׁ belongs to תִּרְשִׁישׁ, see under תִּרְשִׁישׁ.

רֶשֶׁת (from יָרַשׁ, with suff. רִשְׁתִּי) f. a net, פָּרַשׂ רֶשֶׁת עַל to spread a net over something, מַעֲשֵׂה רֶשֶׁת net work.

רַתּוֹק (pl. רַתּוּקוֹת in the Keri) m. a chain, from רָתַק.

רָתַח (Kal, not used) to boil, to seethe. For the root רָ־תַח, comp. רָתַךְ, קָדַח and others. Pi. to cause to

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boil or seethe, e.g. רֶתַח boiling, seething. Pu. to be heated, like נִכְמַר of the agitation of the heart as an indication of intense emotion. Hiph. like Pi. to cause to boil, to seethe.

רֶתַח (only pl.) m. seething, boiling.

רָתַם (only imp. רְתֹם) orig. to curb, to tame; next, to tie, to yoke or harness. The root רָ־תַם is found also in חָ־טַם.

רֹתֶם (pl. רְתָמִים) m. (f. according to the Ketib) a kind of birch or broom, so called from its use for binding; according to others, juniper tree.

רִתְמָה (place of birches or juniper trees) p.n. of an encampment of the Israelites in the desert.

רָתַק (Kal, not used) to bind, to chain, from which Niph. (in Keri) to be bound; since, however, this rendering would make no sense in the context, Ecc. 12:6, and as the Niph. is never used in a privative sense, it must be rendered according to the Ketib יֵרָחֵק removed. Pu. רֻתַּק to be chained, bound.

רְתֻקָה (pl. —קוֹת) f. a chain.

רְתֵת m. terror, trembling.

רָתַת (not used) equiv. to רָטַט to tremble. Related is רָעַד and the root in חָרַד.

שׁ, שׂ

שׁ *Shin* (שִׁין), שׂ *Sin* (שִׂין) form originally one letter, the 21st of the alphabet, i.e. the hard *sh* and the soft *s*, were expressed by one and the same character, but latterly grammarians have distinguished one from the other by the diacritic point, which distinction, however, affords no reason for considering them as separate letters in the Lexicon in alphabetical order. The name *shin* was chosen from שֵׁין tooth, to which the form of the letter bears resemblance; as a numeral it signifies 300. It interchanges with the hissing sounds ז, ס, צ, seldom with the sounds in *t*; but also with the aspirates ה and א. Both שׁ and שׂ are often used as nominal suffixes, e. g. חֶרְמֵ־שׁ, רֶמֶ־שׂ, עַבָּבִ־ישׁ, חַלָּמִ־ישׁ, פִּלֶּגֶ־שׁ, and others.

שֶׁ or שַׁ (with *dagesh forte* following, seldom שְׁ) 1) relative pron. which, who, joined to the following word, whether noun, particle, or verb, and, like אֲשֶׁר, without distinction of gender or number; in modern Heb. it stands for genitive, especially joined with לְ, e. g. מִטָּתוֹ שֶׁלִּשְׁלֹמֹה the bed of Solomon; this afterwards formed itself in

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שֶׁל, with suff. שֶׁלִּי, etc., and it is used to strengthen the possessive pronoun, e.g. כַּרְמִי שֶׁלִּי my vineyard; 2) as a relative conj. after certain verbs, that, because; and in this sense, occur the compositions כִּמְעַט שֶׁ scarcely that, עַד־שֶׁ till that, שַׁלָּמָה for why; with other prepositions, בְּשֶׁ־ because, כְּשֶׁ־ like as; or if as a particle of time, when. This pronoun is supposed to be derived by some from שֶׁר (the original root for אֲשֶׁר); by others, from שֶׁל; probably, however, the original form is שֶׁה =זֶה, the relative character having only merged from the demonstrative one.

שָׁא equiv. to סָא (belongs to סִאסֵּא) סָע to drive, to push, away; hence reduplicated שִׁשֵּׁא (from שִׁאשֵּׁא), to drive away, to lead away.

שָׂא (not used) equiv. to נָ־שָׂא to lift up, from which the derivative שִׂיא, שׂוֹא, also שְׂאֵת, שִׁיאוֹן, which see.

שָׁאַב (fut. יִשְׁאַב) to draw, e.g. מַיִם water, orig. connected with שָׁאַף.

שָׁאַג (fut. יִשְׁאַג) equiv. to צָעַק, זָעַק to cry, to call (of man), to roar (of lions), to roll (of thunder), etc.

שְׁאָגָה (const. שַׁאֲגַת) f. cry, roaring.

I. שָׁאָה (Kal, not used) to rage, to make a noise, from which Niph. to rush, to rage, of mighty waters.

II. שָׁאָה to be desolate, waste (of cities). Niph. to be laid waste; with the adverbial addition שְׁמָמָה into desolation. Hiph. (inf. const. לְהַשְׁאוֹת, and contracted לְהַשּׁוֹת) to desolate.

III. שָׁאָה (Kal, not used) according to some, equiv. to שָׁעָה, שָׂכָה, to gaze; probably it is, as Rashi and Eben Ezra explain, to be amazed; thus equiv. to שָׁמֵם and connected with שָׁאָה II. Hith. to be amazed, or to gaze at, with לְ.

שַׁאֲוָה (only Ketib, but the Keri for which שׁוֹאָה) f. tempest, storm.

שְׁאוֹל (with ה of motion שְׁאוֹלָה) com. origin. cave, pit, and next, hell, lower regions, where darkness dwells, dwelling of the departed, the Hades of the Hebrews. Root שָׁאַל.

שָׁאוּל p.n.m. (the desired, demanded one), patron. שָׁאוּלִי.

שָׁאוֹן (const. שְׁאוֹן, with suff. שְׁאוֹנָהּ) m. 1) rushing, raging of the sea, noise, tumult (of war, of multitudes of people), בְּנֵי שָׁאוֹן warriors; בּוֹר שָׁאוֹן probably stands for בּוֹר שְׁאוֹן מַיִם; 2) desolation, like שׁוֹאָה.

שָׁאַט (not used) equiv. to שָׁעַט to tread with the feet, to push away: transf. to despise, reject.

שְׁאָט (after the form קָרָב, יָהָב, with

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suff. שְׁאָטְךָ) m. contempt, rejection, בִּשְׁאָטַת נָפְשָׁם with contempt of soul, i.e. with utter contempt.

שְׁאִיָּה f. orig. desolation; next concrete, a ruin.

שָׁאַל (fut. יִשְׁאַל) 1) equiv. to שָׁעַל to hollow out, to dig through, comp. σκάλλ-ω, from which the derivative שְׁאוֹל; 2) after the same graduation of ideas, as in חָקַר; *perscrutari*, to dive, to investigate; next, like דָּרַשׁ to desire, demand; to request, to require, i.e. to dig after something (comp. חָתַר), with accus. of the object one demands, and מִן, מֵאֵת, accus. of the person from whom it is demanded; שָׁאַל נָפֶשׁ to require the life of some one, i.e. to wish for his death, שָׁאַל אֶת־נַפְשׁוֹ לָמוּת to wish for one's own death; the following are the sub-significations: (*a*) to ask, to beg something from (מֵעִם, מֵאֵת, מִן) some one; שָׁאַל דָּבָר לְ to ask something for some one; (*b*) to ask for a loan, i.e. to borrow; שָׁאוּל to be lent; (*c*) to ask for something as a present; hence, with the sub-signification, to ask for alms; (*d*) to question some one (accus. and לְ), to inquire after (לְ, עַל, accus.) something or some one; to inquire of God (with בְּ) or of the oracle; שָׁאַל לְשָׁלוֹם to inquire after the welfare of some one, i.e. to salute; in signification 2, שָׁאַל occurs sometimes as intransitive, hence the forms שְׁאֵלְתָּם, שְׁאֵלְתִּיו, as if from שְׁאֵל. Niph. נִשְׁאַל (inf. abs. נִשְׁאוֹל) to intreat something from (מִן) some one. Pi. שִׁאֵל 1) to ask for gifts, to beg; 2) to ask frequently. Hiph. 1) to give as a loan; 2) to give as a present asked for, Exod. 12:36.

שְׁאַל p.n. m. (request, desire, demand).

שְׁאַל see שְׁאוֹל.

שְׁאֵל (1 plur. שְׁאֵלְנָא, participle שָׁאֵל) Aram. the same as the Heb. שָׁאַל, to ask, to beg, to request, to desire, to demand, to inquire.

שְׁאֵלָא (definite שְׁאֵלְתָּא) Aram. f. 1) a wish, a request; 2) like חֵפֶץ Heb. affair, matter, desire, object (Dan. 4:14).

שְׁאֵלָה (with suff. שְׁאֵלָתִי, שְׁאֵלָתֵךְ, once without א, שְׁלָתֵךְ, שְׁאֵלָתָם) f. request, desire, demand, שָׁאַל שְׁ to make a request, נָתַן שְׁ to grant a request, בָּאָה שְׁ the request is fulfilled; transf. to the concrete, the thing or object requested or demanded.

שְׁאַלְתִּיאֵל p.n. m. (entreated of God). for which once שְׁלָתִיאֵל.

שָׁאַן (Kal, not used) to rest, to be inactive; the original signification

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is, to be in a leaning position, as a sign of being free from care; related with שָׁקַט and יָשַׁן. Pilpel שַׁאֲנֵן to be calm, to be quiet, free from care, tranquil.

שַׁאֲנָן (with suff. שַׁאֲנָנְךָ, pl. שַׁאֲנָנִים) 1) adj. m., שַׁאֲנָנָה (pl. שַׁאֲנָנוֹת) f. quiet, secure, tranquil, undisturbed, prosperous; in a bad sense, proud, overbearing, origin. careless; 2) as a subst. pride, haughtiness, carelessness, or concrete, the proud one.

שׁאם see שׁסם.

שָׁאַף (fut. יִשְׁאַף) origin. to breathe with open mouth, to snuff up (the air); hence figur. to desire, long, languish, for something; next, to snort; hence, to hasten after a thing, to assail with violence, spoken of wild animals, and metaphorically, of savage enemies. Related to שׁוּף, or to the root in נָפַח.

שָׁאַר to remain. Niph. to be left (from a mass or a number); sometimes the Niph. signifies only to continue. Hiph. הִשְׁאִיר to let remain, to leave, to leave behind, to keep back.

שָׁאַר (not used) belongs to מִשְׁאֶרֶת, where probably מִשְׁאֲרֹת is the reading, or at least the noun is to be referred back to שְׁאֵר.

שָׁאַר (not used) to be sour, acerb, comp. the root בָּסַר; from which שְׁאֹר.

שְׁאָר (after the form פְּתָח) m. rest, remnant, remainder, from שָׁאַר.

שְׁאָר (Aram.) m. the same.

שְׁאֵר (primitive, with suff. שְׁאֵרִי) m. flesh (comp. the root in בָּשָׂר); generally, however, fig. 1) body; hence, crime of murder, e. g. Jer. 51:35, חֲמָסִי וּשְׁאֵרִי the violence done to me and to my flesh; 2) blood-relationship, consanguinity, complete שְׁאֵר בָּשָׂר; בָּשָׂר is likewise used in this sense; 3) food; comp. לָחוּם.

שְׂאֹר m. leaven, from שָׁאַר.

שְׁאֵרָה f. blood relationship, consanguinity, conc. kindred by blood.

שְׁאֵרָה p. n. f. (blood relationship).

שְׁאָר יָשׁוּב a symbolical p. n. of the son of Isaiah (the remnant shall return).

שְׁאֵרִית (once contracted שְׁרִית, with suff. שְׁאֵרִיתָם) fem. remnant, remainder, especially after a general overthrow, synon. with פְּלֵיטָה, שָׂרִיד; remainder of his wrath (חֵמוֹת), i. e. that which was not yet given vent to, the whole wrath.

שְׁאָת (formed from שְׁאָה, thus for שְׂאֵת) f. 1) noise (tumult of the warriors), thus equiv. to שְׁאוֹן; but in this sense, generally the

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contracted form שְׁתִּ; 2) destruction, downfall, origin. desolation, from שָׁאָה.

שְׂאֵת (either formed from שָׂא, or more correctly from נָשָׂא, of which it may be the infin.; with suff. שְׂאֵתִי, once concrete שְׂאֵתוֹ) fem. 1) lifting up, e.g. of the face, as a sign of cheerfulness; 2) forgiveness, comp. the verb נָשָׂא עָוֹן; 3) sentence or burden (of a prophecy), comp. מַשָּׂא from נָשָׂא to pronounce; 4) rising on the skin, or swelling.

שְׂבָא (according to the Ethiopian, man) p. n. m. sometimes of the grandson of כּוּשׁ, sometimes of the son of Yoktan, and also sometimes of a grandson of Abraham by Keturah; hence, two different ancestors, one of whom became the head of a national tribe in the north, and the other of one in the south of Arabia. Hence, 1) Sheba or Sabenus, a people and country in the south of Arabia, distinguished by commerce and wealth; 2) a people and country in northern Arabia.

I. שָׂבַב (not used) to glow, to burn, to flame. With the root שָׂב the roots in רָשַׁף and רָצַף are related.

II. שָׂבַב (not used) to cut in pieces (comp. the roots עָצַב, חָצַב, קָצַב). Under this root, Kimchi brings the Po. שׂוֹבֵב, which, however, is not correct.

שֶׁבֶב (only pl. שְׁבָבִים) m. a splinter, piece, orig. that which is cut or broken off.

שָׁבָה (fut. יִשְׁבֶּה, apoc. יִשְׁבְּ) to drive away, to carry away; hence, either of the driving away of cattle, or of the carrying away of property, but especially of leading people into captivity. Niph. pass.

שֹׁבָו m. name of a precious stone, achates, according to tradition. The root appears to be שָׁבָה equiv. to שָׁבַב I.; hence, like in אַחְוָה, transf. to shining, glittering.

שְׁבוּאֵל p. n. m. (led into captivity by God); for which once שׁוּבָאֵל.

שְׁבוּל in the Ketib once for שְׁבִיל, which see.

שָׁבוּעַ (const. שְׁבוּעַ, dual שְׁבֻעַיִם, pl. שָׁבוּעוֹת, שָׁבֻעִים—, const. שְׁבֻעוֹת, with suff. שְׁבֻעוֹתֵיכֶם) m. a number of seven, from שֶׁבַע seven; hence, 1) seven days, a week comprising seven days; Feast of Weeks, i.e. Pentecost, on account of the numbering of seven weeks from Passover to Pentecost, but חַג שְׁבוּעוֹת יָמִים feast of seven days, i.e. Passover, which, according to scripture, lasts seven days; שִׁלְשָׁה

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שָׁבֻעַיִם יָמִים three weeks long (see יָמִים); 2) a week of years, i. e. seven years.

שְׁבוּעָה fem. 1) an oath, swearing; שְׁבוּעַת יי an oath by God; sometimes with the genitive, of the swearer, or of him by whose name the oath is taken; hence בַּעֲלֵי שְׁבוּעָה bound to a person by an oath, allies, confederates; 3) an oath of imprecation, a curse, complete שְׁבוּעַת הָאָלָה.

שְׁבוּת fem. abstract, captivity, from which, conc. the captives; שׁוּב שְׁ to bring back the captives (of a people), which phrase is also used as a figure of restoration to prosperity. Root שָׁבָה.

שָׁבַח (Kal, not used) to lift up the voice, to speak, to call; hence, Pi. 1) to praise, to laud; 2) to appease, to assuage, to check, to quiet (floods, anger); שִׁבַּח Ecc. 4:2, stands for מְשֻׁבָּח. Hiph. to appease, quiet (the floods or waves). Hith. to boast or laud oneself (with בְּ of the object, boasting of). The root is related to that in צָוַח.

שְׁבַח (Aram.) the same; hence, Pa. to praise, to commend.

שָׁבַט (not used) according to some, to support, make firm, thus syn. with שָׁנַב, but more probably, to beat; hence, in modern Heb., to beat out, to unfold, thus related with חָבַט.

שֵׁבֶט (pause שָׁבֶט, with suff. שִׁבְטִי, pl. שְׁבָטִים, const. שִׁבְטֵי) com. 1) a staff, a rod, a stick or rod for chastisement; hence, rod of correction, also in a figur. sense; 2) staff for leading or measuring; hence, staff of the shepherd, staff of the ruler, i. e. sceptre; measuring rod, transf. to inheritance of a portion of land allotted by the measuring rod; 3) shaft, stem of a tree, transf. to spear; fig. like מַטֶּה tribe (of a people), e.g. of the tribes of Israel, and frequently of the division of a tribe; 4) only Numb. 23:17, parallel with נֹגַהּ, which like שְׁבִיט in the Mishna, was, even in ancient times, translated "comet;" originally, rod, on account of the form of that planet.

שְׁבַט (Aram.) com. the same as in signification 3 in Hebrew.

שְׁבָט m. name of the eleventh month of the Jewish ecclesiastical year. The etymology is obscure.

שִׁבְי (pause שֶׁבִי, with suff. שִׁבְיוֹ, שִׁבְיְךָ, שִׁבְיכֶם) masc. 1) captivity, into which one is led or in which one is; 2) driving away (of the cattle). Both significations are

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also used as concretes in the sense of prisoner or prisoners; but it is never used as an adj., see שְׁבִיָּה.

שֹׁבַי p.n. m. (captivator).

שֹׁבִי p.n. m. (the same).

שָׁבִיב (const. שְׁבִיב) m. a glow, a flame, from שָׁבַב I.

שְׁבִיב adj. fem. (from a masc. שְׁבִי) female prisoner.

שְׁבִיָּה (Aram.) m. the same.

שִׁבְיָה (formed from שְׁבִי) f. captivity; but also concrete, like שְׁבִי.

שָׁבִיל (once in Ketib שָׁבוּל, pl. const. שְׁבִילֵי) m. way, path. See שָׁבַל.

שָׁבִיס (only pl. שְׁבִיסִים) caps of network, from שָׁבַץ=שָׁבַס.

שְׁבִיעִי ordinal number m., שְׁבִיעִית f. the seventh; the fem. alone sometimes, the seventh year.

שְׁבִית f. equiv. to שְׁבוּת captivity.

שָׁבַךְ belongs to the p.n. שׁוֹבָךְ, which see.

שָׂבַךְ (not used) to knot, to entwine. Related is סָבַךְ, and the root is also found in אָ־בַךְ, בָּךְ.

שָׂבָךְ (only pl. שְׂבָכִים) masc. lattice work.

שַׂבְכָא see סַבְכָא.

שְׂבָכָה (pl. כוֹת—) f. lattice or network, transf. to trap-gate or trap-door.

שָׁבַל (not used) 1) to roll on, to flow, stream along; 2) to walk, to go, synon. with אָזַל, יָבַל, in the same mode of transferring the sense; 3) to totter, to shake; hence, of the shaking or waving of branches, ears of corn, etc.

שֹׁבֶל m. trail or train of a garment, from שָׁבַל to flow.

שַׁבְלוּל (after the forms נַאֲצוּץ, נַאֲפוּף) m. snail, so called from the moisture which it imparts whilst moving along, from שָׁבַל to flow.

שִׁבֹּלֶת (pl. שִׁבֳּלִים, but const. שִׁבֳּלֵי for שִׁבֳּלֵי) fem. 1) ear of corn, so called from its waving; branch, bough of a tree; 2) streaming, flowing, from שָׁבַל 1.

שָׂבַם (not used) probably only transposed from בָּשַׂם.

שְׂבָם (balsam-place) p. n. of a city in the territory of Reuben.

שִׂבְמָה p. n. (the same).

שָׁבַן (not used) according to the Arab. to be tender.

שֶׁבְנָא (also נָה—) p.n. m. (tenderness).

שְׁבַנְיָה p.n. m. It appears a corruption from שְׁכַנְיָה or שְׁכַנְיָהוּ, both of which are sometimes used for it.

שָׁבַס (not used) equiv. to שָׁבַץ (Aram. שְׁבַשׁ) to entwine, to make net work, if the supposition is not to be adopted that שָׁבִיס is derived from שֶׁמֶשׁ.

שֶׁבַע (const. שְׁבַע) 1) cardinal number

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fem., שִׁבְעָה (const. שִׁבְעַת, with suff. שִׁבְעָתָם) m. (the dual form is שִׁבְעָתַיִם, comp. אַרְבַּעְתַּיִם; the plur. form is שִׁבְעִים) seven, generally before the noun, later, however, after it.—The use of the masculine form for the feminine gender and the feminine form for the masculine gender takes place in all cardinal numbers from 1 to 10, and the same peculiarity manifests itself in their composition from 11 to 20; for שִׁבְעָה עָשָׂר m., שִׁבַּע עֶשְׂרֵה f. seventeen, has the same peculiarity. The dual signifies sevenfold, the plur. seventy, both masc. and fem. The use of seven as a sacred number is well known. Sometimes שֶׁבַע stands as an adv.: seven times. 2) שִׁבַע p. n. m. (covenant); 3) שִׁבְעָה (well of the covenant) p. n. of a well. From which:—

שָׁבַע denom. (from שֶׁבַע) to swear, to testify on oath (of a covenant), either by sacrificing seven offerings or by testifying of seven witnesses, etc.; שִׁבְעֵי שִׁבְעוֹת they who have taken an oath; נִשְׁבַּע origin. to bind oneself by seven; next, to swear by (בְּ) a person or an object; to swear by God or by idols, i. e. to worship them; to swear by an unfortunate one, i. e. that if he breaks his word he should become unfortunate like him; נִשְׁבַּע לְ to swear to some one, with accus. of the object, i. e. to pledge oneself sacredly to fulfil something; נִשְׁבַּע מִן followed by an inf. to swear, to refrain from something. Hiph. to cause to swear, to pledge one on oath; also, to conjure, to press on some one.

שָׂבַע (in pause שָׂבְעוּ, fut. יִשְׂבַּע) to overflow, related is שָׂפַע, סָבָא; hence, like רָוָה, used of anything done in abundance, as, to be filled, satiated, with drink; hence, of the earth being filled or satiated; to be satisfied with bread, with מִן, בְּ, or לְ, before the inf. Fig. 1) to be full, i. e. tired, weary of, disgusted with, something; שָׂבַע יָמִים to be full of days, weary of life; 2) to be filled with contempt or shame; 3) in the transf. sense of being frivolous, overbearing. Pi. to satisfy, satiate. Hiph. to satisfy with מִן, בְּ, of the object, and also fig.

שָׂבֵעַ (const שְׂבַע, pl. שְׂבֵעִים) adj. m., שְׂבֵעָה f. orig. overflowing; hence, full, satisfied, and, like the verb, also in a fig. sense, e. g. שְׂבַע רָצוֹן rich in grace of God; שְׂבַע רֵעָה full of trouble; שְׂבַע יָמִים full of

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days, i.e. weary of life; in one instance יָמִים is omitted.

שָׂבָע m. abundance, plenty (comp. שָׂפַע) satiety.

שֹׂבַע (with suff. שָׂבְעָךְ) m. the same.

שָׂבְעָה see שָׂבַע.

שִׂבְעָה (from שָׂבַע) f. fulness, abundance, satiety.

שְׂבָעָה f. the same.

שִׂבְעָנָה m. equiv. to שִׂבְעָה, with the additional termination נָה־.

שָׂבַץ (Kal, not used) equiv. to שָׂבַךְ, to entwine, to knot, especially of net and check-work; hence Pi. שִׁבֵּץ to embroider. Pu. to be woven, worked in, to be set (of precious stones).

שִׂבָּץ m. giddiness, perplexity, from שָׂבַץ to entwine; to be intricate, in a figurative sense.

שָׁבַק (inf. מִשְׁבַּק, imp. שְׁבָק) Aram. to leave, to forsake, abandon. The origin. signif. is like עָזַב. Ithpael, to be left.

שָׁבַר (fut. יִשְׁבֹּר) to break, to shatter; also fig., e.g. the arm, the staff, the support, the bow, i.e. to destroy the power; שָׁבוּר to be broken (of a limb); שָׁבַר is also used variously in a figurative sense, e.g. to break the heart, i.e. to mortify; to break the thirst, i.e. to quench it; also, to set a boundary by cutting off or measuring off; another signif. of שָׁבַר see under שָׁבֵר, from which it is the denom. Niph. to be broken; of ships, to founder; of men and beasts, to be broken in the limbs, or to be injured, wounded, generally; with לֵב, figur. to be of a broken, contrite, heart; to be routed, of an army; to be reduced, of a city or a state. Pi. to dash in pieces (altars, idols), to shatter (the teeth). Hiph. to open (of the womb), orig. to cause to break through; see שָׁבֵר. Hoph. pass. to be wounded, hurt (of the heart). The root in שְׁ־בַר is related with the roots in פָּר, אָ־פַר, עָ־פַר, חָ־פַר.

שָׁבַר equiv. to סְבַר (Aram.) to hope, to wish; next, to wait, in the most extensive sense, שָׁבַר בָּחוֹמָה to wait or watch on the wall. Pi. שִׁבֵּר to wait, hope, to look hopefully or expectingly for (לְ, אֶל) some one.

שָׁבֵר (not used) orig. to bear, or with reference to the etymology, to nourish, feed, thus transitive, the root being שְׁ־בַר or שָׁ־בַר, related with בָּר and בָּרָה, and from which is to be derived שֶׁבֶר, in the signification of corn.

I. שֶׁבֶר (three times שֵׁבֶר, with suff. שִׁבְרְךָ, plur. שְׁבָרִים, with suff. שִׁבְרָיְהָ) m. breach, breakage (of a,

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limb, or of a wall); fig. wound, breach (of a state), brokenness of spirit, sadness; solution or interpretation of a dream, ruin (of a state); poetically, terror, especially in the plural.

II. שֶׁבֶר (with suff. שִׁבְרָם) m. origin. fruit, nourishment; hence, corn, related (also etymologically) with בָּר and פְּרִי, שֶׁבֶר רַעֲבוֹן corn for the hunger; שָׁבַר שֶׁבֶר to buy corn. From which:—

שָׁבַר (fut. יִשְׁבֹּר; denom. from שֶׁבֶר II.), to occupy oneself with corn, to buy or sell corn, with or without the adding of שֶׁבֶר or בָּר; fig. also of milk and wine. Hiph. to sell corn.

שֵׁבֶר (with suff. שִׁבְרִי) m. hopes, expectation; הוֹבִישׁ מִשׁ׳ to destroy the hopes.

שִׁבָּרוֹן (const. שִׁבְרוֹן) m. the breaking, e.g. of the loins, as a figure of violent pain; transferred to ruin, destruction.

שְׁבַשׁ (Aram.) to entwine, perplex; thus related with Heb. שָׁבַס, שָׁבַץ; hence Ithpael אִשְׁתַּבַּשׁ to become confused, perplexed (with reference to the mind).

שָׁבַת (fut. יִשְׁבֹּת and יִשְׁבַּת) 1) to rest, to keep holiday, to cease (מִן) from labor; of land that is not cultivated; of the wayfaring man who ceases wandering; of the elders who rest from the gate, i.e. who visit it no more; 2) to cease, generally, to refrain from (מִן) something; fig. to be at an end, to vanish. Niph. to perish. Hiph. causative of the various significations of Kal: 1) to cause or induce some one to cease from (מִן) a work, where מִן is added either before the inf. or לְבִלְתִּי; to let rest, to assuage; 2) to let rest or cease (war, strife, triumph); to cause some one to miss something; next, to remove, to destroy generally. It is related in the original signif. with שָׁפַת in the sense of resting quietly at a place.

שֶׁבֶת (with suff. שִׁבְתִּי) m. abiding, resting, ceasing from labour; also, interruption, loss of time, indolence. In some passages, שֶׁבֶת may be taken as an infin. from יָשַׁב.

שַׁבָּת (appears to be formed from שָׁבַת; const. שַׁבַּת, with suffix, שַׁבַּתּוֹ, pl. שַׁבָּתוֹת, const. שַׁבְּתוֹת) com. day of rest, sabbath, not occasioned, but a regularly fixed day (the seventh day of the week), as is expressed by the intensitive form שָׁבַת שׁ׳ to celebrate the sabbath; שַׁבַּת שַׁבָּת, שַׁבַּת בְּשַׁבַּתּוֹ sabbath after sabbath, i. e. every

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sabbath; שַׁבַּת שָׁנִים the sabbatical year, or year of release generally; 2) a week.

שַׁבָּתוֹ (formed from שַׁבָּת, with the termination ־וֹן) m. great sabbath, a more intense signif. than שַׁבָּת, and, when joined with it, signifies an extraordinary festival.

שַׁבְּתַ p. n. masc. (one born on the sabbath).

שָׁנָא (not used) equiv. to שָׁנָה II., which see; from which שְׁנִיאָה, and:—

שָׁנֵא p. n. m. (the erring one).

שָׂנָא (Kal, only fut. יִשְׂגֶּה, as if from שָׂנָה) to grow, to become great, to be exalted, related to גָּאָה. Hiph. הִשְׂגִּיא (fut. יַשְׂגִּיא) to make great, to increase, fig. to praise.

שְׂנָא (fut. יִשְׂגֵּא) Aram. the same, to laud, to exalt. "May your joy increase" (יִשְׂגֵּא), is a form of saluting.

שָׂגַג 1) transitive, orig. equiv. to זָקַף to raise up; next, to make one high, mighty, to protect; 2) intrans. to be high, elevated, to be protected, firm; שָׂ׳ יֶשַׁע to be or become strong in help. Niph. נִשְׂגַּב to be exalted (of God), fig. to be inscrutable, incomprehensible; also, to be protected, secured. Pi. to raise, protect, save; with מִן of the person, from whom one is saved. Pu. pass. Hiph. to manifest greatness or exaltation (of God).

שָׁגַג equiv. to שָׁגָה, שׁוּג to err, to offend or transgress through error or ignorance, in contrast to הֵזִיד. The orig. signif. is to totter, like a person who is confused. Related is שָׁגַע; בְּשַׁגָּם, Gen. 6:3, is rendered by some as the inf. with suff., in their erring; possibly, however, it is an adv., formed from the noun שַׁג with ־ָם).

שָׂגַג belongs to שִׂגְשֵׂג. See שׂוּג.

שְׁגָגָה (with suff. שִׁגְגָתוֹ) f. an error, mistake, transgression from ignorance or error.

I. שָׁגָה (only in the derivative שִׁגָּיוֹן) to call loudly, to sing; the root שָׁגָ־ה is found also in רָ־זַח. The signif. of occupying oneself with something is found only in modern Hebrew.

II. שָׁגָה equiv. to שָׁגַג 1) to wander, to go astray (of sheep), with מִן, to go astray from the path; also, to reel (from intoxication, either of wine, or from love); 2) figur. like שָׁגַג, to err, to offend through ignorance or mistake; with מִן, to go astray (from the law of God, etc.). Hiph. to lead astray, the blind, the pious), to mislead, to seduce. In its orig. signif. related with שָׁגַע. See שָׁגַג.

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שָׂגָה equiv. to שָׂגָא to grow, to increase, only fut. יִשְׂגֶּה. Hiph. to increase, make great, rich, abundant. (The signif. in Hiph. is rather uncertain).

שְׂגוּב p. n. m. (the protected one). The Keri has שְׂגִיב.

שָׁגַח (Kal, not used) equiv. to שָׁעָה, שָׂכָה to look upon something attentively; hence, Hiph. הִשְׁגִּיחַ to direct one's attention or care upon (אֶל) some one or something; with מִן, to view from somewhere, e. g. from the window; הַשְׁגָּחָה, in modern Hebrew, providence.

שַׂגִּיא adj. masc., great (in power), mighty, from שָׂגָא.

שַׂגִּיא (Aram.) adj. m., שַׂגִּיאָן f. pl. great, mighty, probably also as an adv. greatly.

שְׁגִיאָה (from שָׁגָא) fem. error, going astray; hence, transgression through error.

שָׁגַל (fut. יִשְׁגַּל) to glow, to be fervent (synon. with יָחַם); transf. to lie with a woman, connubial intercourse in a sensual signif.; hence שָׁכַב being substituted for it in the Keri by the Massorites. Niph. pass. Pu. the same. The root is שָׁ־גַל, and related to that in קָלָה, גָּ־חַל.

שֵׁגָל (after the form עֵגֶב, צֵלָע) fem. origin. abstract, connubial intercourse; next conc. wife or spouse, even without any obscene secondary sense.

שְׁגַל (only with suff. שַׁגְלָתֵהּ, שַׁגְלָתֵךְ) Aram. the same.

שַׁגָּם adv. from שַׁג (from שָׁגַג), formed with the adverbial termination ־ָם; must be rendered "as to their erring." Some take it as an inf. from שָׁגַג, with suff., which is, however, less probable.

שָׁגַע (Kal, not used) orig. to wander about without any certain object or purpose, thus related with שָׁגָה II.; hence, Pu. to be tossed about, to rave, to be maddened. Hith. to rove about, to rave.

שִׁגָּעוֹן m. madness, raving.

שָׁגַר (not used) to throw down; hence, to send off, send away; transf. to bear or cast (of cattle). Comp. מָלַט, נָפַל.

שֶׁגֶר (const. שְׁגַר, like זֶרַע, סְחַר, from סָחַר, זָרַע) m. that which is cast, the young (of cattle).

שַׁד (pl. שָׁדַיִם, const. שְׁדֵי, with suff. שָׁדַי) m. female breast for suckling (of man and beast), from שָׁדָה to suckle. Comp. the root in לְשַׁד. It is also used to signify the seat of sensuality.

שֵׁד (pl. שֵׁדִים) m. orig. the destroyer, the violent one; transf. to destructive demon, devil; זָבַח לַשֵּׁדִים

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to sacrifice to the demons or devils. The root is שׁגד.

שֹׁד m. 1) from שָׁדַד rigour, oppression, violence, desolation, destruction; hence, robbery, depredation; שֹׁד עֲנִיִּים that which has been exacted from the poor, or that of which they have been robbed; שֹׁד בְּהֵמוֹת desolation by wild beasts; שֹׁד לָהֶם desolation upon them! 2) for שַׁדָּה from שָׁדָה breast, comp. שַׁד.

שִׁדִּים only pl. שִׁדִּים (plain) p. n. of a valley, the spot where subsequently the Dead Sea was.

שָׁדַד (3 pret. pl. שָׁדּוּ and שָׁדְדוּ, inf. שְׁדוֹד and שִׁדּוּד, fut. יָשׁוֹד for יְשֹׁד, but with suffix יְשָׁדֵם, יְשָׁדְדֵם) orig. to hurt, to injure; next, to act harshly, violently, cruelly, to exercise violence against some one; שׁוֹדֵד a robber; שָׁדוּד overpowered, conquered, slain. Transferred, to desolate, devastate. Niph. to be destroyed, desolated. Pi. to practise violence, to hurt. Pu. שֻׁדַּד and שֻׁדַּד to be desolated, laid waste. Poal like Piel. Hoph. הוּשַׁד to be treated with violence.

שָׁדַד (Kal, not used) orig. to part, separate. Pi. שִׁדֵּד to break (the clods), i.e. to harrow the soil for ploughing; from which שָׂדֶה a harrowed field, i.e. a plain.

I. שָׁדָה (not used) to wet, to moisten; hence, to suckle, from which שַׁד and שֹׁד 2. Related is the root לָשַׁד, which see.

II. שָׁדָה (not used) after the Aram. to throw, cast, fling; from which שְׁדִיאוּר.

שָׁדָה (not used) equiv. to שָׁדַד to break the clods, to harrow; hence, to make the soil plain, even.

שַׁדָּה (formed from a masc. שַׁד, pl. שַׁדּוֹת) fem. a princess, a lady, a mistress, a wife, thus from שָׁדַד in the signification of ruling. According to the LXX., which renders it male and female butler, the reading is שָׁדָה וְשׁוֹרוֹת in Ecc. 2:8; according to the Targum, fountain, in the signification of שָׁדָא to pour forth.

שָׂדֶה (const. שְׂדֵה, pl. שָׂדוֹת const. שְׂדוֹת and שְׂדֵי, with suff. שָׂדוֹתָם, שְׂדוֹתֵיהֶם, but also שָׂדַי, שָׂדָיִךְ) masc. harrowed soil, arable land, plough-field, in contrast to forest, mountain, garden, and vineyard; transf. to 1) field, as suburb of a town, also village district; 2) in contrast to inhabited districts, e.g. אִישׁ שָׂדֶה, חַיַּת הַשָּׂדֶה, where it must be taken in the sense of a waste; it also signifies a plain, especially in the designation of certain tracts of land, e.g. שְׂדֵה

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אֲרָם the plain of Aram, i.e. Mesopotamia; sometimes also continent, in contrast to sea.

שַׁדּוּן (from שַׁד formed with the termination וּן—) m. Keri for שַׁדִּין.

שַׁדַּי (from שַׁד formed with the old adj. termination —ַי) masc. the almighty, all-powerful, omnipotent. It is erroneous to take the word in a plural sense.

שָׂדַי m. equiv. to שָׂדֶה a field; שָׂדַי is the older form, and used in poetic language.

שְׂדֵיאוּר p.n. m. (darting fire).

שְׂדִים p.n. of a valley, see שַׁד.

שַׁדִּין m. the powerful, mighty one; from שַׁד, with the termination —ִין; only thus according to one reading. See שַׁדּוּן.

שָׁדַם (not used) according to some equiv. to שָׁדַף to singe, to burn, as שְׁדֵמָה once occurs in the signification of שְׁדֵמָה; but this interpretation is not suitable to the general sense of שְׁדֵמָה. See:—

שְׁדֵמָה (pl. שְׁדֵמוֹת, const. שְׁדֵמוֹת) f. 1) a field, plantation for corn or vines; שַׁדְמוֹת כְּרִיוֹן fields of Kidron, i.e. the surrounding district. Possibly שְׁדֵמָה may be an enlarged form of שָׂדֶה, or the root is שָׁדַם in the sense of cutting or harrowing; 2) by interchanging of מ and ם, for שְׁדֵמָה, which see.

שָׁדַף to singe, to burn, to parch, to blast (by the east wind, which parches and blackens the corn). The root is שָׁדַף, and related is that in שָׁדַד, רָצַף, רָשַׁף, שָׁבַב, etc.

שְׁדֵפָה f. burning of corn, blackened or blighted corn.

שְׁדָפוֹן m. a blackening or blight of the corn, caused by the east wind.

שָׁדַר (Aram.) equiv. to שָׁדַל to strive, to desire, pursue, hunt eagerly, after something. Ithpael אִשְׁתַּדַּר to exert oneself, to make strong efforts, followed by the inf. and לְ.

שָׁדַר (not used) equiv. to סָדַר to put in order, arrange, adjust.

שְׁדֵרָה (only pl. שְׁדֵרוֹת) f. an order, row of soldiers or of chambers; according to Kimchi, also of the rows of cedar beams.

שַׁדְרַךְ (majestic, from *Khsathra*, with the suff. *Ka*, Sendic) p.n.

שֶׁה (not used) an ancient monosyllable root for שֶׁי present, gift, as מָה, נָה, דָּה, belong to מִי, נִי, דִּי. The signification is like the root in נָשָׂה to put oneself under an obligation to some one, to be attached to some one, thus like לָוָה, which subsequently was transf. to borrowing.

שֶׁה (not used) a monosyllable root to be adopted for שֶׂה, of which it is evidently a participle form,

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signifying to arise, to come into existence, to be born (of small cattle, sheep). From which:—

שֶׂה (particip. form, const. שֵׂה, but with suff. שְׂיוֹ, שְׂיֵהוּ, with *yod* for the ה radical on account of *seré*) com. young (orig. equiv. to וָלָד in the Talmud) of sheep or goats; hence the necessity of an additional word to define the kind.

שָׂהַד (not used) orig. equiv. to סָעַד to confirm, transf. to witness, to confirm by evidence. A similar etymology is found in עוּד.

שָׂהֵד (a particip. form but where the *kamets* remains before the suff., with suff. שָׂהֲדִי) m. a witness.

שָׂהֲדוּת (def. שָׂהֲדוּתָא) f. evidence, testimony, from שָׂהַד equiv. to שָׂהַד.

שָׂהָה (adopted as a root for תָּשִׁישִׁי Deut. 33:18, where it stands for תָּשֹׂשִׂי) equiv. to נָשָׂה.

שָׂהַב (not used) to be of a pale green colour, related to שָׂם (שׂוּם), from which שׂוּם leek, on account of its pale green colour.

שֹׁהַם m. leek coloured, pale green precious stone; hence the LXX. ὁ λίθος ὁ πράσινος. The commentators are at variance in reference to its speciality; according to some it is the onyx, according to others the sardonyx.

שָׂהַר (not used) equiv. to צָהַר, סָהַר to shine, glitter, from which שַׂהַר the moon, orig. the shining one; from which:—

שַׂהֲרֹנִים (only pl. שַׂהֲרֹנִים) m. an ornament worn on the neck, and resembling the moon or half-moon, in the shape of a crescent; derived from שַׂהַר.

שְׁוֵ only once in Ketib for שְׁוָא.

I. שׁוּא (not used) equiv. to שָׁאָה to rage, transf. to be shuddering, amazing, desolate, to lie waste. Similar gradations of the sense are found in שְׁאָה.

II. שׁוּא (not used) orig. to stray, to reel; from which, to fail.

שׁוֹא (only pl. with suff. מְשׁוֹאֵיהֶם) m. terror, trembling, shuddering; hence, ruin, destruction.

שָׁוְא (after the form מָוֶת from מוּת, thus שָׁוְא from שׁוּא, if it is not a transposition from שָׁאוְ) masc. 1) error, mistake; next, vice, sin (through ignorance), and like אָוֶן falsehood, deceit, lie, vanity, nothingness, either as a subst. or an adv.; 2) like שׁוֹא or שׁוֹאָה, destruction, ruin. It is more probable, however, that the origin. signif. of the root is שׁוּא to blow, to storm, somewhat like הָבַל אוּן (in אָוֶן); hence like אָוֶן, הֶבֶל, breath, i.e. transient, false, perishable; next, sin, and according to

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another, development of the orig. signif. storm, tempest, destruction, calamity; לַשָּׁוְא in vain. As a p.n. see שְׁוִיָּה.

שׁוֹאָה (const. שׁוֹאַת) f. orig. shuddering, terror; hence, storm, tempest which bursts forth violently and desolates), ruin, downfall, destruction; also concr. a desolated place, ruin.

שׁוּב (fut. יָשׁוּב, יָשֹׁב, apoc. יָשֹׁב, infin. abs. שׁוֹב, imp. שׁוּבָה) origin. to turn, turn round (related to אָחַר, סָבַב); hence, with מִן, to turn away (from a place), with מֵאַחֲרֵי, from some one previously followed; with אֶל or acc. to turn towards something. From which: 1) to return to (עַל, עַד, בְּ, אֶל, לְ) some one or something, e.g. to God; and without addition, to repent, inasmuch as it is returning to God; figur. with לְ or אֶל, to be restored to the possession of something; 2) of inanimate objects, to be restored to their former state, i.e. of a diseased limb, to be healed; of a command or prophesy, to be recalled; of a thing, to be restored to its owner; שׁוּב אַף the anger is turned away, i.e. is relaxed; with מִן to forbear from being angry with some one; שׁוּב אֶל עָפָר to turn to dust again; 3) to abandon or desist from (מִן) a resolution; 4) to repeat an action or deed; or used as an adv. again, e.g. וַיָּשָׁב וַיִּשְׁלַח and he sent again; 5) to lead back, as שָׁב שְׁבוּת to lead back the captives. Po. שׁוֹבֵב 1) to lead back the exile, to restore (נְתִיבוֹת) the path; fig. with נֶפֶשׁ, to refresh; 2) to lead away; fig. to lead to rebellion, revolt. Pu. שׁוֹבַב pass. to be returned; figur. be saved, restored. Hiph. הֵשִׁיב (fut. יָשִׁיב, apoc. יָשֵׁב, יָשֶׁב, causative from all the significations of Kal: 1) to lead back (the captives), to withdraw (the hand), to refresh, with נֶפֶשׁ, i.e. to restore, breath, life; 2) to drive back, to keep off, to hinder, to turn away the face from some one, i.e. not to countenance him; to turn away the anger, i.e. to pacify one; 3) fig. to restore, to compensate, requite, with לְ and עַל of the person; to return words, i.e. to reply; with אֲמָרִים, מִלִּין, to bring back word, tidings; or in this sense, הֵשִׁיב alone, to answer; 4) to recall, renounce, to compensate, or bring an offering, a tribute. The sense of the verb must be rendered according to the prep. following, e.g. with מִן, מֵעַל to turn away from some one or some-

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thing; with אֶל, עַל, to turn towards some one or something; בְּ, הֵשִׁיב יַד עַל to turn the hand against some one; הֵשִׁיב עַל, אֶל לֵב to lay to heart, to consider well, to repent. Hoph. pass. to be led back, restored.

שׂוּג (1 pret. שַׂגְתִּי, part. שָׂב) origin. to be white, especially of the white or grey hair of the aged; hence, to become grey or old; שָׂב the aged, hoary man. The root is found again qualified in בְּ־סַף.

שׁוּבָאֵל equiv. to שְׁבוּאֵל.

שׁוֹבָב pl. יִם—) adj. masc. rebellious, backsliding, orig. a participal form; 2) p.n. m. (the backsliding).

שׁוֹבֵב adj. m., שׁוֹבֶבֶת f. the same.

שׁוֹבָה f. restoration, reviving, refreshing, comp. הֵשִׁיב נֶפֶשׁ.

שׁוֹבָךְ p.n. m. one that pours forth, (from שָׁפַךְ=שָׁבַךְ). In a parallel passage שׁוֹפָךְ.

שׁוּבָךְ equiv. to סֻכָּה, which see.

שׁוֹבָל p.n. m. (wanderer).

שׁוֹבֵק p.n. m. (one that forsakes).

שׁוּג (not used) equiv. to שָׁגָה, to err, to go astray, from which מְשׁוּגָה, which see.

I. שׁוּב (Kal, not used) to turn back, equiv. to סוּג; hence Niph. נָשׁוֹב, more frequently נָסוֹב.

II. שׁוּג (Kal, not used) equiv. to סוּג to hedge in (comp. שׁוּךְ), from which the reduplicate form שָׁשַׁךְ to hedge in (a wine-plant).

שׁוֹד as a noun, see שֹׁד.

שׁוּד (fut. יָשׁוֹד) 1) to be violent, to hurt, injure, destroy; 2) to prevail, rule, domineer, from which שָׁד, but שַׁד in שַׁדַּיִם belongs to שָׁדַד.

שׁוּד (not used) equiv. to זוּד to seethe, to hiss, from which שִׁיד, and from that again the denom. שׁוּד.

שָׁוָה to be even, smooth, without rising or deepening (comp. שָׁעָה in the Aram.); transf. to be equal, alike in reference to value, merit, profit, gain, in quantity or quality, and may be rendered, suitable, corresponding, sufficient, appropriate, serviceable, similar, etc. שָׁוָה is construed with לְ or בְּ, of the object to which another is like or resembles. It is also used impersonally, e. g. שָׁוָה לִי satisfaction was given to me, i.e. I have been requited according to merit; שָׁוָה לְ it is suitable, agreeable, to some one. Pi. 1) to make even, smooth (a plain), to smooth the soul, i.e. to assuage it; sometimes נֶפֶשׁ is elliptical; 2) to put, to set in order; hence שִׁוָּה עֵרֶךְ, הֶדֶר עַל to afford assistance to some one, to bestow beauty; שִׁוָּה פְּרִי to prepare fruit; שִׁוָּה כְּ to make like

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something. Pu. only once תְּשֻׁוָּה, probably for תְּשֻׁאָה, and does not belong to this root. Hiph. to compare, to liken to some one (לְ). Nithpael (a composition from Niph. and Hith.); נִשְׁתַּוָּה to be mutually alike, only Prov. 27:15.

שְׁוָה (Aram.) equiv. to שָׁוָה Heb. to be equal, to be likened, part. pass. שְׁוִי in Ketib. Pael, to liken, to compare with (עִם) something. Ithpael, to be made like or into (accus.) something; comp. Heb. שָׁוָה in signif. 2.

שָׁוֵה (a particip. form) m. a plain; hence in proper nouns, as עֵמֶק שָׁוֵה and קִרְיָתַיִם שָׁוֵה.

שׁוּחַ (fut. יָשׁוּחַ) equiv. to שָׁחַח, שָׁחָה to sink down, to be bowed down, to sink unto death (אֶל מָוֶת), to be bowed down to the dust (לֶעָפָר), the soul is bowed down within me (עָלַי), i. e. dejected. Hiph. like Kal, but only in Keri.

שׁוּחַ p.n. m. (the bowed down one), hence the name of a tribe, patron. שׁוּחִי.

I. שׁוּחַ (not used) equiv. to שָׂנָה to sprout, to grow forth; from which שִׂיחַ shrub.

II. שׁוּחַ (inf. const. שׂוּחַ) origin. to speak, to tell; transf. 1) to lament, implore, pray; 2) to speak in the heart, to give oneself up to religious reflection, to meditate, to think: the same gradation of the sense from speaking to thinking is found in הָגָה. Pilpel שִׂוַּחַ to meditate or to speak on (בְּ) something (e. g. the works of God), but if construed with the acc. it signifies the same as שִׂיחַ with the acc. (Ps. 145:5), i. e. to speak, tell, or declare. Hiph. only in the abridged form שִׂיחַ for הֵשִׂיחַ to speak; with לְ, to some one; with בְּ, on some subject, i. e. to make some subject the topic of meditation or conversation; with acc. to converse with, to address some one. Sometimes also in the signification of, to sing, to lament.

שׁוּחָה f. 1) orig. depth; hence, a pit, abyss; 2) p.n. m. (probably for שׁוּתָם).

שׁוּתָם p.n. m. (the bowed down one), for which חֻשִׁים stands in the parallel passage.

I. שׁוּט equiv. to שָׁאַט, שָׂעַט origin. to tread with the feet; hence, to despise. Particip. שָׂאֹט with quiescent א, like in קָאֹם. See שָׂטַם.

II. שׁוּט (fut. יָשׁוּט) 1) to move to and fro (comp. סוּט in the Talmud, from which to row, i. e. to move a boat by rowing; שָׁטִים the rowers; 2) intr. to rove about, שׁוּט בָּאָרֶץ to go to and fro (wander or rove)

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on the earth. Piel שׁוֹטֵט to rove about, to run to and fro; with בְּ, of the place; figur. to investigate, to search. Hith. הִתְשׁוֹטֵט to drive about, move about.

שׁוֹט (pl. שׁוֹטִים) masc. a scourge or whip, so called on account of its motion to and fro; the scourge of the tongue, i.e. slander; the overflowing scourge, i.e. an invading army that overruns the country,

שׁוּט equiv. to שָׁטָה to incline, to turn towards something, e.g. כָּזָב lying.

שׂוּךְ (particip. שָׂךְ) 1) equiv. to שָׂכַךְ, orig. to twist, entwine; next, to hedge in, to fence, transf. to protect; with בְּעַד, to make a hedge round one, i.e. to protect him; 2) to enclose, to shut up, to block up the road. Pi. שִׂוֵּךְ to twist, to weave, e.g. Job 10:11, Thou hast woven me out of bones and sinews; the Auth. Vers. renders it in the sense of signif. 1, "Thou hast fenced me with bones and sinews."

שׂוֹךְ (with suff. שׂוֹכֹה) m. entwining of branches, hedge, fence.

שׂוֹכָה f. the same.

שׂוֹכֹה (for שׂוֹכוֹן thorn-hedge) p. n. of a city in the territory of Judah.

שׂוֹכָתִי gent. noun of a place שׂוֹכָה.

שׂוּל (not used) to hang down, and to move to and fro; related to שָׁבַל. The root is also found in נָשַׁל.

שׁוּל (pl. שׁוּלִים) masc. 1) train (of a garment), equiv. to שֹׁבֶל; to turn up the trail is a phrase indicative of the greatest dishonor; 2) the seam or hem of a garment.

שׁוֹלָל (probably for מְשׁוֹלָל) masc. 1) stripped naked, hence in conjunction with עָרוֹם, from שָׁלַל to pull off; 2) bound in chains, from the same root, from which שַׁלְשֶׁלֶת in modern Hebrew; according to others, a prisoner.

שׁוּלַמִּית p.n. fem. (probably formed from שׁוּנֵם=שׁוּלֵם, from which it is a gent. noun).

I. שׁוּם (only 3 pret. שָׂם, Ecc. 3:17) to value, to appraise; with עַל, to test something whether it is good or bad; the verb is very common in modern Hebrew.

II. שׁוּם (not used) to be pale green, of plants; or related with the root in נָשַׁם to exhale, comp. שָׂהַם. From which:—

שׁוּם (pl. שׁוּמִים) m. leek, garlick, so called either on account of its pale green colour, or on account of its strong smell.

שׂוּם (pret. שָׂם, fut. seldom יָשׂוּם, inf. abs. שׂוֹם, const. שׂוּם) 1) to

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set, to place, to put, like the root in אָרַם, but in the signif. like שָׁתַל, to set a tree, i.e. to plant it; to set a building, i.e. to found it; to set a people, i.e. to form a nation; to set the name of God somewhere, i.e. to erect an edifice for divine worship, thus equiv. to שִׁכֵּן שֵׁם; to beget children; to arrange an army or camp, sometimes with the omission of מַחֲנֶה; to appoint a king or judge over (עַל) something; to determine, to fix; the significations must be determined according to the context; 2) of inanimate objects, to lay; to lay down the wrath, i.e. to heap it up; to take to heart, with עַל, אֶל; to lay before one, or to submit to, with אֶל or בְּאָזְנֵי; שׂוּם לְנֶגֶד to lay something down before one's eyes, i.e. clearly; to impose a burden or a duty, with בְּ, עַל, לְ; to lay the fire, to put on garments, with accus.; 3) to set or to lay, with the sub-signification of direction, in reply to the question whither, e.g. שׂוּם לֵב, פָּנִים, עַיִן to direct the heart, the face, the eye, towards something, construed with אֶל, עַל, לְ, seldom with the omission of לֵב; 4) to make to something, i.e. to change one's circumstances or position; שׂוּם אִלֵּם to make dumb, with acc., לְ, בְּ, of the predicate; next generally, to make, to do, e.g. wonders; followed by לְ of the person, to prepare something for some one, to give, to afford. Hiph. often in the abridged form שִׂים for הָשִׂים, but entire in the signification of Kal. Hoph. only in the Keri, pass.

שׂוּם (Aram.) the same, שׂוּם שֵׁם to give a name, שׂוּם טַעַם עַל to regard; שׂוּם בָּל לְ to be concerned for something or some one. Ith. אִתְשָׂם to be laid in timber (in the wall), to be made into something, to be changed to something.

I. שׂוּן (not used) equiv. to שָׁנַן to be still, to be quiet, from which שׂוּגִי, which see.

II. שׂוּן (not used) to piss, from which שָׂתַן to piss, and the denom. שָׂתָן, which see.

שׂוּגִי p.n. m. (fortunate one). The patron. has the same form.

שׂוּכָה (probably contracted from שׂוּכָתַיִם two resting places) p.n. of a city in the territory of Issachar; gent. m. שׂוּכָתִי, שׂוּכָתִית — f.

שׂוּעַ (Kal, not used) to call, to cry (related to צָוַח), hence Pi. שִׁוַּע to cry for help in trouble, to cry loudly in prayer; hence synon. with שָׁאַל, הִתְפַּלֵּל, and forming a

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paranomasia with הוֹשִׁיעַ Psalm 18:42.

שׁוּעַ (not used) equiv. to יָשַׁע to be wide, broad, spacious; hence equiv. to רָוַח to be enlarged, i.e. happy, rich, powerful, in contrast to צַר to be straitened or in trouble; from which the noun תְּשׁוּעָה, and not from יֶשַׁע.

שַׁוְעָ (with suff. שַׁוְעִי) m. cry for help, imploring, prayer.

שׁוּעַ m. 1) (the happy, rich, noble one) from שׁוּעַ; 2) equiv. to שַׁוְעָ cry for help.

שׁוּעַ (with suff. שׁוּעֲךָ) m. 1) abstract: riches, fortune, happiness, from שׁוּעַ; 2) cry for help, from שַׁוְעָ; 3) p.n. m. (the rich one), equiv. to שׁוּעַ.

שׁוּעָא (probably abbreviated from שׁוּעֲיָאי) p.n. m. the rich one.

שַׁוְעָה call or cry for help, formed from שַׁוְעָ,

שׁוּעָל (pl. שׁוּעָלִים and שׁ) m. 1) orig. one that excavates, digs out; hence, a fox, a jackal, or a similar animal, which digs its own cave or hole, from שָׁעַל to hollow out; 2) p.n. m.; 3) complete אֶרֶץ שׁוּעָל (jackal-land), p.n. of a district in the territory of Benjamin; comp. the proper names שַׁעֲלַבִּים and שַׁעַלְבִּים.

שׁוֹעֵר (denom. from שַׁעַר gate) masc. gate-keeper.

I. שׁוּף (only fut.) equiv. to שָׁפַף to pierce, to stick into something; hence in the Targum for דָּכָא, construed with accusative; transf. to break to pieces, to bruise, Job. 9:17.

II. שׁוּף to veil, wrap round, to cover; חֹשֶׁךְ יְשׁוּפֵנִי darkness shall cover me.

שׁוֹפֵךְ p. n. m. he that throws up the earth for a rampart, otherwise for it שׁוֹבֵךְ.

שׁוֹפָכִי patron. from שְׁפוֹפָם, which see.

שׁוֹפָר (const. שׁוֹפַר, pl. שׁוֹפָרוֹת, const. שׁוֹפְרוֹת, with suff. שׁוֹפְרוֹתֵיהֶם) m. trumpet, horn, so called on account of its being hollowed out, like חָלִיל and Aram. אַבּוּב; it is distinguished etymologically from חֲצֹצְרָה, which is so called from its clear tone; תָּקַע שׁ to blow the trumpet; poetically בְּרִי שׁוֹפָר whenever the trumpet sounds. The root is שָׁפַר in the sense of to hollow out, and the nominal form is like עוֹלָם; from the same root is the modern Heb. שְׁפוֹפֶרֶת for שְׁפַרְפֶּרֶת that which is hollowed out, a tube.

I. שׁוּק (Kal, not used) to join closely, to attach oneself to some one (thus related with the root in זָק, יָשַׁק, חָשַׁק); next, to desire,

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wish, long for something. Poel. שׁוֹקֵק to long, yearn for something; also, to have pleasure, delight in something (accus.), from which תְּשׁוּקָה.

II. שׁוּק (Kal, not used) to flow, to run, related with שָׁחָה, from which Poal שׁוֹקֵק, to overflow, to water the soil abundantly. Hiph. הֵשִׁיק to overflow with something. It is construed with accus., like all verbs of plenty, from which שִׁקֻּת water-trough.

שׁוֹק (dual שְׁתַּיִם, const. שׁוֹקֵי) f. leg or lower thigh (of man or beast); poetically, foot-soldiers or people on foot; comp. רַגְלִי; גָּלָה שׁ to uncover the thigh, a phrase indicating leading into captivity; הִכָּה אוֹתָם שׁוֹק עַל יָרֵךְ he smote them hip and thigh, i.e. altogether. The general derivation of the noun from שׁוּק to run about is very uncertain.

שׁוּק (pl. שְׁוָקִים, comp. דְּוָדִים for דּוּד) masc. street, market, or market-place. The derivation is uncertain.

I. שִׁיר (generally without a fut.) orig. to sound; next, to sing something (accus.), to sing praises; with לְ, to sing to some one, i.e. to praise; with בְּ, to sing of something; with עַל, to direct a song to some one. Hiph. הֵשִׁיר, or in the abridged form שִׁיר, in the same sense as Kal, by which some grammarians were misled to take שִׁיר for the root. Po. שׁוֹרֵר to attune a song, to praise. Part. מְשׁוֹרֵר male singer, מְשׁוֹרֶרֶת female singer. Hoph. הוּשַׁר to be sung (a song).

II. שׁוּר (fut. יָשׁוּר) to run about, to walk about, to travel, journey (for mercantile purposes); with לְ, to go to some one; בַּשֶּׁמֶן to go to some one with ointment, or with anointed head. From which תְּשׁוּרָה; related is תּוּר.

III. שׁוּר (fut. יָשׁוּר) to look, to view, to behold, to look down, to watch, either for a hostile purpose, or to assist or care for some one; related to תּוּר to spy. Po. שׁוֹרֵר to lie in wait for some one; part. שׁוֹרֵר for מְשׁוֹרֵר one who lies in wait, or watches an enemy.

IV. שׁוּר (not used) to be straight, erect, just; thus related with the root in אָשַׁר, בָּשַׁר, יָשַׁר. According to others, the orig. signif. of the root is to put in order, to arrange, to adjust; from which שׁוּר and שׁוֹר.

שׁוּר (pl. with suff. שׁוּרַי) m. 1) he that watches or lies in wait, an enemy, from שׁוּר III.; 2) (with the pl. שׁוּרוֹת, with suff. שׁוּרוֹתָם) a wall,

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from שׁוּר IV.; next, houses, or a row of houses; 3) p.n. of a city on the borders of Egypt and Palestine. There is now a place called Shur, in the vicinity of Suez. מִדְבַּר שׁוּר is the present Dschofar.

שׁוּר (def. שׁוּרְיָא, שׁוּרְיָה—) Aram. masc. a wall.

שׁוֹר (with suff. שׁוֹרְךָ, pl. שְׁוָרִים) m. a bullock, an ox, epically used for a cow (Job 21:10). Its general signif. is an animal of the ox kind; the collective of it is בָּקָר. The verb שָׁוַר in Aram., is derived from שׁוֹר. See תּוֹר.

שׁוּר (only inf. with suff. שׁוּרִי) equiv. to סוּג to turn away from (מִן) some one, to move back, to deviate. The Masora counts this word among those that must be read with ס.

I. שׁוּר (fut. apoc. וַיְשַׁר) *serrare*, to saw, from which מַשּׂוֹר, for which a root נָשַׂר, has been erroneously adopted.

II. שׁוּר equiv. to שָׂרַר, שָׂרָה to rule, to prevail, fut. apoc. וַיָּשַׂר. The original signif. appears to be, to shine; thus שַׂר, שָׂא, equiv. to סָהַר, from which the sense of greatness, distinction, and next, to rule. Hiph. הֵשִׂיר to cause to rule, to appoint for a ruler.

V. שׁוּר (not used) to put in order, in a row, arrange (related to דּוּר, תּוּר). From which שׁוּרָה, but מְשׁוֹרָה is from שׁוּר II.

שׁוּרָה f. a row, series; as an adv., in rows.

שׁוֹרֵק see שׂוֹרֵק.

שׁוּשׁ (not used) to be white or grey, as is evident from the derivatives שׁוֹשַׁנָּה, שׁוֹשָׁן, שׁוּשָׁן, שֵׁשׁ, שֵׁישׁ, יְשִׁישׁ, יָשִׁישׁ.

שׂוּשׂ (fut. יָשׂוּשׂ, inf. שׂוֹשׂ, const. שׂוּשׂ) orig. to hop, to spring; next, to rejoice, to be glad; comp. גִּיל (the same signification is, acccording to some, in סוּס); with עַל or בְּ to rejoice over something, שׂוּשׂ בַּיי to rejoice in the Lord. Hiph. (in the preterite only in the abridged form, הֵשִׂישׂ for שִׂישׂ, fut. יָשִׂישׂ) the same.

שַׁוְשָׁא p.n. m., a corrupted form of שַׂוְיָה, which see.

שׁוּשָׁן m. 1) a lily, origin. the white flower; מַעֲשֵׂה שׁ lily-formed work, as an ornament on the pillars; 2) name of a song or melody, or a musical instrument, but only in connection with עֵדוּת; 3) p.n. of the metropolis of Susiana, where Schusch is now situated, on the river Choaspes. See שׁוּשַׁן.

שׁוֹשַׁן (only pl. שׁוֹשַׁנִּים) m. 1) lily, like שׁוּשָׁן; 2) lily-formed work on columns; 3) name of an instru-

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ment. In all three significations only in the plural.

שׁוֹשַׁנָּה f. lily. The root is שׁוּשׁ.

שׁוּשַׁנְכָיֵא (Aram.) gent. plur. from שׁוּשַׁן, an inhabitant of Susa.

שׁוּשַׁק p. n. Ketib for the Keri שִׁישַׁק.

I. שׁוּת (not שִׁית, hence the pret. שָׁת, שָׁתָה; joined with the affixes תָּ, תִּי, the radical ת is united with them, as שַׁתָּה, שַׁתִּי, inf. abs. שׁוֹת, but in the fut. the Hiph. form is used), to put, to set, to place, to lay; thus synon. with שׂוּם, and like it in the various significations. Hiph. (in the abridged form שִׁית for הֵשִׁית, but only used in the future, imperative, and infin.), like Kal. The significations may be thus classified: 1) to set, to put, to lay; to form an army, even with omission of מַחֲנֶה; to spread a net; to place a watch or sentinel; with עַל, to array oneself against some one; to ordain over something; to add; to appoint to something; with בְּ of the place, to put one somewhere or in another position; to add some one to a number or class; to receive one among (בְּ) others; to give one a place under some one; שׁוּת עִם to place together, to compare; to set or fix a boundary or term; 2) to lay, e.g. under the feet, i.e. to submit, subjugate; to lay the hand upon (עַל) something, i.e. to protect, or of the judge, to decide; שׁוּת יָד עִם to join some one, to have intercourse with him; שׁוּת יָד מִן to withdraw the hand from some one, even with omission of יָד; שׁוּת בְּ to remove something from one place to another; שׁוּת עֲדִי עַל to put on an ornament; שׁוּת לְ to impose upon some one (a burden, a debt); to lay the blame upon some one; 3) to direct, to turn in a certain direction, as שׁוּת לֵב, פָּנִים, עֵינַיִם, to direct the face or the eyes towards somewhere, i.e. to purpose something; to direct the heart towards something, i.e. to regard it, to attend to it, with לְ, אֶל; and in all other gradations of the orig. signif., as in שׂוּם. Hoph. pass. with עַל, to be laid upon, e.g. כֹּפֶר a ransom.

II. שׁוּת (not used) equiv. to שָׁתָה II to weave, to spin, to mix, to knot, to entwine; from which שַׁיִת, שִׁית.

שׁוּתֶלַח p.n. masc. (probably a corruption or an abbreviation from מְתוּשֶׁלַח), patron. שׁוּתַלְחִי.

שְׁזַב (Pael, not used) Aram. to leave (a place); to remove from some one or something; next, to

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about freely, without being confined to one place (related is עָזַב in the same sense, as in the phrase עָצוּר וְעָזוּב). Only Pael שֵׁיזֵב or שֵׁיזִיב (fut. יְשֵׁיזֵב, inf. שֵׁיזָבוּ) to release, to let escape; next, generally, to save, construed with מִן.

שָׁזַף equiv. to שָׁקַף to look, to behold; the interchanging of ז and ק to be regarded like that of צ with ק; possibly, however, the orig. signif. is to glow, to burn, related to שָׁדַף, from which the the signification to look forward ardently or fervently may be derived.

שָׁזַר (Kal, not used) to twist the thread. Hoph. past. מָשְׁזָר fine-twined linen, *byssus*. The root lies in שָׁ־זַר.

שַׁח adj. m. orig. to be bowed down, sunk, of the eyes; hence, dejected.

שֵׂחַ (with suff. שֵׂחוֹ) masc. equiv. to שִׂיחַ thought, reflection.

שָׁחַד (fut. יִשְׁחֹד) origin. to award; hence, to present, to make a gift, especially for bribing, to purchase deliverance from punishment; שָׁחַד בַּעַד to bribe for some one; שָׁ׳ אֶת to bribe some one.

שֹׁחַד masc. a present, gift; hence, a bribe; לָקַח שׁ׳ to receive a bribe (of a judge); שָׁפַט בְּשׁ׳ to judge according to a bribe.

שָׁחָה (imp. שְׁחִי) equiv. to שׁוּחַ, שָׁחַח to stoop, bow down, to couch. Hiph. הִשְׁחָה to bring, throw, or press down. Hith. הִשְׁתַּחֲוָה (with interpolation of ו before final ה, as in נַאֲוָה; fut. יִשְׁתַּחוּ, pause —תָּחוּ, plur. יִשְׁתַּחֲווּ) to bow or throw oneself down as a sign of worship and reverence, sometimes with the addition of אַפַּיִם אַרְצָה, and with עַל, לִפְנֵי, עַל, of the person before whom one bows; to bow down before God, i.e. to worship Him; next, to worship generally. The form מִשְׁתַּחֲוִיתֶם is a form of conjugation from the particip. as in the Aram.

שָׂחָה (inf. const. שְׂחוֹת) to swim, related to סְחָא (Aram.) to bathe. Hiph. to make to swim, bathe, according to the orig. signif.

שָׂחוּ (after the form אָחוּ) f. swimming.

שְׁחוֹחַ masc. bowing down, dejection, humiliation.

שְׂחוֹק see שְׂחֹק.

שָׁחוֹר see שָׁחֹר.

שִׁחוֹר see שִׁיחוֹר.

שְׁחוֹר m. blackness, as an abstract noun from שָׁחַר.

שָׁחוּת (after the form גָּלוּת, with suff. שְׁחוּתוֹ) fem. pit, ditch, orig. deepening, from שָׁחָה=שׁוּחַ.

שָׁחַח (3 pret. שַׁח, 1 sing. שָׁחוֹתִי,

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3 plur. שָׁחוּ Milrang, but also the analysed form שָׁחֲחוּ; fut. יָשַׁח, and probably as an exceptional form יִשַּׁח) to be bowed down, downcast, e.g. to the dust לֶעָפָר; to destruction אֶל־מָוֶת; of the hills being brought low, of the humbling of pride (רוּם, גָּבְהוּת), etc. שְׁחוֹחַ is a noun but not inf. Kal. Niph. to be bowed down, to be depressed, of the voice of the singer. Hiph. הִשְׁיַח to bring or throw down. Hith. הִשְׁתּוֹחֵחַ to be cast down, dejected, humbled.

שָׁחַט 1) orig. to cut in pieces (the root is שָׁסַח, and related with which is גָּזַר, קָדַד); next, to slaughter, beasts for sacrifices, also of human sacrifices; next generally to slay animals, transf. to murder, slay; חֵץ שְׁחוּטָה deadly arrow; the infin. שְׁחֹטָה only Hosea 5:2; 2) probably only a transposition of שָׁטַח to spread out, to expand; hence, זָהָב שָׁחוּט beaten gold, i.e. good gold.

שָׁחַט (fut. יִשְׁחַט) to press out, or squeeze out (grapes), Aram.

שְׁחִיטָה f. the slaughtering (of sacrifices).

שְׁחִין masc. inflammation, a boil, a sore, an ulcer, especially of the elephantiasis or of the boils of leprosy. Root שָׁחַן.

שְׁחִיס see סָחִיס, as in the parallel passage.

שְׁחִיף (const. שְׁחִיף) m. something meagre, thin; next, a thin piece of wood.

שְׁחִית (pl. שְׁחִיתוֹת) fem. pit, ditch, deepening, from שָׁחָה.

שְׁחִיתָא see שְׁחִתָּת.

שָׁחַל (not used) to roar, of a lion.

שָׁחַל (not used) to peel off, to separate.

שַׁחַל m. the roarer, lion, from שָׁחַל.

שְׁחֵלֶת f. shells of muscles, which, when burnt, yield a fragrance. The root is שָׁחַל.

שָׁחַן (not used) to glow, to burn, related to כָּנָא; next, to be inflamed.

שְׁחַס see סָחַשׁ.

שַׁחַף m. an unclean bird, so called on account of its leanness; according to some, the sea-gull; according to others, the horned or night-owl. From which:—

שָׁחַף (not used) to be thin, lean, diminished, of the body.

שַׁחֲפֶת fem. consumption, origin. decreasing.

שָׁחַץ (not used) to walk proudly, haughtily; the derivation is obscure.

שַׁחַץ m. pride, haughtiness; also, majesty; hence בְּנֵי שַׁחַץ the lions, or the great beasts of prey generally.

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שַׁחֲצִים (haunt of beasts of prey) p.n. of a place in Issachar. The Ketib has שַׁחֲצוֹם.

שָׁחַק to pound, to bruise, e.g. to pound spices to dust, figur. to scatter the enemy. The root is שְׁחַק, related to חַק (Aram.).

שָׂחַק (fut. יִשְׂחַק) 1) to laugh, to mock; with עַל, at something; with אֶל, to laugh or smile with some one or upon something; with לְ, to deride at something; 2) to joke, to jest, to sport. Pi. שִׂחֵק to play, to sport; שִׂחֵק לִפְנֵי to sport, to have a mock fight before some one; מְשַׂחֵק a player (on an instrument), dancer, etc. Hiph. const. with עַל, to mock, to deride, to scorn.

שַׁחַק (in signif. 2, the plur. שְׁחָקִים) masc. 1) that which is pounded, dust; 2) thinness; hence, thin cloud, thin vapour which obscures the sky; in the pl. heavens, the seat of the clouds.

שְׂחוֹק (*plene* שְׂחוֹק) masc. laughing, jesting, scorning, mocking, or concrete, subject of scorn; also in a good sense, cheerfulness, joy, laughter.

I. שָׁחַר 1) origin. to glow, to burn; hence, to shine, to illuminate, from which שַׁחַר; 2) to be black, as in חוּם, a mode of transferring the sense from glowing, burning.

II. שָׁחַר to seek, to search, to inquire after something; the root is related with that in דָּרַשׁ and דָּרַךְ; hence, to desire, long for something; generally, however, Pi. to seek after something (accus.), or to apply inquiringly to (אֶל) something. The connection of the two roots may be thus explained; the orig. signif. of שָׁחַר II. being to try, search, thus synon. with בָּחַן, and proceeding from the original sense to glow.

שַׁחַר (with suff. שַׁחְרָהּ) m. the morning light, dawn, from שָׁחַר to brighten up; כַּנְפֵי שַׁחַר the wings of the morning dawn; בֶּן־שַׁחַר the morning star; עָלָה הַשַּׁחַר the dawn appears; הָיָה שַׁחַר לְ a morning dawns for him; שַׁחַר, בַּשַּׁחַר, are used as adverbs in the sense of, early, in the morning, swift; לֹא יָדַע שַׁחַר not observing the suddenness (of an occurrence).

שָׁחוֹר (pl. שְׁחוֹרִים) adj. masc, שְׁחוֹרָה (pl. רוֹת—) f. black, of the colour of the face, or of the hair, etc.).

שְׁחוֹר m. blackness. See שְׁחוֹר.

שְׁחוֹר see שְׁיחוֹר.

שַׁחְרוּת fem. blackness of the hair; thence transf. to the age of black hair, i. e. youth, in contrast to שֵׂיבָה. In the Talmud, שְׁחוֹרֵי הָרֹאשׁ lads, boys.

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שְׁחַרְחֹר (after the form פְּתַלְתֹּל) adj. m., שְׁחַרְחֹרֶת f. black, blackish, of colour.

שְׁחַרְיָה p.n. masc. (early visitation of God).

שַׁחֲרַיִם p.n. m. (morning and evening dawn).

שָׁחַת (Kal, not used) to destroy, to corrupt. Niph. to be corrupted or destroyed, physically or morally; transf. to be desolate. Pi. 1) to destroy, devastate (cities or countries); to wound, hurt (men); to slay, uproot (a people); to destroy or cast off compassion; to destroy wisdom, i.e. to neglect it; 2) to act corruptly, to do evil. Hiph. to lay waste (countries, cities, kingdoms); to slay (men); to corrupt the walk, the deed, i.e. to act corruptly; equiv. to הֵרַע; part. מַשְׁחִית destroyer; הַמַּלְאָךְ הַמַּשְׁחִית the destroying angel. The heading of some Psalms אַל תַּשְׁחֵת destroy not, is probably taken from the beginning or burden of the song.

שְׁחַת (Aram.) the same, to destroy; hence particip. pass. שְׁחִית base, corrupt; the fem. שְׁחִיתָה is used also as a subst.

שַׁחַת (formed from שׁוּחַ, like נַחַת from נוּחַ) f. pit, for the preserving of water, for the securing of wild beasts, for the confining of a prisoner, for interring a corpse, etc.; hence, cistern, dungeon, grave. The LXX. renders it sometimes "destructive," as if derived from שָׁחַת.

שַׁחַת (pl. שַׁחֲתִים) he that turns away or deviates (from the good path), the backslider, sinner, wicked one. The form is a participial one.

שָׁטָה (fut. יִשְׁטֶה, apoc. יִשְׁטְ) to turn away, to deviate from something, e.g. from a way; hence, figur. of a wife that becomes unfaithful; construed with תַּחַת הָאִישׁ.

שִׁטָּה (pl. שִׁטִּים) f. 1) a thorny plant, from שָׁטַט to sting, to prickle; next specially the acacia tree, particularly in pl. in connection with עֵץ; 2) (place of acacias) p. n. of a valley in Moab, on the borders of Palestine.

שָׁטַח (fut. יִשְׁטַח) 1) to spread out, to expand (in space); hence, to make wide, spacious; 2) to scatter about (bones, etc.). Pi. שִׁטַּח to spread out (the arms). The root is שְׁדַח.

שֵׁטֶט m. a scourge, whip, equiv. to שׁוֹט. The form is for מְשֹׁטֵט.

שָׂטַם (fut. יִשְׂטֹם) to hate, to be hostile, persecute, probably related with שָׂטַן which has the same sense originally.

שָׂטַן (particip. שָׂטָן) to be hostile, to oppose, to hinder, persecute;

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with נֶפֶשׁ, adversary to the soul, i.e. to the life; שֹׂטֵן persecutor.

שָׂטָן m. the hater, adversary, opponent (in war or before justice); לְשָׂטָן לְ as an opponent or hinderer to some one; הַשָּׂטָן the adversary, enemy; in later theology, of an angel of evil, Satan.

שִׂטְנָה f. 1) hatred, enmity, accusation; 2) (well of contention) p.n. of a well.

שָׁטַף (fut. יִשְׁטֹף) to gush or stream out, to flow in abundance (related to the root in נָ־טַף), to pour forth in streams (of rain), to overflow, overwhelm, inundate (with accus. of the object); to wash away (the dust of the earth); to sweep or wash away; figur. of righteousness, to overflow, i.e. to be powerfully practised; transf. to the overrunning of a country by an army; or the plunging of a horse. Niph. pass. Pu. to be washed, rinsed, of a vessel.

שֶׁטֶף (once שֵׁטֶף) m. an overflowing of water, a flood, stream, inundation, and in the transf. signif. like the verb בַּשֶּׁטֶף adv. with a flood, i.e. suddenly.

שָׁטַר to inscribe, engrave (comp. חָ־תַר with the same orig. signif.); hence, 1) to write (synon. with כָּתַב), comp. Aram. שְׁטַר written document; 2) to oversee, direct, probably so called from the writing down of law proceedings; hence שֹׁטֵר overseer, officer. It is possible that שָׁטַר, in the orig. sig., is identical with סָדַר to order, arrange, adjust.

שְׁטַר (Aram.) m. a written document; according to some, from שָׁטַר to write; according to others, rule, dominion; more probably, however, it is to be taken as equiv. to סְטַר a side.

שִׁטְרַי p.n. m. (writer).

שַׁי (after the form דַּי, מַי, חַי, גַּי) m. a present, gift, orig. debt, tribute, from שָׁה (comp. נָ־שָׁה): the presents in the East being considered as the liquidation of debts.

שָׁיָא belongs to שַׁי. See שָׁה.

שִׂיא m. eminence, greatness, formed from שׂוּא.

שִׁיאוֹן (desolation, devastation) p.n. of a city in Issachar.

שִׂיאוֹן (top, height) p.n. of the mountain of Hermon.

שִׂיב see שׂוּב.

שֵׂיב (with suff. שֵׂיבוֹ) m. old age.

שֵׂיבָה f. the same, אִישׁ שֵׂ an aged hoary-headed man; sometimes אִישׁ is omitted.

שִׁיבָה f. 1) sitting, abiding, staying, concr. habitation, dwelling, from יָשַׁב; 2) returning, coming home;

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returning; concrete, they who return home, from שׁוּב.

שִׂיג m. turning or moving back, from שׂוּג I. = סוּג; hence, departure. According to Kimchi, business, affair, from נָשַׂג to reach, attain.

שִׂיד m. lime, plaister, whitewash, to spread over walls, from שׂוּד.

שִׂיב as a verb see שׂוּד.

שָׁיָה adopted as the root for תָּשִׁי Deut. 32:18. See under שָׁהָה.

שֵׂיָה see שָׂה.

שִׁיז (not used) to love ardently; after the Arab.

שִׁיזָא p.n. m. (the beloved one).

שֵׁיזֵב see שְׁזֵב.

שִׂיחַ as a verb, see שׂוּחַ.

שִׂיחַ (with suff. שִׂיחוֹ, pl. שִׂיחִים) m. 1) a plant, shrub, bush, e.g. שִׂ׳ הַשָּׂדֶה from שׂוּחַ I. to sprout, to shoot up; 2) a saying, speech, word, from שׂוּחַ II.; transf. to song, lamentation, thought, meditation, quite in as manifold signications as the verb.

שִׁיחָה (from שׁוּחַ) f. equiv. to שׁוּחָה pit; only in the Ketib.

שִׂיחָה (fem. equiv. to שִׂיחַ thought, speech, prayer, meditation, devotion.

שִׁיחוֹר also שִׁיחֹר, שִׁחֹר (the black, turbid, river) p.n. of the Nile, according to the Semetic manner, like the Greek Μέλας, Latin *Melo*, for which otherwise יְאֹר. It stands also for נַחַל מִצְרַיִם, by which *Rhinocorura* is understood.

שִׁיחֹר לִבְנָת (the glass-river) p.n. of a river in the territory of Asher, the Belus, from the sand of which glass was first made.

שַׁיִט m. 1) equiv. to שׁוֹט scourge, only Ketib, from שׁוּט; 2) an oar, equiv. to מָשׁוֹט.

שִׁילֹה (resting-place, from שָׁלָה, after the form קִיטוֹר) p.n. of a city in Ephraim, where the tabernacle was erected. The gent. שִׁילֹנִי indicates an original form שִׁילוֹן; also שִׁילוֹ, שִׁלוֹ, שִׁלֹה occur for it. In the passage, Gen. 49:10, some take it as a p.n., either of the tabernacle or of the Messiah, and others as a common noun in the above signification.

שֵׁילָל Ketib for שׁוֹלָל, which see.

שִׁילֹנִי 1) gent. from שִׁילֹה, compare גְּלֹנִי from גִּלֹה; 2) for שֵׁלָנִי, where שֵׁלָה is the basis.

שִׂים see שׂוּם.

שִׁימוֹן p.n. m. (the appointed one).

שִׁין as a verb belongs to שַׁיִן. See שׁוּן.

שַׁיִן (only plur. שֵׁינִים) m. urine, the Keri always transcribes this noun.

שֵׁיצֵא from שְׁצָא, which see.

שִׁיר as a verb, see שׁוּר.

שִׁיר (with suff. שִׁירוֹ, שִׁירֹה, plur.

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שִׁירִים, with suff. שִׁירֵיכֶם) m. a song, sometimes also, of the playing of instruments, which are called כְּלֵי שִׁיר מְצִלְתַּיִם; שִׁיר the playing of cymbals. The further applications of שִׁיר, either as a heading of songs, or in special relations, are easily understood from the context.

שִׁירָה f. a song or a parable arranged according to metre.

שַׁיִשׁ masc. marble (white), alabaster, from שׁוּשׁ to be white.

שִׁישָׁא see שְׂרָיָה.

שִׁישַׁק p. n. of a king of Egypt, contemporary with Jeroboam, who, according to Manetho, was called Sesochis.

שִׁית see שׁוּת.

שִׁית m. wrapper, dress, from שׁוּת II.; hence עָטַף שִׁית to be wrapped in a garment, שִׁית זוֹנָה the mask of a harlot.

שִׁית (with suff. שִׁיחוֹ) m. thorn-hedge, from שׁוּת II.; next, collectively, thorns; comp. a similar gradation in סָבַךְ.

שֵׁךְ inf. from שָׁכַךְ, which see.

שֵׁךְ (only plur. שִׁכִּים) thorn, from שָׁכַךְ I. in the signification of to prickle, to cut.

שֵׁךְ (with suff. שֶׂכּוֹ) masc. a hedge, fence, from שָׂכַךְ II. to entwine.

I. שָׁכַב (fut. יִשְׁכַּב, inf. שְׁכַב, with suff. שְׁכָבָהּ, but also שְׁכַב, hence, with suff. שְׁכָבְךָ) orig. to lie down, especially for sleep, or to lie sleeping, to rest; שָׁכַב is also used in the sense of lying sick, to lie dead, to die, as in the phrase שָׁכַב עִם אֲבוֹתָיו to lie down with his ancestors; with עִם or אֵת to lie by or with some, with accus. to have connubial intercourse. Niph. the same of a woman. Pu. the same. Hiph. to cause to lie down, to cast down. Hoph. to be laid down, also to lie.

II. שָׁכַב probably a transposition from שָׁפַךְ=שָׁבַךְ to pour out, pour forth, which signif. the Kal probably has, in the sense of copulation. Hiph. to empty (a vessel), Job 38:17, and also in some derivatives, which, however, is uncertain.

שְׁכָבָה (const. שִׁכְבַת) f. 1) copulation, complete שִׁכְבַת זָרַע, and to have connubial intercourse שָׁכַב אֶת־אִשָּׁה שִׁכְבַת־זָרַע; 2) lying down, layer, row; hence, שִׁכְבַת הַטַּל the dew lay down.

שִׁכְבָת (with suff. שִׁכְבָתּוֹ, after the form פִּתְחָת) f. copulation, connubial intercourse, נָתַן שִׁכְבַת or נָתַן אֶת־שִׁכְבָתוֹ לְזָרַע בְּאִשָּׁה or אֶל to copulate, to have connubial intercourse.

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שְׁכָה a root adopted for מַשְׁכִּים, Jer. 5:8, which some render in the sense of שָׁנָה to run to and fro; others adopt a verb שָׁכַם for it; more probably, however, מַשְׁכִּים is contracted from מַאֲשְׁכִּים, and derived from אִשְׁכָּה.

שָׁכָה (not used) to look, view, behold, related to שָׁנָה, שָׁעָה, etc. From which שְׂכִיָּה, שָׂכְוִי and מַשְׁכִּית.

שָׂכָה f. a thorn, prickle, transf. to a pointed weapon, from שָׂכַךְ.

שִׂכּוֹ (prospect) p.n. of a place near Ramah.

שָׂכְוִי an extended form of שִׂכּוֹ, m. view (of the heart or mind), insight, transf. to the heart, as the seat of reflection. In modern Heb. שֶׂכְוִי signifies the cock, so called on account of his proverbial sagacity in exactly distinguishing day from night.

שִׁכְלָה (after the form מְלוֹא) m. childlessness, origin. being deprived, transf. to a forsaken state, like אַלְמָן.

שַׁכּוּל adj. m., שַׁכְּלָה (pl. שַׁכְּלוֹת) f. robbed of the young, or forsaken (speaking of the young).

שִׁכּוֹר (pl. שִׁכּוֹרִים, const. שִׁכּוֹרֵי) adj. m., שִׁכֹּרָה f. (after the form יִלּוֹד, נִבּוֹר) drunk, intoxicated; frequently used as a subst. the drunken, intoxicated one, drunkard.

I. שָׁכַח (but in pause שָׁכֵחַ, fut. יִשְׁכַּח) to forget something (acc.) or followed by the inf. with מִן, to leave something behind through forgetfulness. Niph. to be, or become forgotten. Piel, to make forget. Hiph. to cause to be forgotten. In the orig. signif. the verb is equal to שָׁנַן in the sense of being removed, forsaken, somewhat like נָשָׁה.

II. שָׁכַח (Kal, not used) to find, as in the Aram.; hence Hith. to be found, to be, exist, extant.

שָׁכֵחַ (pl. שְׁכֵחִים, const. שִׁכְחֵי) adj. m. forgetting, forgetful.

שְׁכַח (Peal, not used) Aram. to find; hence, Ithp. הִשְׁתְּכַח, with בְּ, of the place where something is found; to be found, i.e. to prove (accus.) pious. Aphal הַשְׁכַּח to find, to find out, obtain. Comp. מְצָא.

שְׁכִיָּה p.n. m. (appeased with God) from, שֹׁךְ formed from שָׂכַךְ.

שִׂכְיָה (only pl. שִׂכְיוֹת) fem. imagework, a figure or picture made for public view, according to the LXX.; according to some, a sight, appearance.

שַׂכִּין (in modern Heb. the pl. שַׂכִּינִים) m. a knife; the root is שָׂכַךְ to

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cut, related with כָּסַח and the root in חָ־שַׂךְ in the original sense of sticking in, and ־ִין is the nominal suff. as in תַּנִּין, קָצִין, etc.

שָׂכִיר (c. שְׂכִיר, with suff. שְׂכִירְךָ, pl. with suff. שְׂכִירֶיהָ) m. a hireling, a labourer by the day, or any labourer hired for a certain time. Root שָׂכַר.

שְׂכִירָה f. hiring, hired, or as a conc. hired people, hirelings, from שָׂכַר.

שָׁכַךְ (inf. שֵׁךְ) equiv. to שָׁחַח to bow down, to stoop (of a fowler); next generally to sit, lie down, to settle, to subside (of water, wrath). Hiph. הֵשֵׁךְ to still, quiet an uproar or murmuring from or against (מֵעַל) some one. In modern Heb. the Pi. שִׁכֵּךְ is used.

I. שָׂכַךְ (not used) to cut, to stick in, related to כָּסַח, from which שַׂכִּין, which see.

II. שָׂכַךְ (not used) to entwine, to entangle; hence, to hedge in, to fence; from which שַׂךְ, מְשׂוּכָּה.

שָׁכֹל (1 pers. pret. שָׁכֹלְתִּי, pause שָׁכֳלְתִּי, fut. יִשְׁכַּל) orig. to cease, to perish (the root is related to כָּלָה), from which to be deprived of a possession, especially to be deprived of children, either being childless or losing the children. Part. pass. שְׁכוּלָה the childless one (of a female). Pi. שִׁכֵּל to make childless by killing the children, or the young of beasts, or through being devoured by wild beasts; hence, fig. of the slaughter of young men in war, making the state childless, as it were; also used of the miscarrying of a woman, both trans. and intrans.; of the vineyard being unfruitful. Hiphil, to slaughter the young warriors; to have a miscarriage, e.g. רֶחֶם מַשְׁכִּיל a barren womb. From which שְׁכוֹל, שַׁכּוּל.

שִׁכֻּל (pl. with suff. שִׁכֻּלַיִךְ) m. childlessness, state of childlessness, or of being forsaken.

שָׂכַל orig. to look at, to behold; next, to look mentally, to have insight, to be prudent, wise; with מִן following, to be wiser than. Pi. שִׂכֵּל (Gen. 48:14) he laid the hands intentionally, if שָׂכַל is not to be taken in this passage in the sense of סָכַל to pervert. Hiph. 1) to behold, contemplate (some beloved object), to consider, to attend to, have care upon (accus., בְּ, אֶל, עַל) something or some one; 2) to have insight (בְּ) into something, to be or become wise or intelligent, to have understanding; part. מַשְׂכִּיל a wise, intelligent one, transf. to a pious, religious one; in this sense the inf. הַשְׂכִּיל and הַשְׂכֵּל are used as

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substantives; also trans. to make wise, to instruct; 3) to act prudently, wisely; transf. to be successful, prosperous, considered as a consequence of prudence; also in a transferred sense, to cause one to prosper or thrive, equiv. to הִצְלִיחַ. מַשְׂכִּיל also occurs as a subst. in the heading of Psalms, where it is rendered by some, song, and by others, song of instruction, or moral poem.

שְׂכַל (Aram.) the same; hence, Ithpael אִשְׂתַּכַּל to look upon (בְּ) something, to regard, consider.

שֵׂכֶל and שֶׂכֶל (with suff. שִׂכְלוֹ) m. wisdom, understanding, prudence, cunning. The origin. signif. is view, appearance, equiv. to מַרְאֶה; thus טוֹבַת שֵׂכֶל, not unlike טוֹבַת מַרְאֶה: שׂוּם שֵׂכֶל to give the understanding or sense of any thing. The root is either שָׂכַל, in the sense of beholding, or the noun is formed from שָׂכָה, ־ֶל being a nominal suffix.

שִׂכְלוּת fem. folly, equiv. to סִכְלוּת, from סָכַל=סָכַל.

שִׂכְלְתָנוּ fem. Aram. wisdom, understanding.

שְׂכֶם (in pause שֶׂכֶם, with ה finis שְׂכֶמָה, with suff. שִׁכְמִי) masc. 1) the shoulder, on which burdens are carried; the upper part of the back or the neck; rather different from פָּתֵף: שְׂכֶם is considered as the limb for carrying a burden, yoke, rule; שְׂכֶם אֶחָד with one accord (to serve); מַטֵּה הַשְּׁכֶם the rod for the back; שְׂכֶם לְלֶכֶת to turn the back to go; שׂוּם שְׂכֶם to make some one turn the back, i. e. to drive to flight (comp. נְתַן עֹרֶף); fig. like פָּתֵף shoulder, i.e. tract of land; 2) (land-tract) p.n. of a Levitical town in Ephraim, Sychem, the present Nablous; שִׁכְמָה towards Sychem; 3) p. n. m.

שָׁכַם (Kal, not used) denom. from שְׂכֶם, and only Hiph. הִשְׁכִּים, orig. to lay upon the shoulder (a burden), to load; next, in the language of the nomades, to rise up early for journeying with their burdens, in contrast to שָׁרַשׁ to loosen, to unpack, i. e. to return home when the day expires. Later the verb שָׁכַם is used generally for rising early, and in connection with other verbs, as an adverb, early, eagerly, urgently, e.g. הִשְׁכִּים הָלַךְ to pass away early (of the dew); הִשְׁכִּים וְדִבֵּר to speak urgently; הִשְׁכִּים הִשְׁחִית to destroy relentlessly, i. e. to act wickedly; אַשְׁכִּים Jeremiah 25:3, stands for הַשְׁכֵּם.

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שְׁכְמִי p. n. m. (shoulder) patron. שְׁכָמָה Job 31:22, for שִׁכְמָה.

שָׁכַן (but in pause, as in many intrans. verbs, with a *seré* שָׁכֵן, fut. יִשְׁכַּן, inf. with suff. שָׁכְנִי, after the form פָּתְחוֹ) orig. to let itself down, to rest, e. g. of a pillar of fire, cloud; to encamp (of man and beast), to dwell, with בְּ of the place; to inhabit, with accus., especially of the tranquil dwelling; of God, שֹׁכֵן עַד dweller (of heaven) in eternity, fig. to possess; hence שָׁכַן עָרְמָה to possess prudence; שָׁכַן is also used in the sense of being inhabitable, inhabited. Particip. pass. שָׁכוּן inhabitant, originally, domiciled. Pi. 1) to cause to dwell, e. g. the name of God, i. e. to place the residence of His glory somewhere, comp. שׁוּם שָׁם; 2) to pitch or erect a tent. Hiph. הִשְׁכִּין 1) to cause some one to dwell, to lay down, e. g. לֶעָפָר into the dust; 2) to erect a tent.

שְׁכַן (Aram.) the same. Pa. שַׁכְּנָן to cause to dwell (the name), to cause the glory of God to dwell somewhere.

שָׁכֵן (origin. particip. const. שְׁכַן, pl. שְׁכֵנִים) adj. m., שְׁכֵנָה (with suff. שְׁכֶנְתָּהּ, pl. שְׁכֵנוֹת) f. only subst. dweller, inhabitant, neighbour, neighbouring state, etc.

שֶׁכֶן (only with suff. שִׁכְנוֹ) m. dwelling-place; probably שִׁכְנוֹ is only an inf. with suff.

שְׁכַנְיָה p. n. m. (faithful servant of God) for which stands, in a parallel passage, שְׁבַנְיָה.

שְׁכַנְיָהוּ p. n. m. (the same).

I. שָׁכַר (not used) to seethe, to boil; next, to brew, comp. חָרָה, כָּרָה, etc., from which:—

שֵׁכָר masc. strong drink, intoxicating liquors, of wine or of other prepared beverages, orig. that which is prepared by boiling or brewing, from which denom.:—

שָׁכַר (fut. יִשְׁכַּר) to get drunk (with שֵׁכָר), to be intoxicated, and generally, drinking of anything leading to merriment or intoxication, with accus. or מִן of the beverage; transf. to be senseless, unconscious; שִׁכּוֹרָה the drunken one. Pi. to make drunk, intoxicated; fig. to plunge into ruin. Hiph. the same. Hith. to conduct oneself as being drunk. From which שִׁכָּרוֹן, שִׁכּוֹר.

II. שָׂכַר (not used) equiv. to שָׂבַר to reward, present, from which אֶשְׁכָּר, if it is not equiv. to אִשֻּׁפָּר.

שָׂכַר (fut. יִשְׂכֹּר) to barter for wages, to buy (at a price), to hire troops; transf. to buy some one, i. e. to bribe him. Niph. to hire

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oneself (בַּלֶּחֶם for bread). Hith. the same. According to others, to gain or profit by purchase. The root שָׂכַר is related to that in אָגַר and גָּרָה.

שָׂכָר (const. שְׂכַר, with suff. שְׂכָרוֹ) m. 1) price of hiring or of purchase, wages of a labourer; next generally, reward; 2) p. n. masc. (after the form רָשָׁע) hireling.

שְׂכַר reward; עָשָׂה שָׂכָר to acquire a reward.

שִׁכָּרוֹן masc. drunkenness, intoxication.

שִׁכְרוֹן (place of the palm wine) p. n. of a city on the northern border of Judah.

שֵׁל (from שָׁלָה after the form יֵד from יָדָה) masc. erring, trespass, offence; the same is שְׁלוּ in Aram.

שֶׁל (later) part. to signify a relation, either of one noun to another, thus to denote the genitive case, or of two sentences; generally, however, its use is like that of אֲשֶׁר and שׁ (followed by *dagesh forte*), with which it is etymologically connected. In compounds, בְּשֶׁל is equiv. to בַּאֲשֶׁר לְ on account of; בְּשֶׁלְמִי equivalent to בַּאֲשֶׁר לְמִי on account of whom; בְּשֶׁלִּי on my account or on account of me. בְּשֶׁל אֲשֶׁר which once occurs (if the reading is correct) is equiv. to בְּדִיל דְּ because of.

שַׁלְוָן (equiv. to שַׁלְוָן) adj. m. at ease, quiet, tranquil, secure, prosperous. The root is שָׁלַן, with interpolation of ל, as in וְלַעֲנָה.

שָׁלַב (Kal, not used) to entwine, to knot together; hence Pu. שֻׁלַּב, joined, Auth. Vers. "set in order against one another."

שֶׁלֶב (plur. שְׁלָבִים, comp. סֶמֶךְ, plur. סְמָכִים) masc. ledge, corner-ledge, from שָׁלַב, as these ledges connected the two sides; modern Heb. sprout.

שָׁלַג (not used) to shine, to glitter, to be white. From which:—

שֶׁלֶג m. snow, origin. that which shines. From which:—

שָׁלַג only Hiph. הִשְׁלִיג to be white as snow, used of the bones of the slain growing pale.

שָׁלָה (Kal, not used) to err, to totter (the root is also found in בָּשַׁל). Niph. to err, to commit oneself. Hiph. to lead astray, to mislead, to deceive. From which שֵׁל. In Aram. שְׁלָא signifies the same, from which שְׁלָה and שְׁלוּ.

שְׁלָה (after the form שְׁגָה) Aram. f. error, trespass, sin. Only occurs in Ketib for שְׁלוּ.

שִׁלָּה 1) f. contracted from שִׁאֲלָה,

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request; 2) p. n. m. for שֵׁלֶה (the erring one); from which patron. שֵׁלָנִי.

שִׁלֹה p.n.m. of a city. See שִׁילֹה.

שָׁלָה (not used) according to some, to be fat (after an Arab. analogy); according to others, equiv. to צָלַל to sound forth; from which שְׁלַו.

שַׁלְהֶבֶת f. flame, from the root לָהַב; in Aram. the verb שַׁלְהֵב is formed therefrom. The form שַׁלְהֶבֶת־יָה is, according to some, fem. from שַׁלְהֶבְתִּי.

שָׁלַו (1 pers. שָׁלַוְתִּי, but the 3 pers. שָׁלוּ for שָׁלְווּ, 3 fut. יִשְׁלָיוּ, as is sometimes the form in the ל״ה) to be quiet, peaceable, prosperous, syn. with שָׁקַט. The form יֵשֶׁל is either to be referred back to שָׁלָה =שָׁלַל, or to שָׁאַל, the א being elliptical.

שָׁלֵו (const. pl. שַׁלְוֵי) adj. m., שְׁלֵוָה f. quiet, at ease, contented, prosperous; but also, in a bad sense, careless, inconsiderate, frivolous, wicked, forgetful of God. As a noun, שָׁלֵו signifies: tranquillity, prosperity. The root is שָׁלֵו.

שֶׁלֶו m. quiet, ease, prosperity.

שְׁלֵו (as a verb) Aram. equiv. to שָׁלֵו in Heb.; particip. pass. שְׁלֵה for שְׁלֵו.

שָׁלוּ (Aram.) f. error, trespass, sin from שְׁלָא.

שִׁלוֹ see שִׁילֹה.

שְׂלַו (in pause שְׂלָו and שְׂלָיו, plur. שַׂלְוִים) f. a quail, origin. the fat bird, always collective.

שְׁלֵוָא (with suff. שְׁלֵוָתָךְ) Aram. fem. ease, quiet, prosperity.

שַׁלְוָה (pl. שַׁלְוֹת) fem. 1) ease, tranquillity, prosperity, and in the same sense the plur. בְּשַׁלְוָה suddenly, origin. in the midst of security or prosperity; 2) carelessness, criminal security.

שִׁלּוּחַ (only pl. —חִים) m. origin. abstract, the sending away, dismissal, but generally concr.; 1) bill of divorce; 2) dowry given to a daughter at her marriage; comp. שִׁלַּח; Pi. from שָׁלַח.

שָׁלוֹם (after the form קָדוֹשׁ, pl. שְׁלֹמִים) 1) adj. m. in health, well, prosperous, peaceable, uninjured, safe, complete in number, friendly; in pl. the peaceable ones, the tranquil ones; 2) as a subst. wellbeing, welfare; especially in this sense in the phrases שָׁלוֹם לְ; שָׁאַל לִפְ׳ לְשָׁלוֹם; רָאָה, יָדַע, פָּקַד; אֶת־שְׁלוֹם פְּ׳, הָלַךְ לְשָׁלוֹם, etc.; transf. to salvation, happiness, quiet, ease; 3) peace (in contrast to מִלְחָמָה), e. g. קָרָא לְשָׁלוֹם לְ to offer some one peace; עָנָה שָׁ׳ אֵת to answer peaceably; עָשָׂה שָׁ׳ לְ to give peace; אִישׁ שָׁ׳ a man of peace;

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דָּבָר שָׁלוֹם a word of peace; 4) friendship, concord; אִישׁ שָׁלוֹם a friend, a confederate; דָּבָר שָׁלוֹם a friendly word; as a p.n. it is found in אֲבְשָׁלוֹם and אֲבִישָׁלוֹם.

שְׁלֵם see שָׁלֵם.

שִׁלּוּם (also שְׁלֵם, pl. מִים—) m. payment, reward, requiting, retribution, from שָׁלֵם.

שָׁלוֹן p.n. m. (either equiv. to שָׁלוּם, or it is derived from שָׁלַל to rob, to plunder.

שְׁלֹשׁ see שָׁלֹשׁ.

שְׁלוּת equiv. to שַׁלְוָה.

שָׁלַח (fut. יִשְׁלַח, inf. abs. שָׁלֹחַ, const. שְׁלֹחַ and שְׁלַח) 1) to send some one (acc. seldom לְ) to (אֶל, seldom עַל) some one; the acc. of the person is sometimes omitted and replaced by בְּיַד; to send help, a plague (of God); שְׁנֵי דְבָרִים to send a message or order through (בְּיַד) some one; to send word through some one, with or without adding לֵאמֹר; to bid or command some one, in one instance including the sense of calling (2 Sam. 15:12); in the sense of sending word, the message is construed with the acc., and in the sense of charging some one with something, with double acc.; 2) to send off (without reference to any purpose or object), to dismiss, to let go, or let loose (the hand or mouth); hence, שָׁלַח מִן to withdraw, draw back (the hand) from something; 3) to stretch out or forth, e.g. the finger, as an indication of scorn; the staff, the hand; in this sense the form שָׁלַח יָד is variously used according to the prepositions following; with בְּ, to lay hands upon some one (to injure him), to violate some one's property; with עַל, to put forth the hand after something; with אֶל, as with בְּ; with מִן, to put forth the hand somewhere. Particip. pass. שָׁלוּחַ stretched out, slim, slender; שְׁלָחוֹת sprouts, shoots. Niph. (inf. abs. נִשְׁלוֹחַ) to be sent. Pi. 1) in the intensive form, to send forth plagues, pestilence, punishment (of God), with אֶל, בְּ of the person or subject; to discharge, dismiss (a slave, a prisoner), hence the phrase, to send a daughter away, i.e. to give her away in marriage; to send a wife away, i.e. to divorce her (see שִׁלֻּחִים); to dismiss some one, to deliver him up, generally with the addition of בְּיַד or בְּ of the person into whose power something is given; to cast off something, get rid of it; 2) to throw (arrows), to send forth (fire into a city, to set on fire, for

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which also the form שִׁלַּח בָּאֵשׁ is used), to stretch out (the hand), to spread (the branches); next, to send generally, with עַל, to some one. Pu. to be sent, dismissed, released, forsaken, driven away, as pass. both of Kal and Piel. Hiph. almost like Pi.

שְׁלַח (fut. יִשְׁלַח) Aram. the same, to send, send forth, stretch out (the hand), to lay hands upon (לְ) something, and in as various significations as the Hebrew.

שֶׁלַח (with suff. שִׁלְחוֹ) m. 1) shot, missile, weapons, or a pointed weapon, a spear, dart, sword; from שָׁלַח in the signif. of throwing, עָבַר בְּשֶׁלַח to perish by the shot, Author. Vers. by the sword; 2) a sprout, shoot, from שָׁלַח to spread out, to stretch out, comp. שִׁלְחָה; in this sense only the plur. with suff. שִׁלְחָיִךְ; 3) streaming; next, a stream, probably equiv. to שִׁלֹחַ the well-known pond or spring on the south-west of Jerusalem; 4) p.n. m. (the shooter).

שִׁלֹחַ (for שִׁלַּח streaming, comp. גִּיחוֹן a gushing fountain) p.n. of a conduit or pool on the south-west of Jerusalem.

שִׁלְחָה f. a sprout, shoot, from שָׁלַח to spread out.

שִׁלְחִי p.n. m. (shooter or shot).

שִׁלְחִים (streams), p.n. of a city in Judah.

שֻׁלְחָן (const. שֻׁלְחַן, plur. חָנוֹת—) m. origin. that which is spread out from שָׁלַח), a table, אֹכְלֵי שֻׁ those that eat at one's table, friends; the table of God, i.e. the altar; שֻׁ הַפָּנִים the table of shewbread, also called שֻׁ הַמַּעֲרֶכֶת; עָרַךְ שֻׁ to spread or set a table.

שָׁלַט (once שָׁלַט in a transitive signif., fut. יִשְׁלַט) origin. to lead; next, to rule over, to be master of (בְּ, עַל) something. In the transitive sense, שָׁלַט signifies, to empower. Hiph. to let rule, give power or permission, synon. with הִתְקִיף (Eccl. 6:10) in the same sense.

שְׁלַט (fut. יִשְׁלַט) Aram. the same, to rule or have power over (בְּ) something; also, to atack something. Aphal, to cause to rule, to appoint as a ruler.

שָׁלַט (not used) to protect, to shelter, to cover (the root שָׁלַט is related to לָט, לָאַט, Aram. שְׁלַד; hence in the Talm. שְׁלָטוֹן covering of the head. From which:—

שֶׁלֶט (only pl. שְׁלָטִים, const. שִׁלְטֵי) m. a shield, origin. that which protects, synon. with מָגֵן of a similar derivation; שִׁלְטֵי הַזָּהָב the golden shields—the שְׁלָטִים (shields) were sometimes hung up

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on the walls for ornament; to fill the shield, i.e. to arm oneself with them; to fill the hand with the shield, i.e. to lay hold of it.

שִׁלְטוֹן masc. mighty, powerful, e.g. "where the word of the king is, there is power" (Eccles. 8:4); אֵין שׁ בְּ there is no power over, etc.

שִׁלְטוֹן (const. pl. שִׁלְטוֹנֵי—) Aram. m. an officer, a ruler (of a province).

שָׁלְטָן (const. שָׁלְטַן) Aram. m. rule, power, dominion, command. The pl. signifies kingdoms, dominions; also concr. rulers, regents.

שַׁלְטֹת fem. from שַׁלִּיט, which see.

שְׁלִי (only pause שָׁלְיִ) m. rest, quietness, stillness, from שָׁלָה; בִּשְׁלִי adv. softly, quietly, secretly, orig. in the quiet, in secrecy.

שִׁלְיָה (with suff. שִׁלְיָתָהּ) f. the after birth, probably from שָׁלָה in the signification of hanging down, suitable to the explanation by the ancients, bag, in which the child was considered to lie in the mother's womb.

שָׁלְיוֹ and שִׁלְיוֹ equiv. to שָׁלָו, which see.

שַׁלִּיט (pl. שַׁלִּיטִים) adj. m., שַׁלָּטֶת, (as if from שָׁלַט) f. 1) ruling, having power; next, as a subst. the powerful, mighty one; 2) in a bad sense, harsh, violent; also, imperious, shameless, of a harlot.

שָׁלִיט (pl. שָׁלִיטִין) Aram. adj. m. mighty, powerful, having power hence, as a subst. a ruler, high officer; 2) as an abstr. power hence, with the addition of לְ before the infinitive, it is permitted allowed to be done.

שָׁלִישׁ (pl. שָׁלִישִׁים) masc. 1) a third part, *triental*, as a corn measure, the third part of an ephah, or a large measure containing three smaller ones, which, however, cannot be defined now; שָׁלִישׁ as an adverb formed in the accus., full in measure or according to measure, e.g. thou givest them tears to drink in great measure (בְּדִמְעוֹת שָׁלִישׁ); 2) a musical instrument, according to Kimchi, consisting of three strings; probably, however, a triangle; 3) a kind of warriors or combatants in chariots, three standing together in the chariot, two of whom served as seconds to the combatant. The ancient commentators explain the word similarly to מִשְׁנֶה the second after the king; thus שָׁלִישׁ the third in rank. רֹאשׁ הַשָּׁלִישִׁים occurs in a sense similar to שַׂר הָרֶכֶב head of the charioteers; rarely in this sense רֹאשׁ הַשָּׁלִישִׁי or רֹאשׁ הַשָּׁלִישׁ with ם apoc.

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שְׁלִשִׁי (pl. שְׁלִשִׁים) adj. m., שְׁלִישִׁיָּה or שְׁלִישִׁית fem. the third, from שָׁלוֹשׁ, e.g. the chamber on the third floor, the third part, the third day; reckoned from the time of speaking; thrice, repeating something three times; the third year, etc.; שְׁלִשְׁתָּה adv. a third time; בָּעֵת מָחָר הַשְּׁלִישִׁית about this time the day after to-morrow (Author. Vers. "about to-morrow any time or the third day," which rendering is adopted in consequence of the פְּסִיק separating בָּעֵת from מָחָר.

שָׁלַח (Kal, not used) orig. equiv. to שָׁלַח to send off, to cast off, but only Hiph. in this sense; הִשְׁלִיךְ עַל to throw upon some one (a missile); also in a spiritual sense, to cast something upon some one, i.e. to commend or entrust it to him; הִשְׁלִיךְ נַפְשׁוֹ מִנֶּגֶד to cast one's life away, i.e. to expose it; הִשִּׁיךְ אַחֲרֵי גֵוֹ, אַחֲרָיו to throw something behind one's back, i.e. to disregard it; הִשִּׁיךְ מֵעַל פָּנִים (spoken of God) to cast some one away from His countenance, i.e. to withdraw His providence from him. It is used besides in a physical sense in manifold significations. Hoph. הָשְׁלַךְ and הִשְׁלַךְ pass. and also in the figur. sense הָשְׁלַךְ עַל to trust in one entirely.

שָׁלָךְ, masc. the cormorant or the plungeon, so called from its shooting down, like an arrow, from the high cliffs, and plunging into the water to seize its prey. From שָׁלַךְ.

שַׁלֶּכֶת (Piel-noun) f. 1) the falling (of a tree), or the dropping of the leaves from the tree; 2) p.n. of a gate in the temple.

שָׁלַל (2 pers. שָׁלוֹתָ, inf. abs. שׁוֹל, fut. יָשֹׁל) 1) to pull off, to pull out: 2) to plunder, to rob, especially of booty, to spoil; שָׁלַל שָׁלָל to make booty. The root is related to that in גָּזַל, אָרַג, נָשַׁל. Hithpael אִשְׁתּוֹלֵל (for הִשְׁתּוֹלֵל according to Aram. analogy) to be plundered, spoiled, to become a prey. See שׁוֹלֵל.

שָׁלָל (const. שְׁלַל, with suff. שְׁלָלָהּ) m. origin. that which is drawn away from the enemy; next, booty generally; also in a figur. sense, gain, profit, or anything acquired by a struggle.

שָׁלַם (particip. שׁוֹלֵם, fut. יְשַׁלֵּם) orig. to be whole, entire, sound, complete, in contrast to חָסֵר; hence, 1) to be well, affluent, happy, prosperous, peaceable, to live in friendship with others, secure;

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particip. שָׁלֵם, equiv. to אִישׁ שְׁלוֹמִי a friend; particip. pass. שָׁלוּם peaceable; 2) to be completed, finished, e.g. of a building, of a time. Pi. שִׁלֵּם in a trans. sense, 1) to preserve in happiness, prosperity; 2) to make complete, finish, transf. to restore (that which is stolen), to pay (a debt), to discharge (an obligation), to fulfil (an offering, a vow), to recompense, requite, reward, generally with the addition of גְּמוּל. Pu. pass. 1) to be paid, recompensed, requited, rewarded; 2) to be befriended; hence, used of the Hebrew nation מְשֻׁלָּם, equiv. to עֶבֶד יי orig. a friend, or one devoted to God. Hiph. 1) to be peaceable, or to live in peace with (עִם, אֵת) some one, to submit, subject himself to some one; 2) to fulfil, to make an end of, complete something.

שְׁלַם (particip. pass. שְׁלִים) Aram. the same, but only in the signif. of completing. Af. הַשְׁלֵם 1) to make an end of, complete; 2) to restore, recompense, deliver back.

שְׁלָם (def. שְׁלָמָא, with suff. שְׁלָמְכוֹן) Aram. masc. wellbeing, welfare, prosperity, peace, equiv. to שָׁלוֹם Hebrew.

שָׁלֵם (pl. שְׁלֵמִים) adj. m., שְׁלֵמָה (pl. שְׁלֵמוֹת) fem. 1) whole, uninjured, complete; hence, full, in reference to weight, measure, or number; complete, in numbers or numbering of an army; untouched, or not hewn, of a stone; 2) in a mental sense, peaceable, friendly, devoted; hence שָׁלֵם עִם יי devoted to God, in which sense עִם יי is sometimes omitted; 3) p.n. of the city, later called יְרוּשָׁלַם, which name is the basis to the subsequent appellations.

שֶׁלֶם (pl. שְׁלָמִים) m. reward, thanks, recompense, for which generally the plur. in the abstract sense; hence זֶבַח שְׁלָמִים peace or thank-offering, equiv. to זֶבַח תּוֹדָה. Sometimes זֶבַח is omitted, without altering the sense.

שִׁלֻּם (after the form גִּבֻּר, קִטֻּל) m. 1) recompense (in connection with נָקָם); 2) p.n. m. for which once שִׁלֻּמִי; patron. שִׁלֻּמִי.

שַׁלֻּם p.n. m. (recompenser). This name is often found.

שִׁלֻּם see שִׁלֻּם.

שִׁלֻּמָה (formed from שִׁלֻּם) recompense, retribution (of the sinner).

שְׁלֹמֹה p.n. of the renowned and wise king Solomon. The name is formed from שָׁלוֹם, with the termination ה֫ = וֹן = וֹ֫ — ה and signifies the peaceful one.

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שַׂלְמָה (const. שַׂלְמַת, with suffix שַׂלְמָתוֹ, plur. שְׂלָמוֹת, with suffix שַׂלְמוֹתַי) f. 1) garment, transposed from שִׂמְלָה, which contains the orig. signif., though שַׂלְמָה occurs very frequently; 2) p. n. m.

שַׂלְמוֹ p. n. m. (the clothed one) for which also שַׂלְמָה occurs.

שַׂלְמַי p. n. m. (the same).

שְׁלֹמִי p. n. m. (the peaceable one).

שְׁלֻמִיאֵל p. n. masc. (befriended by God).

שֶׁלֶמְיָה p. n. m. (devoted to God).

שְׁלֹמִית 1) p. n. fem. (the peaceable one); 2) p. n. f. (friendship).

שַׁלְמַ p. n. of a king of Assyria; complete שַׁלְמַנְאֶסֶר.

שַׁלְמֹ (only pl. שַׁלְמֹנִים) m. recompense, reward, also bribe, from שָׁלַם to reward.

שָׁלַ (fut. יִשְׁלֹף) to draw (the sword), to pull off (the shoe), to pull out (grass), to draw out an arrow from the body which it has penetrated; most frequently, however, of the drawing of a sword; hence שֹׁלֵף חֶרֶב a warrior, origin. he that draws the sword.

שָׁלָ p. n. of a people in Arabia Felix, probably the Ζαλαπηνοί of Ptolemy.

שָׁלֹ (שָׁלוֹשׁ, const. before makkaph שְׁלֹשׁ־) cardinal number; f. שְׁלֹשָׁה (const. שְׁלֹשֶׁת, with suff. שְׁלֹשְׁתָּם) masc. three, generally before the noun, and but rarely after the noun. The numeral itself, however, is often considered as a noun, and therefore stands in the constructive state when it occurs before a noun; but when it occurs after a noun, it stands in the absolute state; e. g. בְּמִשְׁלֹשׁ חֳדָשִׁים at about after three months; בִּשְׁנַת שָׁלֹשׁ in the third year; joined with עֶשְׂרֵה for the fem., or with עָשָׂר for the masc., it signifies thirteen; the plur. שְׁלֹשִׁים signifies thirty.

שֵׁלֶשׁ p. n. m. (triune).

שָׁלֹשׁ see שָׁלִישׁ.

שִׁלֵּשׁ (Piel, formed from שָׁלֹשׁ) 1) to divide into three parts; 2) to do something on the third day (from the day spoken of); 3) to do something the third time; joined with other verbs, it stands as an adv. taken from the numeral. Pu. to be threefold, or three years old; hence, part. מְשֻׁלָּשׁ.

שִׁלֵּשׁ (after the form שִׁלֵּם) masc. the third (i. e. grandson) after the son, viz. great-grandson. A son of the שִׁלֵּשׁ is called רִבֵּעַ.

שָׁלִשָׁה p. n. of a district in Ephraim, wherein the city בַּעַל שָׁלִשָׁה (according to Eusebius, בֵּית שָׁ׳) is situate, and, according to the

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same authority, fifteen Roman miles north of Diospolis.

שִׁלְשָׁה p.n. m. (triune).

שִׁלְשֹׁם (formed from שָׁלֹשׁ with the adverbial termination ם–) adv. the day before yesterday, orig. three days ago; generally in connection with אֶתְמוֹל, תְּמוֹל.

שַׁלְתִּיאֵל see שְׁאַלְתִּיאֵל.

שָׁם (with ה finis שָׁמָּה) dem. adv. 1) there, of the place, in reply to the question, where? אֲשֶׁר שָׁם relative, in which place, the relative being separated from שָׁם by the insertion of several words; שָׁם–שָׁם yonder–there, מִשָּׁם from thence, אֲשֶׁר–מִשָּׁם from whence; שָׁמָּה thither, denoting a motion towards a place; 2) there, then, of time, transf. from the sense of locality; 3) there, rather like a demonstrative, and equiv. to, this; also in reference to the material; hence מִשָּׁם out of, from out.

שֵׁם (before makkaph שֵׁם־, with suff. שְׁמִי, שִׁמְכֶם, plur. שֵׁמוֹת, const. שְׁמוֹת) m. 1) sign, mark (by which one is recognised); בְּיָהּ שְׁמוֹ Yah is His name, i.e. He is identified by that name; next, name generally; בְּשֵׁם, בִּשְׁמוֹת by name; קָרָא בְשֵׁם to call by name; אִישׁ שֵׁם a man of repute, renown; בְּלִי שֵׁם of no repute or distinction; שֵׁם is especially used of a a good name, or of good report (in contrast to שֵׁם רַע), or remembrance, good memory (after death); hence, to blot out the name, i.e. to obliterate the memory; sometimes as a concrete, that which perpetuates the remembrance, i.e. monument, memento; applied to God, שֵׁם signifies the manifestation of his glory or majesty, etc.; hence the many phrases in this sense, e.g. for the sake of His name, to call upon the name of God, to know the name of God, etc.; 2) p.n. m. Shem, from whom, according to Mosaic analogy, descended the nations of South-western Asia, as the Persians, Assyrians, Syrians, Hebrews, etc., and which nations are called the "Semitic."

שֵׁם (with suffix שְׁמֵהּ, plur. const. שְׁמָהַת, and with suff. שְׁמָהַתְהוֹן) Aram. the same.

שִׁמְעָא (equiv. to שִׁמְעִי, a contracted form from שִׁמְעָיָא) p.n. m. (the celebrated one).

שִׁמְאָבֵר (probably of foreign origin) p.n. m.

שִׁמְעָה (equiv. to שִׁמְעָה fame) p.n. m.

שְׁמוּאֵל see שְׁמוּאֵל.

שְׁמוּאֵל (sometimes *plene* שְׁמוּאֵל) compounded from שְׁמוּעַ) m. orig.

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the obscure or less known part of the world, the north; comp. צָפוֹן in the same sense and of a similar derivation; transf. to the north side, the left side; מִשְּׂמֹאל on or from the left, followed by the genitive or dative; מִשְּׂמֹאל לְ north of. The root is שָׂמַם equiv. to צָמַם, זָמַם, to conceal, hide, from which שִׂמְאֹל is formed (with the termination ־ֹל), like אֶשְׁכֹּל, גִּבְעֹל, חַרְגֹּל, קַרְסֹל. From which denom. הִשְׂמִיל, הִשְׂמִאיל, הִשְׂמְאִיל to be at, or to turn to, the left; also to use the left hand.

שְׂמָאלִי adj. m., שְׂמָאלִית f. left, to be on the left, in contrast to יְמָנִי. See שִׂמְלָה.

שִׁמְאָם (equiv. to שִׁמְעָם fame) p.n.m. interchanging with שִׁמְאָה.

שַׁמְגַּר p.n. m. (the signification is obscure).

שָׁמַד (Kal, not used) to cut off, to destroy; related with גָּמַד and צָמַת, which see. Hiph. הִשְׁמִיד (like הִכְרִית) to destroy, to uproot, to blot out, e.g. people, nations; also of inanimate beings, to desolate, lay waste (cities, altars, etc.); the inf. הַשְׁמֵד is used as a noun, destruction. Niph. to be destroyed, desolated (of places), to be blotted out (of people, nations).

שְׁמַד (Aram.) the same; hence, Af. הַשְׁמֵד like Hiph. in Heb.

שָׁמָה (not used) to be high, elevated, as in the Arab. From which שָׁמַיִם.

שָׁמָּה see שָׁם.

שַׁמָּה (from שָׁמַם, pl. שַׁמּוֹת) fem. 1) desolation, transf. to astonishment, amazement, terror, shuddering; 2) p. n. m. probably contracted from שַׁמְעָה fame, in which also שִׁמְעָה and שִׁמְעָא occur. The forms שַׁמְהוּת and שַׁמּוֹת which occur for it, stand probably for שַׁמְעוּת and שַׁמְעוֹת in the same signif.

שֻׁמָּה p.n m. (valuation), only occurs as a patron. שֻׁמָתִי.

שַׁמְהוּת see שַׁמָּה.

שְׁמָהָן (Aram.) pl. from שֻׁם.

שְׁמוּאֵל p. n. masc. (contracted from שְׁמוּעַ־אֵל, heard by God).

שַׁמּוּעַ p.n. m. (the famed one). See שִׁמְעָא.

שְׁמוּעָה (const. שְׁמוּעַת, pl. ־עוֹת) f. 1) concrete, that which is announced, i. e. tidings, news, rumours, report (either good or bad); applied to God, it signifies, a message from, or instruction by, Him, also doctrine; 2) abstract, the announcing, informing. Root שָׁמַע, proceeding from the signif. in Hiph.

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שְׁמוּר Ketib for שְׁמִיר, which see.

שָׂמַח (fut. יִשְׂמַח) origin. to shine, to be bright (comp. צָהַל); next, to be cheerful, glad, to rejoice at (בְּ, עַל, מִן) something, or with בְּ in the sentence following; with לִפְנֵי, to rejoice before some one; but with לְ, to rejoice or triumph at the misfortune or hurt of another. Pi. שִׂמַּח to rejoice, gladden some one; with לְ, עַל, מִן to cause some one to rejoice or triumph over another's misfortune. Hiph. like Pi.

שָׂמֵחַ (pl. שְׂמֵחִים, const. שִׂמְחֵי, once שְׂמֵחֵי) adj. m., שְׂמֵחָה f. rejoicing, being glad, cheerful, at something, with לְ, אֶל, etc.

שִׂמְחָה (plur. שְׂמָחוֹת) joy, rejoicing, gladness, cheerfulness, merriment; transf. to feast or festival of rejoicing; שִׂמְחַת שְׂ to rejoice greatly, exceedingly.

שָׁמַט (fut. יִשְׁמֹט) 1) to cast, to break loose (of the beasts of burden), to fling (out of the window); the Targum renders it נָנַר; the root is שְׁמַט, which is found again in מָט; 2) to remit, e.g. a debt, to release, e.g. the land, i.e. to let it lie uncultivated; with מִן, to cease from something. Niph. to be scattered, to be loosed, to be thrown down, e.g. from a rock. Hiph. to release, remit (a debt). Another שָׁמַט in the signif. of נָמַת, is found only in modern Hebrew.

שְׁמִטָּה f. remission (of a debt), release (of a land from being cultivated); hence שְׁנַת הַשְּׁ year of release, i.e. every seventh year, when debts were cancelled and agriculture intermitted; דְּבַר הַשְּׁ matter referring to the year of release.

שִׁמְעִי p.n. m. (perhaps compounded from שִׁמְעוֹן the famed one).

שִׁמְעוֹנִי p.n. m. (famous in knowledge), contracted from שִׁמְעוֹנִידָע; patron. —דָּעִי.

שִׁמְיָה fem. mattress or bed-cover, from שָׁכַב to stretch along.

שָׁמַיִם (pl. from a sing. שָׁמַי, comp. מַיִם from a sing מַי; const. שְׁמֵי, with ה finis שָׁמַיְמָה) m. origin. height; transf. to heavens in the remotest sense; often joined with שְׁמֵי הַשָּׁמַיִם and יי אֱלֹהִים the heaven of heavens. It is often used for "God," as in many modern languages.

שְׁמַיָּא (plur. from שְׁמַי, def. שְׁמַיָּא) Aram. m. the same.

שְׁמִינִי (formed from שְׁמֹנָה) adj. m., also as an ordinal number, שְׁמִינִית f. the eighth. The fem. שְׁמִינִית signifies also, a musical instru-

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ment of eight strings, or, according to some, a certain melody or tone (*ottava*), which, however, cannot be defined.

שָׁמִיר (with suff. שְׁמִירוֹ) m. 1) thorn, thistle, or collectively, thorn-bush; figur. enemies, from שָׁמַר to invade, penetrate, pierce; 2) a diamond, used for engraving, from the same original signif.; 3) p. n. of two cities; 4) p. n. m. for which in the Ketib שָׁמוּר.

שְׁמִירָמוֹת p. n. m. (fame of eminence). In modern Hebrew (Esth. Rabba) Semiramis was so written.

שֶׂמֶל (not used) but is the basis for שִׂמְלָה) masc. garment, raiment, covering, from שָׂמַם to cover, with the ancient form of termination ־ֶל, as in סֶפֶל, נֶבֶל, עֶרֶל, etc.; but the fem. form only is used.

שִׂמְלָה (plur. שְׂמָלוֹת, with suffix שִׂמְלוֹתָם) f. a garment, covering, especially the spacious and broad robe in which the orientalists wrap themselves, from which שַׂלְמָה is transposed, with a similar signif.

שַׁמְלַי p. n. m. see שַׁלְמַי.

שְׂמָלִי see שְׂמָאלִי.

שָׁמֵם (Kal used in the dissolved form, imper. שֹׁם, inf. שַׁמּוֹת, fut. trans. יִשֹּׁם, but pl. יָשֹׁמּוּ, intrans. יֵשַׁם, after the form יֵחַת, יֵקַל, יֵצַר, יֵמַר; in the intrans. signif. the futures of Kal and Niph are blended together, as is the case with קָלַל and דָּמַם) 1) to terrify, to cause amazement; hence, to lay waste, to desolate; שׁוֹמֵם the desolater, ravager, tyrant; שִׁקּוּץ שׁוֹמֵם the abomination (idol) of the desolater; 2) intrans. to shudder, gaze, to be amazed at (עַל) something; transf. to be waste, desolate, ruined, and in this sense שׁוֹמֵם desolate; applied to people, it signifies, languishing, perishing, solitary; pl. שׁוֹמֵמוֹת desolate, waste places, ruins. Niph. נָשַׁם to be amazed, to gaze at (עַל) something; next, as in Kal, waste, desolate, forsaken; of people, to be perishing, lonely, languishing. Hiph. הֵשֵׁם (fut. יַשִּׁים, inf. הַשְׁמֵם, particip. מַשְׁמִים) 1) to amaze, terrify; transf. to lay waste, to desolate; 2) intrans. as in Kal, to be amazed, terrified at (עַל) something. Hoph. הָשַׁם (3 pl. הָשַׁמּוּ) to be amazed; transf. to be laid waste. Hith. הִשְׁתּוֹמֵם (future יִשּׁוֹמֵם) to be amazed, stunned, disheartened. The root is identical with that in אָ־שַׁם and תָּמַ־ה.

שְׁמַם (Aram.) the same; hence Ithp. אֶשְׁתּוֹמַם.

שָׁמַם adj. m., שְׁמֵמָה fem., desolate, waste.

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שָׁמַם (not used) origin. to exhale; generally, to diffuse a bad odour; also, to poison; comp. סָמַם in modern Hebrew.

שְׁמָמָה (pl. c. שִׁמֲמוֹת and שִׁמְמוֹת) f. 1) terror, amazement, astonishment, shuddering; 2) desolation, devastating; concr. a waste, a ruin, a wilderness.

שִׁמֲמָה f. the same.

שִׁמָּמוֹן m. amazement, astonishment, shuddering, terror.

שְׁמָמִית fem. a species of venomous lizard (Auth. Ver. "the spider."). In several MSS. the reading is שְׁמָמִית.

שָׁמֵן (fut. יִשְׁמַן) to be or become fat, corpulent. Hiph. 1) to make fat (the heart), a scriptural figure indicating stubborness, a heart inaccessible to exhortation; 2) to grow fat. The verb seems to have arisen as a denom. from שֶׁמֶן.

שָׁמֵן adj. m., שְׁמֵנָה f. fat, corpulent; fertile, of a soil; nourishing, of bread.

שֶׁמֶן (with suff. שַׁמְנִי, plur. שְׁמָנִים, with suff. שְׁמָנֶיךָ) m. 1) fat, corpulence, e. g. of the bull (Isaiah 10:27); transf. to fat viands, hence מִשְׁתֵּה שְׁמָנִים a fat or sumptuous feast; fruitfulness, fertility, of a soil; 2) oil, so called on account of its fatness; hence עֵץ שָׁמָן oil tree (the wild one); transf. to spiced oil, ointment, either for annointing, or as a means of cure. The root seems to be שׁם, and ־ָן is as in אֹפֶן, חֹפֶן, בֹּשֶׁן, גֹּפֶן, גֹּרֶן, תֹּרֶן, סֶרֶן, אֹפֶן, אַפֶּדֶן, אֹזֶן a form of termination.

שָׁמָן (after the form קָמָן, hence pl. שְׁמַנִּים, after the form קְמַנִּים) m. fatness, fruitfulness (of a country district); hence, a fruit district.

שְׁמֹנֶה (const. שְׁמֹנֵה) cardinal number, fem. שְׁמֹנָה (const. שְׁמֹנַת) m. eight; the pl. שְׁמֹנִים is common, and signifies eighty. From which שְׁמִינִי.

שָׁמַע (3 pers. pl. in pause שָׁמְעוּ, fut. יִשְׁמַע) 1) to hearken to, or to hear some one (accus.) speak something (accus.); to listen to, with accus., לְ, אֶל, of the person, or to listen to something (with לְ); 2) to hear or hearken to (applied to God) some one (accus. or אֶל, or קוֹל פ׳, בְּקוֹל, אֶל קוֹל); 3) to obey, with אֶל, לְ, בְּקוֹל פ׳, לְקוֹל; 4) to understand, synon. with מֵבִין. Niph. 1) to be heard by (לְ) some one, to be understood, thus pass of Kal; 2) to shew obedience from the sense of obeying, in Kal. Pi. to call, proclaim, announce. Hiph. 1) to cause som

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one to hear (his voice or cry), to let some one hear; with omission of קוֹל, to cause to sing, or sound forth: 2) to proclaim, announce. From the Hiph. the noun הַשְׁמָעוּת is formed, which see.

שְׁמַע (Aram.) the same; with עַל, to hear something of or about some one. Ith. to obey, to show obedience, to submit.

שֶׁמַע p. n. m. (the obedient one).

שֵׁמַע (in pause שָׁמַע, with suff. שִׁמְעִי, שִׁמְעָם) m. the hearing; transf. to report, repute, renown, information; also in the sense of a clear sound, and in all significations of the verb.

שֶׁמַע p. n. m. (report).

שְׁמַע (fame) p. n. m. of a city in Judah.

שִׁמְעִי (with suff. שִׁמְעוֹ) m. report.

שִׁמְעָא p. n. m. (for שִׁמְעָאִי the renowned one). Sometimes שִׁמְעוֹן and שִׁמְעָה (for שִׁמְעָהוּ) are used for it, which signify the same.

שִׁמְעָה p. n. m. (the same), patron. שִׁמְעָתִי. See שָׁפָה II.

שִׁמְעָה (with the article) p. n. masc. (the same).

שִׁמְעָהוּ see שִׁמְעוֹנִי.

שִׁמְעוֹנִי p. n. m. (the one that is heard or answered), patron. שִׁמְעֹנִי.

שִׁמְעִי p. n. m. (the renowned one).

שִׁמְעָיָה p. n. m. (heard or answered by God).

שִׁמְעָיָהוּ p. n. m. (the same).

שִׁמְעָת p. n. f. (renown, fame).

שֶׁמֶץ (not used) probably only a secondary form from שָׁמַע, by which the following nouns will be easily explained:—

שֶׁמֶץ masc. a short gentle sound, a whispering. Comp. שָׁמַע.

שִׁמְצָה fem. an evil report, disgrace; comp. שָׁמַע רַע; also smiting, thrusting, overthrow.

שָׁמַר (fut. יִשְׁמֹר) orig. to penetrate, impress, urge (comp. שְׁמִיר); next, 1) to impress on the memory, to keep (in remembrance), to keep or retain the anger (sometimes אַף or עֶבְרָה are omitted); with accus., to keep a thing in memory concerning some one; 2) to observe, to notice (the way, the walk, a deed), construed with עַל or אֶל of the person; to observe a command, a covenant, a sabbath, or to keep anything promised; to observe, i. e. to besiege a town; 3) to guard, to watch (a flock, a garden, a house), and in a spiritual sense, to protect, maintain, with accus., בְּ, אֶל or עַל of the object; with מִן, to guard or preserve from something. In this sense שֹׁמֵר a keeper, guard, shepherd; transf. to a prophet; 4) almost reflective, like Niph., to

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guard oneself, to beware from (מִן) something or some one. Niph. 1) pass. to be kept, watched, guarded; 2) reflective, to keep or guard oneself from (מִן, מִפְּנֵי) something, to beware from (also with בְּ) something; frequently with the inf. following, or with (פֶּן) and the fut. in the concluding sentence, and in the imp.; often with the addition of לְנַפְשׁוֹתֵיכֶם, בְּנַפְשׁוֹתֵיכֶם to give emphasis to the caution; 3) to do something attentively, carefully, with לַעֲשׂוֹת following. Po. to keep as an observance. Hith. to guard oneself from (מִן) something, to keep a law, to take heed.

שְׁמָר (only pl. שְׁמָרִים) m. 1) origin. the remainder, or that which is retained; hence, the dregs, the sediment at the bottom of a cup or cask, the lees of wine, also used of wine that keeps well; שָׁקַט אֶל שְׁמָרִים, נָטָא עַל שְׁמָרִים "to rest upon one's lees," is a figure, indicating to continue quietly, unconcerned, in one's former condition.

שִׁמְר p. n. m. (watch); once שִׁמֵּר (guard) is used for it.

שִׁמְר (only pl. שִׁמְרִים) m. observance of a festival; according to others, preservation.

שִׁמֵּר 1) p. n. m. (keeper), once for שִׁמְר; 2) p. n. f., for which once שִׁמְרִית.

שַׁמְרָה f. eyelash. The derivation is obscure.

שִׁמְרָה f. watch, guardianship; formed from a masc. form שִׁמֵּר.

שִׁמְרוֹן p. n. m. (guard), patr. שִׁמְרֹנִי.

שֹׁמְרוֹן Samaria (watch mountain), p. n. of a mountain, and also of a city built thereon, which was the metropolis of the kingdom of Israel and the royal residence; later a village called Sebaste, also Shemrun or Shemrin; transf. to the kingdom of Samaria. Gent. שֹׁמְרֹנִי.

שִׁמְרִי p. n. m. (keeper).

שִׁמַרְיָה p.n.m. (guarded by God).

שִׁמַרְיָהוּ p.n. m. (the same).

שִׁמְרִין (Aram.) equiv. to שִׁמְרוֹן in Hebrew.

שִׁמְרִית p. n. f. (female watcher). See שִׁמֵּר.

שִׁמְרַת p. n. m. (guard).

שַׁמֵּשׁ (Poal, not used) Aram. to serve, to wait, attend upon; also of frequent use in modern Heb. Pael, to serve, especially of divine service; hence in Targum for שָׁרַת and כָּהַן.

שֶׁמֶשׁ (with suff. שִׁמְשִׁי, pl. שִׁמְשׁוֹת with suff. שִׁמְשֹׁתַיִךְ) com. the sun under the sun, i. e. on earth;

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before the face or under the eyes of the sun, figur. expressions for indicating: publicly, openly; the sun goeth forth, i.e. rises; the sun returns, i.e. sets. The pl. signifies the sun's rays, or anything protruding as rays, e.g. battlements, pinnacles, turrets (on a wall).

שִׁמְשׁוֹן Samson, p.n.m. (the brilliant one), formed from שֶׁמֶשׁ.

שִׁמְשַׁי p.n. m. the same.

שִׁמְשַׁי p.n. m. (compounded from שִׁמְרִי and שִׁמְשַׁי.

שִׁמְתִי see שִׁמְהִי.

שֵׁן (before makkaph שֶׁן־, with suff. שִׁנּוֹ, dual שִׁנַּיִם) com. 1) origin. point, edge, prong; hence, sharp cliff, point of a rock; next, tooth of a human being, and also of an elephant, ivory, thus בָּתֵּי שֵׁן ivory palaces; the dual form is used on account of the two rows of teeth; to carry the life between the teeth, is a scriptural figure for risking one's life; 2) (edge of a rock) p.n. of a place, perhaps of a rock.

שְׁנָא a rare form for שְׁנָה, which see.

שְׁנָא (3 plur. שְׁנוֹ, fut. יִשְׁנֵא) Aram. equiv. to שָׁנָה in Heb. to change, to become different, e.g. of the changing of the general colour of the face; especially to change for the worse; with מִן, to be different from something. Pael שַׁנֵּי (3 pl. שַׁנְיוּ) to change; with מִן, to turn something different from another; to alter the word of the king, i.e. to transgress his command. Ithp. to be altered, changed, disfigured; and also reflective, to alter (oneself). Af. אַשְׁנֵי to change (the times); also like Pa. to transgress a royal order.

שְׁנָא (a secondary form from שֵׁנָה) f. sleep; see יְשֵׁן.

שְׁנָא (Aram.) f. sleep.

שָׂנֵא (fut. יִשְׂנָא, inf. שְׂנֹאת) orig. to cut, stick into something (related to סָנָה), transf. to hate; hence, שָׂנֵא a hater, an enemy; with suff. שְׂנָאוֹ, equiv. to שִׂנְאָה לוֹ. Niph. pass. to be hated. Pi. to attack violently. Part. מְשַׂנְּאֵי violent enemy.

שְׂנָא (particip. pl. שָׂנְאִין) Aram. the same as שָׂנֵא in Heb.

שִׂנְאָב p.n. masc. (the etymology is obscure).

שִׂנְאָה (origin. inf. Kal) fem. 1) the hating; 2) conc. hatred.

שִׂנְאָן (the plur. in modern Hebrew שִׂנְאָנִים) masc. probably equiv. to מִשְׁנֶה repetition; thousands of repetitions (Ps. 68:18), i.e. many many thousands; according to others, שִׂנְאָן signifies an angel, and they render the passage in the Psalms, thousands of angels.

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שָׁנְאַוֵּר p. n. m.

שָׁנַב (not used) to entwine, related to עָנַב in a similar sense, from which אֶשְׁנָב lattice, window. In a similar manner חָרָךְ, אֲרֻבָּה, and שְׂבָכָה are derived from verbs signifying to entwine.

I. שָׁנָה (fut. יִשְׁנֶה, once יִשְׁנָא, and the א appears also in the derivative שִׁנְאָן) 1) to repeat, to do something a second time; hence, to continue in (בְּ) something, to stir up something (בְּ) anew, as if the verb were a denom. from שְׁנַיִם; 2) to be different from (מִן) something, to differ always, i.e. to be changeable, uncertain; hence, שֹׁנִים the uncertain ones; 3) to alter (for the worse), to be disfigured. Niph. to repeat itself (of a dream). Pi. (once שִׁנָּא) 1) to change (the dress), to alter (the course of life), to change justice for injustice, i.e. to pervert justice; 2) to disfigure the countenance, fig. in the phrase שִׁנָּה אֶת טַעֲמוֹ to disfigure one's understanding, i.e. to pretend to be mad or foolish; 3) to change the place of anything, i.e. to carry it to another. Pu. pass. to be changed, altered. Hith. הִשְׁתַּנָּה to change one's dress, i.e. to disguise oneself.

II. שָׁנָה (not used) to shine, to glitter; after the Arab. From which שָׁנִי, which see.

שָׁנָה (const. שְׁנַת, with suff. שְׁנָתוֹ dual שְׁנָתַיִם, pl. שָׁנִים const. שְׁנֵי poetically שָׁנוֹת, const. שְׁנוֹת, with suff. שְׁנוֹתֶיךָ) fem. orig. circuit return (of time); hence, a year comp. *annus* a year, orig. a circle; שָׁנָה שָׁנָה, מִדֵּי שָׁנָה בְשָׁנָה שָׁנָה בְשָׁנָה from year to year annually; the plur. signifies an uncertain number of years, and transf. to the produce of years. The dual שְׁנָתַיִם is often joined to יָמִים, to denote uninterrupted continuation. Joined with numerals, the latter always succeed שָׁנָה, and sometimes שָׁנָה is again added, following the numerals. The root is שָׁנָה.

שֵׁנָה (from יָשֵׁן) f. sleep; transf. to a dream.

שְׁנָה (pl. שְׁנִין) Aram. f. 1) a year; 2) sleep; in both significations like the Hebrew.

שֶׁנְהַבִּים (formed from a singular שֶׁן־הַבָּה) f. ivory, orig. elephant's teeth.

שָׁנַט (a root adopted for שִׁטָּה) to pierce. See שִׁטָּה.

שָׁנִי (formed after the usual manner from שָׁנָה, const. שְׁנִי, pl. שָׁנִים m. the crimson colour obtained from the turtle insect, *coccus ilici*

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(תּוֹלַעַת); transf. to materials dyed with this colour; especially the pl. in this sense. The root is שָׁנָה II., to shine; comp. זָהַר in Aram. According to others, the root is שָׁנָה I., and the origin. signif. is double dyed, which may be etymologically correct, but is not substantiated as a matter of fact.

שֵׁנִי (formed from שְׁנַיִם, pl. שְׁנַיִם) ordinal number, m., שְׁנִית f. the second. The pl. masc. signifies especially, the second row or class, or the rooms in the second story. The fem. sing. signifies a second time.

שְׂנִיא adj. m., שְׂנִיאָה f. hated, hateful.

שְׁנַיִם (const. שְׁנֵי, with suff. שְׁנֵיהֶם) cardinal number, m., שְׁתַּיִם (const. שְׁתֵּי) f. two; שְׁנַיִם שְׁנַיִם two and two, a pair; שְׁנֵיהֶם both of them; the fem. also signifies two kinds, or at a second time; פַּעַם וּשְׁתַּיִם once and again. The form שְׁנַיִם is not a dual one, but is formed from שְׁנָה, after the manner of לֵיָה. The f. form שְׁתַּיִם is contracted from שְׁנָתַיִם, from which אֶשְׁתַּיִם, and the א was subsequently dropped. The abridged forms שְׁתַּיִם, שְׁנַיִם, only occur in connection with עֶשְׂרֵה and עֶשְׂרֵה. From which שֵׁנִי; see also עַשְׁתֵּי.

שְׁנִינָה fem. sharp, piercing words, mockery, scorn, derision, from שָׁנַן to sharpen.

שְׂנִיר (coat of mail) p. n. of a ridge of mountains of Hermon (among the Amorites), equiv. to שִׂרְיוֹן (among the Sidonians).

שָׁנַן (denom. from שֵׁן, 1 pers. pret. שָׁנַנְתִּי, plur. שָׁנַנּוּ) to sharpen (the sword); to sharpen the tongue, i. e. for slander; to sharpen or point (the arrows). Pi. to sharpen (in a spiritual sense), to teach diligently, to exhort, to inculcate. Hith. הִשְׁתּוֹנֵן to be penetrated or pierced (with pain).

שָׁנַס (Kal, not used) to pinch, to compress, related to אָנַס; hence Pi. שִׁנֵּס to gird (the loins).

שִׁנְעָר p. n. of the plain before Mesopotamia, or of the territory of Babylon; in the former, the ancient commentators recognise the river and town of Singara. The word is of foreign origin, and signifies the land of lions.

שָׂנַר (not used and only adopted for שָׂנִיר) to enclose; hence שִׁרְיוֹן coat of mail.

שְׁנָת f. equiv. to שֵׁנָה sleep. The root is יָשַׁן.

שָׁסָה (particip. pl. שֹׁסִים) equiv. to שָׁסַס orig. to tear off, to snatch; next, to plunder; שֹׁסִים plunder-

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ers, robbers. Poel, שׁוֹשָׂה (for שׁוֹסָה) to spoil, to rob.

שָׁסַס (3 plur. with suff. שַׁסֻּהוּ, fut. יָשֹׁס, particip. שֹׁאֵס, after the Syriac manner for שֹׁסֵס) the same, to plunder, spoil, rob. Niph. נָשַׁס (fut. יִשַּׁס) to be plundered.

שָׁסַע to make an incision, to cleave, split; also intrans. שָׁסַע שָׁסַע to divide the hoof, to have a cloven foot. Pi. to tear in pieces (a lion), to make a rent; figur. to chide, rebuke.

שֶׁסַע m. a cleft, splitting or dividing of the hoofs.

שָׁסַף (Kal, not used) to split, to cut in pieces, to hew. The root is שָׁ־סַף, and related with that in חָ־סַף, סָעַף. Pi. to tear in pieces, to split.

שְׁעָא (only def. שַׁעְתָּא, שַׁעְתָּא) Aram. f. orig. glance, look; next, twinkling of the eye, a moment, equiv. to רֶגַע; transf. to a certain definite time, an hour. In biblical Aram. it signifies, a while, a short time.

I. שָׁעָה (fut. יִשְׁעֶה, apoc. יֵשַׁע) to look, behold, related to שָׂכָה, שָׁנַח to look about or forward (for help), to look graciously upon (אֶל) something (spoken of God); to look upon (בְּ, אֶל, עַל) something; to look away from (מֵעַל or מִן) something. Hiph. to look attentively, or to gaze at something; with מִן, to look away. The imp. in the apoc. הָשַׁע. Hith. הִשְׁתָּעָה (fut. apoc. יִשְׁתַּע) to look forward for help, to look at one another, i.e. to measure one another for a combat. From which the Aram. שְׁעָא, which see.

II. שָׁעָה (fut. יִשְׁעֶה) to spread over (with paint), related to שָׁעַע, fig. of the eyes being overspread, i.e. dazzled, closed, blinded; generally to labour under an illusion.

שָׁעָה belongs to מִשְׁעִי, which see.

שָׁעַט (not used) to tread, to pace, to stamp with the feet. From which:—

שְׁעָטָה (after the form בְּרָכָה, const. שַׁעְטַת) f. the stamping (of horses' hoofs).

שַׁעַטְנֵז (a foreign word), m. a cloth made of different threads, e.g. of wool and linen. The commentators differ as to its etymology, and orig. signif.

שָׂעִיר (const. שְׂעִיר, pl. שְׂעִירִים) adj. m., שְׂעִירָה (pl. שְׂעִירוֹת) fem. 1) hairy, rough, formed from שֵׂעָר, especially of the hairiness of the body; 2) as a subst., a buck or he-goat, so called on account of his hairiness; שְׂעִיר עִזִּים a kid of the goats; שְׂעִירָה a she-goat,

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always joined with עִיִּים; שְׂעִיר and the pl. שְׂעִירִים are next used to signify wild men or demons in the form of he-goats, similar to the Grecian satyrs; 3) שְׂעִירִים showers of rain, from שָׂעַר II.

שֵׂעִיר 1) p.n. masc. (the hairy one) synon. with עֵשָׂו; 2) (foliage) p.n. of a mountain-district, extending from the Dead Sea to the Elanitic Gulf. The northern part of that district is now called Djebal, the southern, El Shera.

שְׂעִירָה f. 1) a she-goat, see שָׂעִיר; 2) p.n. of a place in the mountain of Ephraim.

שָׁאַל (not used) equiv. to שָׁאָל to hollow out, to excavate (see שְׁאָל); next, intrans. to be hollow, from which שׁוּעָל, מִשְׁעֹל and—

שַׁעַל (with suff. שַׁעֲלוֹ) m. the hollow of the hand, a handful; comp. כַּף with a similar derivation.

שַׁעַל (pl. שְׁעָלִים, const. שַׁעֲלֵי) masc. handful.

שַׁעַלְבִּים (only pl. שַׁעַלְבִּים and שַׁעַלְבִּין) p.n. of a city in the tribe of Dan. As an apell. it signifies the haunt of jackals, equiv. to שׁוּעָל, with addition of ב; gent. שַׁעַלְבֹנִי.

שַׁעֲלִים (jackal district) p.n. of a district in Benjamin.

שָׁעַן (Kal, not used) to lie, to rest, related to שָׁאַן; hence Niph. to lean, to stay, to support oneself upon (עַל) something; עַל יַד to lean on the hand of some one, as oriental monarchs do on the hand of their officers; transf. to the leaning or bordering of one country on another, construed with לְ; fig. to rely upon, to trust in (אֶל, עַל, בְּ) something.

שָׁעַע (i.e. שָׁשַׁע, imp. pl. שְׁעוּ) equiv. to שָׁעָה II. to spread over, to make smooth, or intrans. to be overspread (of the eyes) blinded. Hiph. (imp. הָשַׁע) to overspread, close (the eyes), i.e. they will not see. Pilpel שִׁעֲשַׁע, orig. to smooth. to flatter; next, generally, to delight oneself, to play. Pulpel שֻׁעֲשַׁע to be flattered, caressed. Hithpalpel הִשְׁתַּעֲשַׁע to delight oneself at or with (בְּ) something. As to the reduplicated forms, the original root may correspond with that in יָשַׁע to be enlarged, from which the sense of delighting, rejoicing. See שַׁעֲשַׁע.

שְׁעַף (not used) probably equiv. to שְׁאַף panting or snorting for something, e.g. for revenge. From which:—

שַׁעַף p.n. m. (snorting with revenge).

שָׁעַף (not used) equiv. to סָעַף to split, divide; next, fig. to judge, decide, try, prove; comp. שִׁפְטִם

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and בִּקֵּר with a similar origin. signif. From which:—

שָׂעֵף (only pl. שְׂעִפִּים, const. שְׂעִפֵּי) masc. thoughts or visions (in a dream), orig. the powers of deciding and judging. It is erroneous to adopt סְעִפָּה for the basis of this form.

I. שָׁעַר origin. to divide, to cut in pieces, to split, related is תָּעַר (from which תַּעַר); hence transf. as in חָתַךְ, גָּזַר to decide, determine, decree, and especially to fix (the price), to value, measure. From which in modern Heb. שִׁעוּר task, שַׁעַר price, etc. From which שַׁעַר.

II. שָׁעַר (not used) equiv. to שָׂעַר to shudder, to be amazed; also, to shower, to storm, to rage; comp. שָׂעַר II.

שָׁעַר (denom. from שַׁעַר) to watch at the gate; hence שֹׁעֵר gatekeeper; comp. סֹפֵר from סֵפֶר, בֹּקֵר from בָּקָר.

I. שָׂעַר (not used) equiv. to שָׁעַר I. to split, to divide, to separate, synon. with פָּרַע, from which פֶּרַע; from which שֵׂעָר, שֵׂעִיר, שַׂעֲרָה, שְׂעוֹר, שְׂעֹרָה.

II. שָׂעַר (fut. יִשְׂעַר) 1) to storm, to rage, to shudder or shiver from fear or anguish, to be amazed at (עַל) something; next, generally, to be terrified; 2) trans. to assail with violence, to storm. Niph. to be carried away by a storm; also, to rage, be tempestuous. Pi. to carry away in a storm, to sweep away. Hith. to storm, to rage like a tempest. Comp. סָעַר and שָׁעַר II.

שַׁעַר (with ה finis שַׁעֲרָה, dual שַׁעֲרַיִם, pl. שְׁעָרִים, const. שַׁעֲרֵי, with suff. שְׁעָרֶיךָ) f. 1) origin. cleft, division, a breaking through, from שָׁעַר I.; next, a gate, of a camp, city, castle; and the gate having been formerly the place of public meetings, it signifies also a forum or tribunal of justice, assembly, principal part of the city, and city generally; בַּשַּׁעַר openly, publickly; בִּשְׁעָרֶיךָ within thy gates, i. e. in thy cities. The following are special names of gates of Jerusalem; שַׁעַר הָעַיִן the fountain-gate; שַׁעַר הָאַשְׁפֹּת (contracted שַׁ׳ הָשְׁפֹּת) the dung-gate; שַׁ׳ הַגַּיְא the valley-gate; שַׁ׳ הַפִּנָּה or שַׁ׳ הַפִּנִּים the corner-gate; שַׁ׳ הַיְשָׁנָה the old gate; שַׁ׳ הָרִאשׁוֹן the eastern gate; שַׁ׳ הַדָּגִים the fish-gate; שַׁ׳ הַסּוּסִים the horse-gate; שַׁ׳ הַצֹּאן the sheep-gate; שַׁ׳ הַמַּיִם the water-gate; שַׁ׳ אֶפְרַיִם the gate of Ephraim; שַׁ׳ הַמִּפְקָד the review-gate, or the gate of justice; שַׁ׳ הַחֲרָסִית the potter's

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gate; שַׁ׳ הַמַּטָּרָה the prison-gate; 2) only pl. שְׁעָרִים measures. See the verb.

שֹׁעָר (only plur. שֹׁעָרִים) adj. m. (the form probably from מְשֹׁעָר) abominable, hateful, vile, detestable, mean, from שָׁעַר II. The plural תְּאֵנִים, with which it is joined in the constructive state, Jer. 29:17, is used as a masc.

שַׁעַר m. 1) equiv. to סַעַר storm; 2) shuddering, shivering, as a const. from שֵׂעָר. See שֵׂעָר.

שֵׂעָר (const. שְׂעַר, once שַׂעַר, with suff. שְׂעָרוֹ) m. origin. that which is split; hence, a hair, generally collective; joined with other nouns it is used as an adj. hairy; בַּעַל שֵׂעָר a man with a hairy garment; compare etymologically פֶּרַע and the Aram. בִּינִית.

שְׂעַר (Aram.) m. the same.

שְׂעֹר (only pl. שְׂעֹרִים) m. only Ruth 3:15, measure, equiv, to שַׁעַר 2.

שְׂעָרָה fem. only another reading for סְעָרָה, storm, tempest.

שַׂעֲרָה (c. שַׂעֲרַת, with suff. שַׂעֲרָתוֹ, const. pl. שַׂעֲרוֹת) f. a hair, whilst שֵׂעָר is a collective; this form, however, is rarely used as a collective.

שְׂעֹרָה (pl. שְׂעֹרִים) f. a kind of rough corn or barley, so called on account of the roughness of its ears, from שָׂעַר rough. The sing. is used of the barley when it is yet in the ear; but the pl. is used of the grain. The same distinction is between חִטָּה and חִטִּים.

שַׁעֲרוּר adj. m., שַׁעֲרוּרָה f. something terrible, horrible, abominable, orig. that which causes shuddering. The fem. is used also as a subst.

שַׁעֲרוּרִי adj. m., שַׁעֲרוּרִיָּה fem. the same.

שַׁעֲרוּרִית f. the same.

שְׁעַרְיָה p.n. m. (decision of God).

שַׁעֲרַיִם (double gate, compare חַלֹּנַיִם double window, דְּלָתַיִם double gates) p.n. of a city in the territory of Judah.

שְׂעֹרִים p.n. m. (hairiness).

שַׁעַשְׁגַּז (foreign) p. n. of a Persian eunuch.

שַׁעֲשֻׁעַ (pl. ־עִים) m. subject of joy or delight, comp. שָׁעַע.

I. שָׁפָה (not used, and adopted only for אַשְׁפָּה I.) to hold, contain. The root שָׁפָ־ה is related with סַף in this sense, and also connected with שָׂפָה.

II. שָׁפָה (not used, and adopted only for אַשְׁפָּה II., אַשְׁפָּת and שְׁפָת) to heap up, to gather in heaps. Related with the root in אָ־סַף and סָפָ־ה.

III. שָׁפָה (Kal, not used) to be plain, even, probably related to שָׁוָה;

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hence Niph. נִשְׁפָּה to be bald, naked, without foliage, etc. (of a mountain). Pual, שֻׁפָּה of bones stripped of flesh. From which שְׁפִי.

שָׁפָה belongs to the const. pl. שְׁפוֹת, see שְׁפָת.

שָׂפָה (not used) to hold, contain, take up; but not, as according to some, equiv. to סָבָא to drink. From which:—

שָׂפָה (dual שְׂפָתַיִם, const. שִׂפְתֵי, with suffix שְׂפָתָיו; the const. שִׂפְתוֹת, which has for a sing. שֶׂפֶת, not used) f. 1) the organ which takes up, the mouth, the lip, comp. מַלְקוֹחַ, transf. to speech, word, language, etc.; the word of the lips, i.e. babbling, idle talk; burning lips, i.e. warm professions of friendship; of deep lips, עִמְקֵי שָׂפָה i.e. of unintelligible language; 2) border of a vessel, border or hem of a garment, border of a river or coast of the sea, border or boundary of a country, etc.

שְׁפוֹ p. n. m. (nakedness, baldness), for which שְׁפִי once stands.

שְׁפוֹט (pl. שְׁפוּטִים) m. chastisement, punishment. See שָׁפָט.

שְׁפוּפָם (probably equiv. to שְׁפִיפוֹן) p. n. m.

שְׁפוּפָן p. n. m. (the same).

שָׁפַח to join, adhere, annex; thus related with סָפַח. From which שִׁפְחָה and מִשְׁפָּחָה.

שָׂפַח belongs to שִׂפַּח, which is probably only a denom. of סַפַּחַת, in the signification to scrape, to take off the scurf, or to make bald (the head), to cause the hair to fall off (by sickness).

שִׁפְחָה (חַת־, with suff. שִׁפְחָתִי, pl. שְׁפָחוֹת, const. שִׁפְחוֹת) f. a handmaid, a female servant, orig. one who joins the house, the family.

שָׁפַט (fut. יִשְׁפֹּט) 1) orig. to cut, to split, to part; hence, like most verbs signifying cutting, to decide, to judge; שָׁפַט בֵּין וּבֵין or בֵּין לְ to judge between two parties; שֹׁפֵט a judge; 2) to afford justice, with acc. of the person to whom justice is afforded; to save some one from some one, construed with מִיַּד or מִן; 3) to sentence, to condemn, to punish (the guilty); 4) to judge, with the secondary signif. of ruling, inasmuch as the judgment in the Orient proceeded from the ruler, and among the Israelites the judges were at one time also the rulers. Niph. 1) to contend with (לְ, עִם אֹת, אֵת) some one, about (עַל, אֹת) some matter, to manifest oneself as judge or ruler of some one; applied to God, it signifies to punish,

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to exercise punishment; 2) to be judged. Poal (part. מְשׁוֹפֵט) to judge. The root of the verb is שָׁ־פַט, and related with פָּד.

שְׁפַט (particip. pl. שָׁפְטִין) Aram. the same.

שָׁפָט (for 1, only the plur. שְׁפָטִים; but for the 2, only in the sing.) m. 1) chastisement, punishment, judgment; עָשָׂה שְׁ בְּ to execute judgment on some one; שְׁפָטִים רָעִים calamitous judgments; 2) p.n. m. (judge).

שְׁפַטְיָה p.n. m. (God is the judge).

שְׁפַטְיָהוּ p.n. m. the same.

שִׁפְטָן p.n. m. (judge).

שְׁפִי (after the form צְבִי, גְּדִי, plur. שְׁפָיִים, in many manuscripts, שְׁפָאִים, in pause sing. שֶׁפִי from שָׁפָה) m. 1) origin. a plain, like שָׁוֵה a bald place, i.e. not covered with wood; transf. Job 33:21, in Ketib, to the baldness of bones, i.e. stripped of the flesh; 2) a bald cavern, mountain, or hill, i.e. without wood or foliage, as the hills in a forest; 3) p.n. masc. (baldness for the bald one). See שְׁפוֹ, with which it interchanges.

שֻׁפִּים p.n. m. (from שׁוּף I.) piercing, wounding, bruising.

שְׁפִיפֹן m. a kind of serpent, *cerastes*, from שָׁפַף to wound, to bruise.

שָׁפִיר (beauteous city) p.n. of a city otherwise unknown.

שַׁפִּיר (Aram.) adj. m., pleasant, fair.

שָׁפַךְ (fut. יִשְׁפֹּךְ) 1) to pour out, to pour forth, to spill, to shed, e.g. blood, water; to pour out the soul or the heart, i.e. to break forth in tears and lamentations; to pour out the wrath over (עַל) something or some one, i.e. to be very wroth; 2) to pour out or empty (of solid objects); to spend, squander (money), to throw up (a rampart, wall). Niph. 1) to be poured out (of fluids), to be poured like water, i.e. to be powerless, faint; 2) of solids, to be spent, wasted. Pu. to slip, of the steps. Hith. to pour itself out, of the soul, in tears and lamentations, of the wrath, of prayer, etc. The root is related to סָפַח, and that in שָׁפַךְ is found also in פָּכָה.

שֶׁפֶךְ m. the pouring out (of ashes), but generally concrete, the place of pouring out; hence the rendering in the Targ. בֵּית מֵשַׁד קִטְמָא.

שָׁפְכָה (from a masc. form שֹׁפֶךְ) f. the testicles, origin. entwining of testicles, from שָׁפַךְ in the sense of שָׂבַךְ to entwine; or the orig. signif. is channel; comp. שֶׁפֶךְ and שְׁפִיךְ in modern Heb. channel, gutter, spout.

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שָׁפַל (fut. יִשְׁפַּל, inf. שְׁפַל, after the form שְׁכַב) 1) to sink, fall down; also of inanimate objects, e.g. the forest, i.e. the trees are felled; also of a city, but generally of persons; 2) in a spiritual sense, to be low, humbled; to be subdued, of the voice, etc. Hiph. 1) to lower, to make low, to humble (in contrast to הֵרִים); in connection with other verbs it is used as an adv. e.g. הִשְׁפִּיל שֶׁבֶת to set low; also intrans. to be brought low, to be cast down; 2) to thrust down, to cause to fall (the walls).

שְׁפַל or שְׁפֵל (Pael, not used) Aram. the same. Aphal הַשְׁפֵּל 1) to subdue, oppress, humble; 2) to throw down (kings from the throne).

שָׁפָל (const. שְׁפַל, pl. שְׁפָלִים) adj. m., שְׁפָלָה (const. שִׁפְלַת) f. low, used in as manifold significations as the verb; hence, of a deep mark of leprosy; of the sinking of the earth; of lowness, humbleness, dejection of spirit; of lowness or meanness in reference to position or rank, i.e. contemptible, mean, despised; also, of lowness of stature.

שְׁפַל (Aram.) adj. m. the same.

שֶׁפֶל (with suff. שִׁפְלֵנוּ) m. lowness, low place, low position, condition, rank.

שִׁפְלָה f. lowness, meanness.

שְׁפֵלָה (from a masc. שָׁפֵל, with suff. שְׁפֵלָתֹה), fem. lowness; with the article, the low country from Joppa to Gaza, and in this sense frequently used.

שִׁפְלוּת f. the letting down or slacking (of the hand); used as a figure of sluggishness, indolence; only used in connection with יָדַיִם.

שָׁפַם (not used) adopted as the root for שָׁפָם, שְׁפָם, שִׁפְמוֹת; this signification is obscure.

שָׂפַם (not used) adopted as a root for שָׂפָם; the signif. is obscure.

שָׁפָם p. n. masc. (the cunning one), from שָׁפַם, equiv. to שָׁפַן.

שְׁפָם (perhaps identical with שְׁפִי) p. n. of a place in Judah; from which the gent. שִׁפְמִי.

שָׂפָם (with suff. שְׂפָמוֹ) masc. beard, especially the beard over the mouth, on the lips; according to some, the whole chin; עָשָׂה שָׂ׳ to arrange, trim the beard; עָטָה אֶת, עַל שָׂ׳, to wrap up, cover the beard as a sign of mourning.

שִׁפְמוֹת (equiv. to שְׁפָם) p. n. of a place in Judah.

שָׁפַן (not used) according to some, equiv. to סָפַן to conceal or hide oneself, from which שָׁפָן a rabbit, so called on account of its hiding itself in the cave; according to

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others, to be artful, cunning, after the Arab., which signification is also applicable to the rabbit; more correct, however, is the signif. to hop, to spring, as rendered in the Targum.

שָׁפַן probably equiv. to צָפַן, טָמַן to hide, conceal; שְׁפָנֵי טְמוּנִים the hidden, i.e. the valuable or precious treasures.

שָׁפָן (pl. שְׁפָנִים, after the form טָמָן, pl. קְמַנִּים) m. 1) a springing hare, or rabbit, from שָׁפַן to hop, to spring; the Targum renders it מַטְּרָא the springer; 2) p.n. masc. springer.

שָׁפַע (not used) to overflow, to stream; related is סָבָא and זָב.

שֶׁפַע masc. overflowing, abundance, wealth; שֶׁפַע יַמִּים the abundance or wealth of the seas.

שִׁפְעָה (formed from the m. שֶׁפַע) f. overflowing, multitude (of water), a troop (of horses, camels); transf. to a multitude of men, a band, a troop.

שִׁפְעִי p.n. m. (the rich, wealthy one).

שָׁפַף (not used) to pierce, to bruise, wound, like שָׁפַד in Aram.; related is שׁוּף I. above.

I. שָׁפַק (fut. יִשְׁפֹּק) equiv. to סָפַק, to clap the hands together, indicating the concluding of a covenant, but also as a sign of wonder and amazement; with עַל, to clap the hands together over some one. Hiph. הִשְׁפִּיק to enter with (בְּ) some one into a covenant by the clapping of hands, or to close an alliance, e. g. בְּיַלְדֵי נֵכָרִים with the children of strangers, Author. Version, "and they please themselves."

II. שָׁפַק (fut. יִשְׁפַּק) to overflow, to exist in abundance, fulness; to suffice, to be sufficient; comp. סְפַק in Aram. A similar signification is originally in דָּיָה to suffice.

שֹׂפֶק (with suff. שָׂפְקוֹ, according to some) m. fulness, abundance, e.g. in the fulness of his sufficiency he shall be in straits (Job 20:22); also, beware lest abundance mislead thee (Job 36:18), from שָׁפַק II. The Author. Vers. renders it in the sense of clapping, striking; "beware lest he take thee away with his stroke," from שָׁפַק I.

שָׁפַר (Kal, not used) orig. to hollow out, to deepen out, for holding something, or for any other use. The root is שׁ־פַ־ר, and related to that in חָ־פַ־ר. From which Pi. שִׁפֵּר to hollow, to arch, of the arched expansion of a tent; fig. of the arched heavens. From this root are the derivatives שׁוּפָר, שִׁפְרִיר, and אַשְׁפָּר.

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שָׁפֵר equiv. to סָפֵר to shine, to glimmer (see סַפִּיר); the root lies in שָׁ־פֵר, and is found again in חָ־פֵר, עָ־פֵר, and others. Transf. to be beautiful, fair, lovely, agreeable, pleasant, acceptable; with עַל to be pleasant to some one. Derivative שֶׁפֶר.

שְׁפַר (fut. יִשְׁפַּר) Aram. the same, with קֳדָם or עַל like in Hebrew. From which שַׁפִּיר and שְׁפַרְפַּר.

שֶׁפֶר masc. 1) beauty, brightness, pleasantness; 2) (beautiful mountain) p, n. of a mountain in the Arabian desert.

שִׁפְרָה f. 1) beauty, brightness, lustre, like שֶׁפֶר; thus, according to some, Job 26:13, by his spirit his hand has adorned (Author. Vers. "garnished") the heavens. The word יָדוֹ his hand, which occurs in the parallel passage of that verse, refers back to the first part of the verse; 2) p. n. fem. (beauty).

שַׁפְרִיר (after the form סַנְרִיר, in the Ketib שַׁפְרוּר) m. a tent, probably so called from its arched shape, from שָׁפַר; according to others, "an elegant covering." נָטָה שַׁ׳ to spread the tent.

שְׁפַרְפַּר (def. שְׁפַרְפָּרָא) Aram. m. the dawn of morning, *Aurora*, light or brightness of the morning, from שְׁפַר to be bright. In Targum, the word is used for the Hebrew נְהָרָה.

שָׁפַת (fut. יִשְׁפֹּת) to set, lay, put, place, synon. with שׁוּת, שׂוּם. The root is in שָׁ־פַת, which is also found in רָ־פַד. שָׁ׳ הַסִּיר to put or set the kettle on.

שְׁפָת (only pl. שְׁפוֹת) fem. cheese, equiv. to חֲרִיצֵי חָלָב, from שָׁפָה to be heaped up; שְׁפוֹת בָּקָר cow-cheese.

שָׁפָת (after the form קָטָן, dual שְׁפַתַּיִם) m. stalls or stables for cattle, consisting of two rows; hence the dual form. If such cattle stalls are in the open field, it signifies a pen, a hurdle. According to others, it also signifies a nail or hook, in the court of the temple, from which the cattle for sacrifices were suspended whilst taking off the skin, which signif. is in accordance with שָׁפַת. See מִשְׁפָּת.

שְׁצָא (Peal, not used) Aram. to make an end of something, to destroy; from which Pael שֵׁיצֵא and שֵׁיצִיא to blot out, to annihilate. This rare Pael form is on account of the otherwise clashing of the two dentals ז and שׁ.

שָׁצַף (not used) probably only a secondary form from שָׁטַף in the

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signification of overflowing, pouring forth. From which:—

שֶׁצֶף m. equiv. to שֶׁטֶף Prov. 27:4, the pouring forth (of anger).

שֹׁק (only pl. with suff. שׁוֹקֶיהָ) Aram. m. thigh, shank, leg.

שַׂק (with suff. שַׁקִּי, pl. שַׂקִּים, with suff. שַׂקֵּיהֶם) m. a sack, a kind of coarse hair-cloth, either for wrapping oneself up in (as a sign of mourning) or to wrap or pack up something in; figur. mourning-garments generally, or the dress of the prophet. The root is שָׂקַק, which see.

שָׂקַד (fut. יִשְׁקֹד) 1) to hasten away, like שָׁקַד in Aram.; 2) the sense of hastening transferred to that of zeal; hence, to be zealous, to watch something zealously, to be eager for or intent upon something, to be awake, vigilant, watchful (of the watchman); to attend carefully, to lie in wait (of the leopard). The part. Pu. מְשֻׁשָּׁקְדִים see under שָׁקַד.

שָׂקַו (Kal, not used) to engrave, to indent, after the Aram.; according to Kimchi, to knot, to tie; related to עָקַד. Niph. to be tied fast; according to the former opinion, to be engrafted, indented.

שָׁקֵד (pl. שְׁקֵדִים) m. 1) almond-tree, so called on account of the earliness of its flowers and fruit; 2) almond (the fruit), from which denom. שָׁקַד to be formed like the blossoms of almonds, of ornaments.

שָׁקָה (Kal, not used) according to the ancient interchanging of ק with ת equivalent to שָׁתָה, comp. פֶּתַח and פֶּקַח; from which Hiph. הִשְׁקָה to cause to drink, i.e. to water (the cattle, the soil); to give to drink (of man), hence מַשְׁקֶה butler; in a fig. sense, to allot or award something to some one. Niph. only Amos. 8:8, where the form וְנִשְׁקָה stands for וְנִשְׁקְעָה. Pu. to become or grow fresh, moistened, sapful (of the marrow of bones).

שֵׁקִי (for שִׁקּוּי, pl. with suff. שִׁקְיָי) m. drink, beverage.

שִׁקּוּי (plur. with suff. שִׁקּוּיַי) m. the same, especially of wine; figur. revival; origin. moistening, refreshing.

שִׁקּוּץ (pl. שִׁקֻּצִים) m. abomination, disgust, detestation; transf. to unclean things in a religious sense, especially to idols, which are frequently designated abominations.

שָׁקַט (fut. יִשְׁקֹט) equiv. to סָבַת to be quiet, silent, calm, undisturbed מִמִּלְחָמָה by war; also, to rest, to have repose, to be inactive, applied to God, it signifies, with

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holding His support. Hiph. to cause to rest, to still, to appease, to silence (the dispute), to afford rest, ease; also, to enjoy rest, to diffuse quietness (of the calmness of the air); infin. הַשְׁקֵט as a subst. rest, quiet.

שָׁקֵט masc. quiet, ease, tranquillity, rest, peace.

שָׁקַל (fut. יִשְׁקֹל, but with ה, אֶשְׁקְלָה, as if the basis were אֶשְׁקַל) orig. to shake, related in the root with קַל, קָלַע, גָּלַע, in reference to the shaking of the scales; next and generally, to weigh, to weigh out, to put on the scales; שָׁקַל is construed with לְ, עַל יְדֵי, in the signification of weighing to some one, i.e. paying some one by weight, as formerly payments were made by weighing uncoined gold and silver. Niph. pass. to be weighed, paid out.

שֶׁקֶל (pl. שְׁקָלִים, const. שִׁקְלֵי) masc. origin. weight; a certain weight, consisting of 20 gera, by which gold and silver were weighed. It is supposed to be equal to 240 grains of Troy weight. The shekel of the sanctuary appears to have been different from the king's shekel.

שָׁקַם (not used) a verb adopted for the root of שִׁקְמָה.

שִׁקְמָה (the pl. שִׁקְמִים and שִׁקְמוֹת; the first pl. may be explained like the pl. of בֵּיצָה, יוֹנָה, כִּנָּה, but there appears to be a m. form שָׁקָם as the basis) fem. a sycamore tree, the leaves of which resemble mulberry leaves, and the fruit, figs. The fruit grows out of the trunk and larger branches.

שָׁקַע (fut. יִשְׁקַע) to sink, to sink down (in modern Hebrew, of the sinking or setting of the sun); to sink or fall (of a country); to be overflowed (of the Nile); to burn down (of the fire which sinks). Niph. (only Ketib נִשְׁקָה, Amos 8:8, for the Keri נִשְׁקְעָה) pass. Hiph. הִשְׁקִיעַ to let sink (water), i.e. to cause it to fall; transf. to press down the tongue (Job 39:25) (Auth. Ver. "or his tongue with a cord which thou lettest down").

שְׁקַעֲרוּרָה (only pl. —רוֹת) f. deepening, sinking, cavity, hollow place. The root is קָעַר, but not שָׁקַע; the שׁ is only preformative.

שָׁקַף (not used) to cover, to overlay; transf. to arch, to lay the beams. Related is סְקַף in Aram., from which סְקוּפָא, beams, arches.

שָׁקַף (Kal, not used) to look, to behold, not connected with שָׁקַף. Hiph. הִשְׁקִיף to look upon something or some one, especially to

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look down from an eminence; construed with accus., אֶל, עַל; with בְּעַד, to look through something, i.e. through the window. Niph. to be visible, to be seen far off, to bend forward for seeing; construed like the Hiph.

שָׁקֵף m. arch work, roofing; רְבָעִים שָׁקֵף the square roofing, from שָׁקַף. Comp. שָׁקֹף 2, and מַשְׁקוֹף.

שָׁקֹף (only pl. שְׁקֻפִים) adj. m. 1) looking through (describing the window); חַלֹּנֵי שְׁקֻפִים equiv. to חַלֹּנִים שְׁקֻפִים windows for looking through, in contrast to חַלּוֹנִים אֲטֻמוֹת blind windows; 2) arched, vaulted, but generally as a subst., arch work, vaulting.

שָׁקַץ (not used) to be wearied of, or disgusted with, something; related with קָץ, קָט; hence Pi. שִׁקֵּץ to loathe, to abominate, make unclean; to pollute נֶפֶשׁ (the soul), to despise or hate, as an abomination (idols).

שִׁקֻּץ see שִׁקּוּץ.

שֶׁקֶץ m. abomination, that which is unclean, loathsome.

שָׁקַק (fut. יָשֹׁק) origin. to run about, to run to and fro, origin. to flow, to stream along; of the swift running of the locust, of the tramping of the greedy bear, of the eager running of a thirsty person. Hith. הִשְׁתַּקְשֵׁק to rove about (in the streets). The orig. signif. is obviously from the modern Heb., where שִׁקְשֵׁק signifies to give to drink, to water. From which מַשָּׁק, but תְּשׁוּקָה is from שׁוּק.

שָׁקַק (not used) to knot, to tie together. Comp. זָקַק, in the signif. of binding, fettering. From which שַׁק.

שָׁקַר (fut. יִשְׁקֹר) orig. to colour, to paint, related to סָקַר in Aram.; transf. to lie, to speak lies, to deceive; construed with לְ of the person, belied or deceived. Pi. with בְּ, to act as a liar towards some one, or to violate a covenant; to deceive, to break faith.

שָׁקַר (Kal, not used) to twinkle or wink, like סָקַר in Aram. According to others, to paint, use false colours, like שָׁקַר in the orig. signif. Pi. to ogle or wink, indicating coquetry, Auth. Vers. "wanton eyes."

שֶׁקֶר (pl. שְׁקָרִים, with suff. שִׁקְרֵיהֶם) masc. a lie, falsehood, deception; בַּשֶּׁ, לַשֶּׁ adv. falsely, also used as a concrete: deceiver or for אִישׁ שֶׁקֶר liar; שֶׁקֶר or לַשֶּׁקֶר adv. in vain.

שֹׁקֶת (pl. const. שֶׁקֶתוֹת, as if the sing. were שֶׁקֶת) fem. drinking-trough, from שָׁקָה. It is possible, however, that the root is שׁוּק.

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שַׂר (pl. שָׂרִים, const. שָׂרֵי) m. ruler, prince, chief, officer, captain (of the body guard), courtier, etc. In the later epoch of the language, שַׂר שָׂרִים is applied to God; שָׂרֵי קֹדֶשׁ to the priests; and שַׂר to the chief or archangel.

שַׂר (with suff. שָׂרְךָ, with *dagesh* in *resh* according to the Massorah, or according to the dissolved form שָׂרֶרְךָ, for which no other noun can be assumed as the basis; comp. גֵּל, הַר, צַל) m. 1) nerve, sinew, muscle, from שָׂרַר to knot, to tie; next generally, 2) the navel, strictly the navel string.

שָׂרָא (only once שְׂרֵא, particip. plur. שָׂרִין, inf. מִשְׂרָא) Aram. 1) to untie, loosen (a girdle), comp. שָׂרָה Hebrew; next, to go about freely, loosened (from bonds), orig. from the untying of beasts of burden for resting; 2) to dwell, to alight, turn in; orig. to untie the beasts of burden, which, among the nomades, was done on turning in. Pa. שָׂרֵא (3 pl. שָׂרִיו) to dissolve, also to begin, to open, comp. the same gradation of the sense in חָלַל. Ithp. אִשְׁתָּרֵא to be dissolved; "the bands of the loins are dissolved," is a figure signifying he can no longer keep erect.

שַׂרְאֶצֶר p.n. masc. (according to the Persian, prince of the fire).

שָׂרַב (not used) to glow, to burn, related with זָרַב, שָׂרַף, צָרַב.

שָׂרָב masc. heat of the sun, transf. equiv. to צְחִיחָה parched ground, waste land, from שָׂרַב to burn.

שַׂרְבִיָה p.n. m. (fire of God).

שַׂרְגִּים (orig. for שַׂגְּים, with ר interpolated, but שַׂגְּים is then equiv. to שַׁבָּט) m. sceptre, rod.

שָׂרַג (Kal, not used) to entwine, to knot, interweave; Aram. סָרַג, Heb. שָׂרַד, from which Pu. שֻׂרַג to be or become entwined, interwoven. Hith. to be interwoven, fastened, עַל־צַוָּאר round the neck.

I. שָׂרַד (not used) to join, sew together (a coat of mail), the same סָרַד in Aram. From which שֶׂרֶד.

II. שָׂרַד (not used) to be red, according to Kimchi; according to others, equiv. to שָׂרַם to make an incision, to cut in, to indent; from which שֶׂרֶד.

III. שָׂרַד to flee, escape, hasten away (after a general defeat), from which שָׂרִיד, which see.

שֶׂרֶד m. a garment in the form of a coat of mail, as the curtains of the tabernacle and the official garments of the priests were wrought. The root is שָׂרַד I.

שָׂרֶד m. red chalk for drawing, or red

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earth, from שָׂרַד II.; according to others, the tool used by workmen to mark out an image on a rough block.

I. שָׂרָה (fut. יִשְׂרֶה, with suff. יְשָׂרֵהוּ) equiv. to שָׁרָא Aram. to loosen, to let loose, transf. to send off; thus, Job 37:3, He sends it (the thunder) off (Auth. Vers. directeth it) under the whole heaven. Pi. שִׂרֵּה, only Jer. 15:11, to loosen the bonds, i.e. to release, as rendered by Dunash, and which is suitable to the context.

II. שָׂרָה (not used) to join, to tie together, comp. זָרַר; from which שְׂרִיָּה, שִׂרְיוֹן, etc.

שָׂרָה (only pl. שָׂרוֹת) f. a wall, equiv. to שׂוּר, which see.

שָׂרָה to rule, to prevail, to contend, orig. to array for battle.

שָׂרָה orig. f. from שַׂר; 1) princess, mistress, the first in rank; 2) p.n.f. (princess).

שָׂרָה (only pl. שָׂרוֹת, possibly, however, from a sing. שָׂר) fem. small chain as an ornament round the arm, from שׂוּר to link together; the other forms שַׂרְעָרָה and שַׂרְעָפָה are also derived from שׂוּר in the orig. signif. to link together.

שָׂרוּג p.n. m. (vine-branch, or the interweaver).

שָׂרוּחֵן (שָׂרוּחַן) abode of grace) p.n. of a place in the territory of Simeon.

שָׂרוֹךְ m. latch, joined with נַעַל, shoe latch, from שָׂרַךְ to tie, entwine.

שָׂרוֹן (formed from יְשֻׁרוֹן, from יָשָׁר in the signification of a plain) p.n. of a district between Joppa and Cæsarea; always with the article. From which שָׂרוֹנִי is the gent.

שְׂרוּקָה (only Ketib) fem. hissing or shrieking. See שְׂרֵקָה.

שָׂרוּק see שֹׂרֵק.

שֵׁרוּת fem. the beginning, from שָׂרָה after the Aram., but the reading of the Keri שֵׁרִיתְךָ is more correct as a Pi. from שָׂרָה. See שָׂרָה.

שָׂרָח p.n. m. (abundance) probably equiv. to סָרַח.

שָׂרַט (fut. יִשְׂרֹט) to cut in, to make an incision in the skin. Niph. to tear, hurt or wound oneself (by lifting). Related is סָרַט in Aram. The root is related to that in קָרַד, חָרַת, גָּרַד.

שֶׂרֶט m. cut, incision.

שִׂרְכִּי p.n. m. equiv. to שִׂטְרֵי (scribe).

שְׂרֶטֶת f. incision, cut.

שָׂרִי p.n. m. (redeemer).

שָׂרִי p.n. m. (princess).

שָׂרִיג (pl. שָׂרִיגִים) m. entwining of vine branches, from שָׂרַג to entwine, interweave.

שָׂרִיד (after the form פָּלִיט, plur. שְׂרִידִים, const. שְׂרִידֵי, with suff.

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שְׂרִידָיו) m. 1) one that escaped or remained; collective, they that escape or are saved; 2) the rest, remnant, syn. with אַחֲרִית.

שִׁרְיָה fem. coat of mail, habergeon, from שָׁרָה to join together, with reference to the scales.

שְׁרָיָה p.n. masc. (God is the ruler). This name is found corrupted in שְׁיָא, שִׁישָׁא, שַׁוְשָׁא, in which, however, the same signification can hardly be assumed.

שִׁרְיוֹן (pl. —נִים, and —נוֹת) m. 1) a coat of mail, habergeon, equiv. to שִׁרְיָה; the same is also סִרְיוֹן; 2) p.n. of the mount שְׂנִיר, among the Sidonians, probably so called on account of the similarity of the ridge of that hill to a coat of mail.

שִׁרְיָן m. the same.

שָׂרִיק adj. m., שְׂרִיקָה (pl. —קוֹת) f. combed, hatchelled, used as an attribute to פִּשְׁתִּים flax.

שְׁרִיקָה (only pl. —קוֹת) f. 1) hissing, mockery, derision, for which in the Ketib שִׁרוּקוֹת; 2) fifing, piping, of the herdsmen. The root is שָׁרַק, which see.

שָׁרִיר (only const. pl. שְׁרִירֵי) m. equiv. to שֹׁר sinew, muscle, especially of the muscles and sinews of the body.

שְׁרִירוּת f. origin. that which is entwined, fastened; hence, firmness, transf. to obduracy, stubbornness, joined with לֵב or לֵב רָע; בִּשְׁ, הָלַךְ אַחֲרֵי שְׁ to continue acting stubbornly, obdurately.

שֵׁרִית a rare reading for שְׁאֵרִית.

שָׂרַךְ (Kal, not used) equiv. שָׂרַג to entwine, interweave, to make intricate; hence Pu. שֹׂרַךְ to run about in various directions, applied to a swift camel that maketh her way intricate, i.e. runs wild with the desire of copulation.

שָׁרַם (not used) to cut in, to plough; related is חָרַם II. in its original sense. From which:—

שְׁרֵמָה (only pl. שְׁרֵמוֹת) fem. field, plough-field, orig. equiv. to שָׂרָה, so called from ploughing; another reading for it is שְׁדֵמוֹת, which see.

שַׂרְסְכִים p.n. of a chief of the eunuchs in the army of Nebuchadnezzar.

שָׂרַע to stretch out, to extend; related is סָרַח; hence part. pass. שָׂרוּעַ having a limb preternaturally large, especially of the ear, one who has a long ear. Hith. הִשְׂתָּרֵעַ to stretch oneself out.

שַׂרְעַף (only plur. שַׂרְעַפִּים) masc. a thought; the ר is interpolated, and the word is identical with שְׂעִפִּים.

שָׂרַף (fut. יִשְׂרֹף) 1) equiv. to צָרַב,

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זָרַב to burn, to burn off, in the widest sense, e.g. of the burning of houses, cities, etc., often with the addition of בָּאֵשׁ in fire; also, of the burning of a dead body and other funeral rites; 2) to burn, in the sense of cementing by burning, e.g. bricks. Niph. pass. Pu. the same. In modern Heb. שָׂרַף has the signif. of sapping or sipping, from which שָׂרָף gum, rosin.

שָׂרַף (not used) to cringe, crawl, for which root there are analogies in other languages. From which:—

שָׂרָף (pl. שְׂרָפִים) m. 1) serpent, comp. the appellation of the serpent זֹחֵל עָפָר; שָׂרָף מְעוֹפֵף is the same as נָחָשׁ מְעוֹפֵף; 2) seraph, a kind of angel, symbolically of the serpent; 3) p.n. m.

שְׂרֵפָה fem. burning, conflagration; hence, a mountain of burning, i.e. a devastated mountain, especially of the burning of dead bodies; to become a burning, i.e. to be burnt away.

שָׁרַץ (fut. יִשְׁרֹץ) to creep, to crawl, to swarm, to increase abundantly; probably the verb is a denom. from:—

שֶׁרֶץ m. equiv. to רֶמֶשׂ a worm, a reptile, creeping things; also, of winged reptiles, e.g. a bat; likewise, small aquatic reptiles, small fishes. The root appears to be in שֶׁרֶץ, and ־ֶץ is an ancient nominal suffix.

שָׁרַק (fut. יִשְׁרֹק) to help, with לְ, to lure by hissing, e.g. flies, bees, nations; transf. to deride; with עַל, to hiss at some one or something; with מִן, to hiss or hoot one away from his place.

שָׂרַק (not used) to comb, to hatchel (flax); related to סְרַק in Aram. The origin. signif. is probably, to beat in pieces, to bruise. From which שָׂרִיק, which see.

שָׂרֵק (not used) origin. to shine; related to זָרַח; transf. to be red, reddish.

שָׂרֹק (only plur. שְׂרֻקִּים, with suff. שְׂרוּקֶיהָ) adj. m. 1) reddish, of the colour of roses; 2) a kind of branch with red grape. Both significations from שָׂרֵק.

שֹׂרֵק m. 1) a kind of wine-branch, choice species of vine, and is to be explained like שָׂרֹק 2; 2) (grape-valley) p.n. of a valley between Gaza and Askalon.

שְׁרֵקָה f. hissing, derision.

שֹׂרֵקָה f. vine-branch.

שָׁרַר (not used) 1) to tie, to bind; the root is שַׁר and is found in קָ־שַׁר, חָ־שַׁר; from which שֹׁר, שָׁרִיר and שְׁרִירוּת; 2) to link, to join, from which שֵׁרָה, שַׁרְשְׁרָה and שַׁרְשָׁה,

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if these forms are not to be derived from שׁוּר related to שָׁרַר. The particip. שׁוֹרֵר in the sense of an enemy belongs to שׁוּר.

שָׂרַר (particip. שֹׂרֵר; of the fut. יָשֹׂר, it is uncertain whether it belongs to this root) to rule, to prevail, to govern. Hith. to make oneself a ruler or governor over (עַל) something or some one. From which probably שַׂר, שָׂרָה.

שָׂרָר p.n. m. (the strong one).

שֹׂרֶר a noun erroneously adopted as the dissolved form of שֹׂר, which see.

שָׁרַשׁ (not used) to grow, to sprout, to take root. From which:—

שֶׁרֶשׁ p.n. m. (taking root, settling).

שֹׁרֶשׁ (with suff. שָׁרְשׁוֹ, const. plur. שָׁרָשֵׁי, with suff. שָׁרָשָׁיו) m. 1) origin. sprout which shoots up; and in a spiritual sense, descendant; 2) a root, as being the first sprout from the seed; transf. to the undermost, i.e. the root of a thing, e.g. the foot of a mountain, the bottom of the sea, the undermost part of the foot; fig. ground for complaint or dispute; settling of a people; from which denom. שֵׁרֵשׁ (in a privative snse), to uproot, to annihilate. Pu. pass. Po. שֹׁרֵשׁ pass. to take deep root. Hiph. הִשְׁרִישׁ to cause to take root; sometimes with the addition of שָׁרָשִׁים to thrive, mature.

שֹׁרֶשׁ (pl. with suff. שָׁרְשׁוֹהִי) Aram. m. the same.

שַׁרְשָׁה (abbreviated from שַׁרְשְׁרָה, const. pl. שַׁרְשׁוֹת) f. small chain, proceeding from the original sense of linking together.

שְׁרֹשׁוּ (Keri שְׁרֹשִׁי) Aram. f. uprooting, annihilation, figur. ejection. Comp. שֵׁרֵשׁ in Hebrew.

שַׁרְשְׁרָה f. a chain, redoubled from שֵׁרָה.

שָׁרַת (Kal, not used) to serve. Pi. שֵׁרֵת (particip. fem. מְשָׁרֵת for מְשָׁרֶתֶת, inf. שֵׁרֵת) to serve unremittingly, i.e. to do service; to officiate, partly of the higher and voluntary service (different from עָבַד), and partly of the service of the priest, and religious service generally; hence, to serve in the name of God, i.e. to worship Him, call upon His name. The etymology is obscure.

שָׂרַת (not used) and only adopted for the derivative מַשְׂרֵת) to engrave, to indent, to ingraft; related to שָׂרַט to make an incision, and שָׂרַד II. See מַשְׂרֵת.

שָׁרֵת m. service (the holy one) e.g. the vessels for the holy service.

I. שֵׁשׁ a cardinal number, f., שִׁשָּׁה (const. שֵׁשֶׁת) m. six. The plur.

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שִׁשִּׁים signifies sixty; from this numeral arose the verb שִׁשָּׁה to divide into six parts, or to give the sixth part.

שֵׁשׁ (formed from שׁוּשׁ) masc. 1) white marble, equiv. to שַׁיִשׁ; 2) white (Egyptian) cotton, *byssus*, and next, the cloth made therefrom. The name has also a Heb. etymology.

שִׁשָּׁ Ezek. 39:2. See שָׁא.

שֵׁשְׁבַּצַּ (foreign) p. n. masc. (fire-worshipper).

שִׁשָּׁ m. see שֵׁשׁ.

שִׁשָּׁ as a verb see שֵׁשׁ.

שָׂשׂ (const. שְׂשׂוֹן) m. joy, gladness, synon. with שִׂמְחָה; oil of joy signifies that which is used for anointing at festival banquets. Root שׂוּשׂ.

שָׁשׁ p.n. m. (commander; see שָׁא).

שֵׁשׁ p.n. of a giant (commander).

שְׁשׁ a secondary form for שֵׁשׁ, chosen for the sake of a paronomasia with מְשִׁי.

שִׁשִּׁ an ordinal number, m. (from שֵׁשׁ) שִׁשִּׁית f. the sixth; שִׁשִּׁית the sixth part.

שִׁשִּׁי see שֵׁשׁ.

שֵׁשַׁ p.n. of a Babylonian province or city. The etymology is obscure.

שֵׁשׁ p.n. m. (lily) comp. שׁוּשָׁן.

שָׁשַׁ p.n. m. (desire).

שָׁשַׁ (not used) to be red, probably from the reduplicated form שָׁרְשֵׁר, for which the simple root שָׁר is the basis.

שָׁשֵׁר (in pause שָׁשֵׁר) m. red chalk or red colour, probably red earth for dyeing; ruddle.

שָׁת (pl. שָׁתוֹת) m. a pillar, foundation, from שׁוּת to place; comp. עַמּוּד pillar, from עָמַד; figur. chief of a state, corner stone of a building, support (of the people), the distinguished one, the head.

I. שֵׁת in the sig. of tumult of war, contracted from שֵׁאת, syn. with שָׁאוֹן. See שֵׁאת.

II. שֵׁת in signif. 1, the plur. שְׁתוֹת) m. 1) the posteriors, the buttocks, from שׁוּת to sit; the pl. is as if formed from שָׁתָה; 2) p.n. masc. (orig. sprout, sproutling).

שֵׂת only a contracted form from שְׂאֵת.

שֵׁת, שִׁת (Aram.) equiv. to שֵׁשׁ in Heb. six. The pl. שִׁתִּין sixty.

I. שָׁתָה (fut. יִשְׁתֶּה, apoc. יֵשְׁתְּ, inf. const. שְׁתוֹ) to drink, origin. to quench the thirst, *sedare sitim*, to satisfy the thirst, related with שָׁתַת and שׁוּת; שָׁתָה is construed with the accus. Hiph. מִן, to drink a part of the whole; with בְּ, to drink from a vessel, with the sub-signification of comfort; transf. to banquet, feast, in the

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signif. of to sit down at the table, figur. to drink iniquity or wrath, i. e. to be full of it. Niph. pass. to be drunk (of a beverage); for the Hiph. הִשְׁקָה is used.

II. שָׁתָה (not used) to spin, to weave, like the root עָשַׁשׁ. From which שְׁתִי 2.

שָׁתָה (3 pl. אִשְׁתִּיוּ, with א preformative; particip. שָׁתֶה, plur. שָׁתִין) Aram. to drink, like שָׁתָה I. in Hebrew. From which מִשְׁתֶּה.

שְׁתוֹת see שָׁת.

שְׁתִי m. 1) the drinking, transf. to feasting, banqueting; 2) origin. woven, specially the warp, from שָׁתָה II., in contrast to עֵרֶב the woof.

שְׁתִיָּה (formed from שְׁתִי) fem. the drinking, feasting, banqueting.

שְׁתִיל (const. pl. שִׁתְילֵי) m. a plant, sprout, from שָׁתַל to set, to plant.

שְׁתַּיִם see שְׁנַיִם.

שָׁתַל (fut. יִשְׁתֹּל, hence 1 pers. fut. with suff. אֶשְׁתֹּלֵנוּ) orig. to place firmly, to fix; next, to plant, for which generally נָטַע.

שָׁתַם (like שָׁתַם in modern Heb., e.g. end of *Mishna*, *Aboda Sara*) to break open, to open (the eyes), in contrast to סָתַם; hence שָׁתוּם עַיִן used in parallel with עִוֶּרֶת עֵינַיִם.

שָׁתַם equiv. to סָתַם, which see.

שֶׁתֶן a form from שׁוּן (see שׁוּן), from which Hiph. הִשְׁתִּין to make water, to piss; מַשְׁתִּין a pisser; מַשְׁתִּין בַּקִּיר he that pisses against the wall, according to some, a little boy, and according to others, a dog.

שָׁתַק (fut. יִשְׁתֹּק) orig. to cease, to rest, to stand still; hence, to be silent from dispute, to be quieted, subdued (of the waves), etc.

שָׁתַר (another reading for שָׁחַר, Kal not used) to break asunder, to break forth, to break out (of a swelling), related with בָּקַע and בָּצַר, having the same original signification in the root. Niph. to break out (of ulcers, boils).

שְׁתָר (foreign) p. n. m. (star).

שְׁתַר בּוֹזְנַי p. n. m. (luminous star).

שָׁתַת (3 pl. שָׁתוּ) orig. equiv. to שָׁת, שָׁתָה to place, to put; hence, lay down (of a herd of cattle), to set the mouth against something, i.e. to speak against something. Niph. נָשַׁת (3 f. נָשְׁתָה for נָשַׁתָה, comp. נָבְקָה for נָבַקָה, in pause נָשְׁתָה. to which also belongs 3 pl. נִשְׁתּוּ) to cease, to vanish (of power, strength), to fail, dry up (of water), to be immoveable, motionless (of the tongue from thirst).

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ת

ת *tav* (תָּו, plur. תָּוִין) is the twenty-second letter of the alphabet, and signifies, as a numeral, 400. The word תָּו signifies a sign, mark. As to the pronunciation of the letter, according to modern researches ת (without *dagesh lene*) is pronounced like *th* in English, תּ (with *dagesh lene*) like ט or *t*. ת interchanges with all other *t* sounds, and also with שׁ. The following are its peculiarities; 1) a considerable number of verbs commencing with *t* sounds harmonise with such as commence with א, e.g. אָוָה and תָּוָה to dwell; תָּרַז and אָרַז to be firm, strong; אָמַר and תָּמַר, אָבַל and תָּבַל, and many more; 2) in many verbs the ת appears to be preformative for the formation of new roots from some already existing and having no ת, e.g. אָבָה and תָּאַב, אָנָה and תָּאַן, גָּרָה and תָּגַר, לָעָה and תָּלַע, אַם and תָּאַם, אָר and תָּאַר, and others; 3) is inserted as a middle consonant in some verbs, according to an old form of conjugation, e.g. שָׁתַן from שָׁן, עָתַם from עָם, etc.

תָּא (pl. תָּאִים, const. תָּאֵי, with suff. תָּאָיו and תָּאוֹת) masc. a room, chamber, from תָּאָה in the signif. of תָּוָה to dwell, corresponding with אָוָה.

I. תָּאַב equiv. to אָבָה, to long, wish, desire after (לְ) something.

II. תָּאַב (Kal, not used) only a secondary form of תָּעַב; hence, Pi. תִּאֵב to despise, hate, abhor, loathe, abominate.

תַּאֲבָה f. longing, desire, wish, from תָּאַב I.

I. תָּאָה (not used) probably equiv. to תָּעָה to err, rove or wander about; or equiv. to תָּוָה to be waste, desolate. From which תְּאוֹ.

II. תָּאָה (Kal, not used) to mark, to note, make a sign, equiv. to תָּוָה; next, to mark off, to set a landmark, a boundary. Pi. תִּאָה to denote, mark off, set a limit or boundary.

תַּאֲוָה f. desire, wish, longing; in a bad sense, lust; concrete, the object desired or wished for, the object of lust; in a good sense, that which is desirable, agreeable, lovely, pleasant, delightful, ornamental. Root אָוָה.

תְּאוֹם (only plur. תְּאוֹמִים, once def. תְּאוֹמִם, const. תְּאוֹמֵי) m. twins. See תֹּאַם.

תְּאוֹן (only pl. תְּאֻנִים), masc. labor, toil, trouble, tribulation, hardship, from תָּאַן I. or אָוַן.

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תַּאֲלָה f. a curse, from אָלָה.

תָּאַם orig. to be entwined; next, to be double, twofold, twins; hence, particip. תּוֹאֲמִים twins, double. Hiph. to bring forth twins, if it is not a denom. from תֹּאֶם.

תֹּאֶם (const. pl. תָּאֳמֵי) masc. twin, from which Hiph. denom. to bring forth or bear twins.

I. תָּאַן (not used, probably the root belongs to תַּאֲנָה, תֹּאֲנָה, תַּאֲנִיָּה, and תָּאוֹן) equiv. to אָנָה, 1) to surround, encompass, also of connubial embrace; likewise to cause, occasion, induce, like סָבַב; 2) to moan, to lament; from which, 3) to weary, fatigue oneself.

II. תָּאַן (not used, belongs to תְּאֵנָה) probably equiv. to תַּן to stretch along, to expand, which root is also applied in western languages to the designation of trees.

תַּאֲנָה f. copulation, sexual desire or heat in animals, from תָּאַן or אָנָה; according to others, the gasping for or aspiring at something.

תְּאֵנָה (but the pl. תְּאֵנִים, with suff. תְּאֵנֵיכֶם) f. fig-tree, from תָּאַן to stretch out, to extend; transf. to the fruit, a fig.

תֹּאֲנָה (formed from the masc. תֹּאַן, and stands for תָּאֳנָה) f. opportutunity, occasion. See אָנָה.

תַּאֲנִיָּה fem. mourning, lamentation, grief, sadness. See אָנָה.

תְּאֹנִים see תָּאוֹן.

תַּאֲנַת שִׁלֹה (circumference of Shiloh) p.n. of a place in Ephraim.

תָּאַר origin. to mark out, to make prominent (a plain), to designate (compare תֹּאַר equiv. to מַרְאֶה); next, to mark off a boundary. The Kal is generally used intrans. in the sense of being marked off, as the boundary. Pi. to denote, mark off, describe. Pu. תֹּאַר to extend, in which sense רִמּוֹן הַמְּתֹאָר Jos. 19:13.

תֹּאַר (with suff. תָּאֳרוֹ and תֹּאֲרוֹ) m. 1) form (of the body), visage, syn. with מַרְאֶה, used of man or beast; 2) a beautiful form, beauty.

תַּאֲרֵעַ p.n. m. (cunning, or the cunning one) equiv. to תַּחְרֵעַ.

תְּאַשּׁוּר masc. sherbin, a species of cedar, from אָשַׁר to be straight, erect; according to other versions, fir, poplar.

תָּבָה (not used) probably to dig out, to deepen (for containing something). Probably related with אָבָה in אֵבֶה especially as אוּב occurs in this sense.

תֵּבָה f. chest, box, transf. to a ship, ark, boat, vessel, from תָּבָה.

תְּבוּאָה f. that which is brought in (in the threshing floor or barn),

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increase, produce, product (of the field, the threshing floor, the wine-press); transf. to any product, profit, or gain; and like פְּרִי, is also used in a spiritual sense.

תְּבוּן m. wisdom, understanding, only with suff. תְּבוּנָם, which, however, may stand for תְּבוּנָתָם. Root בּוּן.

תְּבוּנָה f. wisdom, understanding; in the plur. arguments, proofs, wise speaking. Root בּוּן.

תְּבוּסָה f. treading down, ruin, destruction.

תָּבוֹר (mountain top, equiv. to טָבוֹר) 1) the Tabor, p.n. of a mountain in Galilee; 2) p. n. of a grove of turpentine trees in the tribe of Benjamin; 3) p. n. of a Levitical city in Zebulun.

I. תָּבַל (not used) to flow, to moisten, related with בָּלַל to wet, and שָׁבַל to moisten; transf. to produce, bring forth. From which תֵּבֵל and תְּבַלְבֵּל.

II. תָּבַל (not used) equiv. to בָּלַל to mix, to mingle, especially in a sexual sense. From which תֶּבֶל and תַּבְלִית.

תֵּבֵל (from תָּבַל I., according to others, from יָבַל) fem. origin. the earth, i. e. the productive one, which produces fruit and plants, syn. with אֶרֶץ; but is also used generally for the globe, the world, the inhabited earth; fig. the inhabitants of the world. Sometimes it is used of a country only.

תֶּבֶל (from תָּבַל II.) m. sexual mixing, carnality; transf. to impurity, pollution, lewdness, sin or wicked deed. According to others, from בָּלַל, after the form תָּמֵם.

תַּבְלִית f. shameful, wicked deed, thus according to some, identical with תֶּבֶל, which rendering is preferable to that of deriving it from בָּלָה to consume, to waste, destroy. According to others, the reading (Isaiah 10:25) is תַּכְלִית, which is also suitable to the context.

תְּבַלֻּל (formed from תָּבַל) m. origin. running of the eyes, bleareyedness; according to others, having a white spot in the eye (Author. Ver. "one that hath a blemish in his eye").

תָּבֶן (not used) probably equiv. to אָבַן to be hard, dry, only used of ears of corn. From which:—

תֶּבֶן m. straw, transf. to fodder for cattle, provender, from תָּבַן. The same etymology has חֶשֶׁשׁ and קַשׁ.

תַּבְנִי p.n.m. (model). Comp. תַּבְנִית.

תַּבְנִית f. model, pattern, figure, after which anything is built; transf. to figure, image, or likeness generally. See בָּנָה.

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תַּבְעֵרָה (burning-place) p. n. of a place in the Arabian desert.

תִּבְצַח (bright prospect) p. n. of a place not far from Sichem. The root is יָבַץ to shine.

תָּבַר (Kal, not used) to be pure, clean, innocent, thus equiv. to בָּרַר. Hith. הִתָּבֵר (for הִתַּבֵּר) to act or conduct oneself purely, innocently.

תְּבַר (Aram.) equiv. to שָׁבַר in Heb., to break, to dash to pieces.

תִּגְלַת פִּלְאֶסֶר p. n. of an Assyrian king. The name is also written תִּלְגַּת פִּלְנֶאסֶר, תִּגְלַת פִּלְסֶר.

תַּגְמוּל m. recompense, reward, benefit, from גָּמַל.

תָּגַר (not used) to provoke, to excite strife or contention. Related is גָּרָה, with a similar signif.

תִּגְרָה (const. תִּגְרַת) f. provocation, strife, contention; transferred to threat, rebuke, punishment. Root תָּגַר.

תֹּגַרְמָה (also תֹּר־) p. n. of a northern country, probably Armenia, as the Armenians trace their extraction from an ancestor named Torgom.

תִּדְהָר m. name of a tree, either a plane tree or an oak, from דָּהַר to be firm, strong; according to others, beech, pine, cypress, larch, etc.

תְּדִיר (Aram.) adj. m., תְּדִירָא f. continual, constant, the fem. as an adv., e. g. בִּתְדִירָא constantly, continually. The orig. signif. is going round in a circle, from דּוּר.

תַּדְמֹר (palm city) p. n. of one of Solomon's cities, between Damascus and the Euphrates, Palmyra, whose gigantic ruins are yet in existence.

תִּדְעָל p. n. m. (reverence, worship) from דָּעַל equiv. to דָּחַל to fear.

תָּהָה (not used) to be amazed, terrified; next, to be waste, desolate; in Aram., to shudder, to be terrified, confounded, amazed at something. From which:—

תֹּהוּ (after the form קֹדֶשׁ) m. void, desolate, a waste; also as an abst., desolation, destruction, waste; fig. nothingness, emptiness, vanity; תֹּהוּ (as accus.) and לְתֹהוּ, are used as adverbs, in vain, vainly.

תְּהוֹם (plur. תְּהֹמוֹת) com. origin. roaring, raging (of the waves of the sea); 1) wave, billow, and generally, flood or multitude of waters; 2) abyss, depth of the sea; next, depth generally. The root is הוּם.

תָּהַל (not used) to be slack, sluggish, indolent; related is שׁוּל and שָׁלָה in the original signification.

תְּהִלָּה (pl. תְּהִלּוֹת) f. praise, fame, glory; also, the subject of praise, fame, or boasting, i. e. that which is deserving of praise, glorification,

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or celebration; transf. to song of praise, extolling. The root is הָלַל.

תְּהֹלָה (formed from a masc. תְּהַל) f. slackness, sluggishness, indolence; also, fault, folly, error, defect; שׂוּם תְּהֹלָה בְּ to charge one with folly. Root תָּהַל.

תַּהֲלוּכָה fem. procession, company, guard.

תַּהְפּוּכָה (only pl. תּוֹת—) f. falsehood, deceit, perverseness, folly.

תָּו (const. pl. תָּוֵי) m. 1) a mark, sign, from תָּוָה to mark, draw, engrave, inscribe; 2) signature of a writing or document.

תּוֹא see תְּאוֹ.

תּוּב (fut. יָתוּב) Aram. equiv. to שׁוּב to return, to come back. Aph. הֲתִיב (inf. הַתָּבָה, fut. יְתִיב) to give or send back; הֲתִיב פִּתְגָם to send word back, to reply; עֵטָא to give advice.

תּוּבַל (also written תֻּבַל) p. n. of a people in Asia Minor, west of Meschech.

תּוּבַל קַיִן p. n. m. of the inventor of brass and iron-work or smithery. As an appellative, it signifies, a smith who purges the iron or brass of dross, or slacks.

תּוּבְנָה Ketib for תְּבוּנָה.

תּוּגָה fem. grief, sorrow, mourning, sadness, from יָגָה.

תּוֹגַרְמָה see תֹּגַרְמָה.

תּוֹדָה f. 1) confession; 2) thanksgiving; next, song of praise; 3) thank-offering; complete זֶבַח תּוֹדָה; sometimes also with omission of זֶבַח.

תְּוַהּ (Aram.) equiv. to תְּהָא to be astonished, amazed, to be terrified.

I. תָּוָה (Kal, not used) equiv. to תָּאָה II. to mark off, describe, design. Pi. תִּוָּה to make marks, signs, or etchings, to scribble upon (עַל) something. Hiph. like Pi. to mark. Hith. הִתְוַאָּה for הִתָּוָּה to make marks or signs for oneself, to mark off.

II. תָּוָה (Kal, not used) equiv. to תָּהָה in Aram. to be amazed at something. Hiph. to astonish, amaze, some one; also, to cause some one to feel grief or remorse, or to repent.

תּוּז (Kal, not used) to cut off. Hiph. הֵתִיז (for הַוְתִּיז) to hew off.

I. תּוּחַ (not used) to cut in pieces, to split; related is תָּחַח in modern Heb. to rub in pieces, to bruise, to cut asunder, to split; from which תּוֹתָח.

II. תּוּחַ (not used) to sink down, to lie down, let oneself down; from which תַּחַת after the form נַחַת (from נוּחַ),

תּוֹחַ p. n. m. (lowness, the low one).

תּוֹחֶלֶת f. hope, expectation, from יָחַל.

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תּוּךְ (not used) to divide, split, to cut in pieces; related to תּוּחַ. From which:—

תָּוֶךְ (const. תּוֹךְ, with suff. תּוֹכִי) m. midst, middle, origin. the place where an object is divided into two parts; transf. to the innermost part of anything. The constuctive state is used as a prep. in, through, among; thus, בְּתוֹךְ through the midst, in the midst; מִתּוֹךְ out of the midst; אֶל־תּוֹךְ within, the midst; comp. תֵּיכוֹן.

תּוֹךְ in the signification of oppression, see תּוּךְ

תּוֹכֵחָה (from יָכַח) f. rebuke, chastisement, instruction, improvement, punishment.

תּוֹכַחַת (with suff. תּוֹכַחְתִּי, plur. תּוֹכָחוֹת) f. 1) the demonstrating or proving (of a matter), defence, rejoinder, orig. the assertion of a right; 2) rebuke, reproach, blame, chastisement, punishment, exhortation, admonition. The root as in תּוֹכֵחָה, with which it is formally connected.

תּוֹכְיִים see תֻּכִּי.

תּוֹלָד (begotten) p. n. of a place in Simeon, complete אֶלְתּוֹלָד, probably name of a Phenician deity.

תּוֹלָדָה (only plur. תּוֹלָדוֹת) f. origin. birth; transf. to family, generation, especially in a genealogical sense; סֵפֶר תּוֹלְדוֹת book of generations, family register, genealogical history; later also without סֵפֶר, family history or history generally. Root יָלַד.

תּוֹלָל (pl. תּוֹלָלִים) m. a robber, especially who carries away captives, from תָּלָל equiv. to שָׁלַל.

תּוֹלָע (pl. תּוֹלָעִים) masc. a worm, in the widest sense of the word, but especially of the kermez, the turtle insect, and the colour prepared from it; it is used rarely for the crimson dye or crimson garments; figur. as a figure of powerlessness and contempt; 2) p. n. m.; patron. תּוֹלָעִי. The root is תָּלַע or יָלַע.

תּוֹלָעָה (and תּוֹלַעַת) f. the same, but only used in the sing.

תּוֹם belongs to תֹּאמִים. See תְּאוֹמִים.

תּוֹמָן once Ketib for תֵּימָן, which see.

תּוֹעֵבָה (const. —ַעֲבַת, pl. תּוֹעֵבוֹת) f. that which is to be loathed, abhorred, abomination, loathsomeness, from תָּעַב to abhor, abominate; transf. to idols, images, or idol worship, or anything unclean, unlawful to use, disgusting, loathsome, horrible.

תּוֹעָה f. error, apostacy, backsliding (from God), figur. hurt, injury, calamity, inasmuch as such were

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considered the consequences of apostacy and error.

תּוֹעֵפֹת (from יָעַף, equiv. to יָפַע to shine, to glimmer, pl. תּוֹעֲפוֹת) f. 1) brightness, lustre, transf. to treasure; 2) swift course, swiftness (of the buffalo or *rehem*), derived from the sense shining, as this gradation of the sense is common in all verbs signifying brightness or shining; 3) weariness, wearisome labour.

תּוּף (not used) to dry up, to parch, burn, of the burning of dead bodies, of the drying of a cake, etc., as will be seen in the derivatives. Related is the root in שָׁדַף. From which תֻּפִּין, תֻּפֶת, תָּפְתָּה.

תּוֹצָאֹת (only pl. תּוֹצָאוֹת) f. 1) place of going out (from a gate), transf. to a spring, fountain (of life), fig. escape, deliverance, i.e. getting out of danger; 2) end or extent, border, extremity, limit, of a place or country. Root יָצָא.

תּוּר (particip. plur. once אֲתָרִים for תָּרִים; fut. יָתוּר) equiv. to דּוּר to turn in a circuit, to go about, next like רָגַל, רָגַל to spy,) by going about), or carry on traffic, trade, by journeying through the country; from which the signif. of inquiring, searching, construed with עַל; with אַחֲרֵי to follow after something, to trace something out. Hiph. to spy, search out or through, only Judges 1:23.

I. תּוֹר (with suff. תּוֹרֶךָ, plur. תּוֹרִים) m. a turtle-dove, *turtur*, so called from the sound or noise which it makes, fig. of a beloved subject; hence of the Jewish nation as the favourite people of God.

II. תּוֹר masc. a row, a string, from תּוּר equiv. to טוּר to arrange, to string, to link.

תּוֹר (pl. תּוֹרִין) Aram. m. oxen, for the Heb. שׁוֹר

תּוֹרָה (formed from יָרָה in the Hiph. signif., pl. תּוֹרוֹת) f. 1) doctrine, instruction, whether of God or man; 2) concrete, the law, precept, containing instruction (syn. with חֹק, מִשְׁפָּט), especially the divine law communicated through Moses, the complete name of which is סֵפֶר הַתּוֹרָה, book of the law.

תִּוְרַק probably p.n. of a certain province, perhaps of טַרְכוֹן Trachonitis, mentioned in the Targum. Ibn Ezra has also taken it for the name of a place.

תּוּשׁ (not used) probably equiv. to אוּשׁ to be strong, vigorous. The connection of the פ״ת and פ״א is obvious from many verbs. From which תּוּשִׁיָּה.

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תּוֹשָׁב (from יָשַׁב) m. a sojourner, a foreigner who has settled in another country (without the right of citizenship).

תּוּשִׁיָּה (formed from יָשָׁה, after the form תַּאֲנִיָּה) f. 1) assistance, support, comfort; 2) that which is essential (either for profit or loss); 3) wisdom, understanding, origin. the real, essential. See יָשָׁה in its various significations.

תּוֹתָח (another reading for תּוֹתָח, after the form מוֹטָה) masc. a club, cudgel, from תּוּחַ or תָּחַח, which see.

תָּזַז see תוּז.

תַּזְנוּת (pl. תַּזְנוּתִים) fem. whoredom, fornication; figur. idol worship, idolatry. The plur. is used as an abstract.

תַּחְבּוּלָה (pl. תַּחְבֻּלוֹת) fem. leading, guiding, directing, conducting (of a state), from חֹבֵל a pilot, or "the man at the helm;" next, generally the act of conducting, council, advice; or perhaps orig. equiv. to מְזִמָּה, from חָבַל in the orig. signif., like זָמַם.

תַּחוּ p.n. m. (the low one) equiv. to תּוֹחִי.

תַּחוֹת (with suff. always in plur., as תַּחוֹתוֹתַי) Aram. prep. under, like תַּחַת in Heb.

תַּחְכְּמוֹן p.n. m. (the wise one), retained only in a patron. form חַכְמֹנִי—. Comp. חַכְמֹנִי.

תְּחִלָּה f. beginning, commencement, from חָלַל; בַּתְּחִלָּה in the beginning, previously, formerly.

תַּחֲלוּאִים (pl. אִים—) m. sickness, illness, disease, languishing; from חָלָא, equiv. to חָלָה.

תַּחְמָס m. name of an unclean bird of prey, probably the male ostrich; from חָמַס to rob.

תַּחַן p.n. m. (place of encampment), for תַּחֲנָה; patron. תַּחֲנִי.

תְּחִנָּה f. 1) grace, mercy, compassion; next, supplication, prayer, from חָנַן, which see; 2) p.n. m.

תַּחֲנוּן (pl. נִים— and נוֹת) m. prayer, supplication, likewise from חָנַן.

תַּחֲנוֹת pl. m. place of encampment, where the camp is erected, from חָנָה.

תַּחְפַּנְחֵס (also תְּחַפְנֵחֵס) p.n. of a city in Egypt, probably Daphne, not far from Pelusium, a frontier fortress of the Egyptians towards Syria. The Egyptian name signifies "head of the land," capital.

תַּחְפֶּנֵיס p.n. of an Egyptian queen.

תְּחַפְנֵחֵס Ketib for תַּחְפַּנְחֵס.

תָּחַר (not used) to enclose, to lie firm round the body, probably only transf. from תָּרַר. From which:—

תַּחְרָא masc. a linen coat of mail or

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habergeon; according to some, preparation for war, from חָרָה.

תַּחֲרָה see תַּחְרָה.

תַּחְרֹעַ p. n. m. (artificer).

תַּחַשׁ (plur. תְּחָשִׁים) m. name of a certain animal, whose skin was variously used. The Biblical interpreters do not agree whether it is *tahash*, dolphin, badger, or seal.

תַּחַת (after the form of נָחַת from נוּחַ, קָשֶׁת from קוּשׁ, שָׁחַת from שׁוּחַ; with suff. תַּחְתִּי, but also with suff. pl.) f. 1) orig. sinking, depth; next, the lower part, as an adv., under, below; the same is מִתַּחַת; under the tongue, under the lips, are used for: in the mouth; "I tremble under me," i.e. my feet are tottering; many verbs are construed with תַּחַת or מִתַּחַת to signify a downward motion or below something, even in a spiritual sense; with prefixes תַּחַת is used: (*a*) מִתַּחַת from under, signifying a removal from beneath an object; מִתַּחַת לְ beneath something; rarely in this sense לְמִתַּחַת לְ, and only in reply to the question, Whither? (*b*) אֶל תַּחַת under, below, in reply to the question, Where or Whither? 2) in the place of, instead; 3) p.n. of an encampment of the Israelites in the desert (lower place); 4) p.n. m. The root is תחח.

תַּחַת (with suff. תַּחְתּוֹתָיו) Aram. the same; for which also stands תָּחוֹת, which see.

תַּחְתִּי (pl. תַּחְתִּיִּם) adj. m. תַּחְתִּיָּה or תַּחְתִּית (pl. תַּחְתִּיּוֹת) f. the lower, under one, deep one; אֶרֶץ הַתַּחְתִּיּוֹת the depths of the earth, the lower regions; figur. in the mother's womb; בּוֹר תַּחְתִּי the deepest pit; תַּחְתִּיִּם the lowest chambers.

תִּיו see תָּו.

תִּיכוֹן (adj. m., תִּיכוֹנָה (pl. תִּיכֹנוֹת) fem. the middle one; fem. plur. the middle parts (of a building). This adj. is derived either from תָּוֶךְ or from another noun תִּיךְ.

תִּילוֹן (from נָתַל) p.n. m. (present, gift). The Ketib has תּוּלוֹן, with the same signification.

תֵּימָא (also תֵּמָא) p.n. of a country and people in the northern desert of Arabia, probably abbreviated from תֵּימָן.

תֵּימָן (situate in the south) p. n. of an unknown city; from which gent. תֵּימָנִי, which is not to be confounded with תֵּיטָנִי.

תֵּימָן masc. (it is fem. only when it stands for רוּחַ תֵּימָן) 1) that which lies to the right, the south, southern district (comp. אַרְצוֹ), formed from יָמִין=יָמָן תֵּימָנָה southward;

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2) poetically for the south wind, as צָפוֹן for north-wind, in which case it is used as a fem.; 3) p.n. of a people; next, of a country in the east of Idumea (origin. south-country, southern); patron. in this sense is תֵּימָנִי.

תִּימָרָה (only plur. תִּימָרוֹת, but also תְּמָרוֹת) f. a pillar, or column (of smoke) from תָּמַר, to be prominent. In prose עַמּוּד stands for it. The correct orthography is תְּמָרָה.

תִּירוֹשׁ (also דֶּשֶׁ) m. that which is gotten from the fruit, i. e. must, new wine; also of the juice of grapes. The root is יָרַשׁ to gain, to get, to possess.

תִּירְיָא p.n. m. (fear, terror).

תִּירָס p.n. of a national tribe and country. Josephus, Jerome, and the Jerusalem Targum take it for Thrace, as the name also suggests.

תַּיִשׁ (pl. תְּיָשִׁים) a buck, a he-goat, from תּוּשׁ, equiv. to אוּשׁ, to be strong, powerful.

תֹּךְ (seldom *plene*) m. orig. cheating, usury; next, oppression, violence.

תָּכָה (Kal, not used) to lie down, to be encamped; hence Pu. תֻּכָּה (3 pl. תֻּכּוּ) to lie down לְרַגְלַיִם at the feet of some one.

תְּכוּנָה f. 1) a place, seat, from כּוּן; 2) arrangement, structure, preparation; 3) costliness, costly apparatus (comp. תָּכְנִית), derived from תָּכַן,

תֻּכִּי (only pl. תֻּכִּיִּים) m. a peacock; according to others, pheasant. The word is foreign.

תָּכַךְ (not used) origin. equiv. to the root in נָשַׁךְ to bite, but generally, to oppress, to spoil, to snatch away. In Aram. תַּךְ signifies to punish.

תָּכְךְ (only plur. תְּכָכִים) m. origin. usury; next, spoliage.

תָּכַל (not used) equiv. to שָׁחַל to peal, from which תְּכֵלֶת, which see.

תִּכְלָה (from כָּלָה) f. finishing, completion (of a matter).

תַּכְלִית (from כָּלָה) fem. 1) equiv. to תִּכְלָה completion, finishing: the completion of hatred, i. e. the utmost hostility; 2) the end, where something ceases or ends, the outmost.

תְּכֵלֶת fem. origin. equiv. to שְׁחַלֶת mussel-shell, from תָּכַל; next, especially, the purple mussel with blue shell, from the juice of which the bluish or violet purple is made; transf. to bluish purple or thread or cloth coloured therewith.

תָּכַן equiv. to תָּקַן to put or place firmly, straight, just (also by weighing); next, to weigh, to prove, try, or test (the spirits, the

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hearts), Niph. נִתְכַּן to be levelled, made even, smooth (of a road), to be just, good (of actions); לֹא יִתָּכֵן דֶּרֶךְ ה׳ "the way of the Lord is not right (equal)," Ezek. 33:17, quoted, as said by the wicked. Pi. to establish, to fix; 2) to measure or mete out, to weigh out (synon. with שָׁקַל, מָדַד) to try, prove. Pu. to be weighed out, e.g. הַכֶּסֶף הַמְתֻקָּן the money weighed out.

תֹּכֶן m, 1) a task, a work measured out; next, measure generally, number, or quantity; 2) even place, p.n. of a place in the territory of Simeon.

תָּכְנִית f. 1) a measure, pattern, structure; next, an ornament, beautiful arrangement; 2) perfect in beauty or measure. The word is derived from תֹּכֶן.

תַּכְרִיךְ m. a white garment, a mantle, in modern Heb. תַּכְרִיכִים shrouds; from כָּרַךְ, which see.

תֵּל (with suff. תִּלָּהּ) m. a hill, a heap (either of stones or rubbish), from תָּלַל; תֵּל is used in the following compounds as a proper noun, תֵּל אָבִיב (hill of ripe ears) p.n. of a place in Mesopotamia, on the river Chaboras; תֵּל חַרְשָׁא (hill of the wood) p.n. of a city in Babylonia; תֵּל מֶלַח (salt hill) p.n. of a city in Babylonia; it also appears in תִּלְאַשּׁוּר, תִּלַאשָּׁר (hill of Assur) p.n. of a city in Assyria; the same geographical form is also found in the Phenician, e.g. תֵּל בָּר (corn hill) *Tillibari*.

תָּלָא equiv. to תָּלָה to hang, to be suspended, e.g. of the life, i.e. to be in constant danger, fig. to be inclined, attached to something.

תְּלָאָה (from לְאָה) f. labour, trouble, distress; comp. תְּעָלָה from עָלָה.

תַּלְאוּבָה fem. dryness, drought, of a country, dearth; אֶרֶץ תַּלְ land of dearth.

תִּלַאשָּׁר (also תִּלְאַשּׁוּר the hill of Assur) p.n. of an Assyrian province, but cannot be defined.

תִּלְבֹּשֶׁת f. a garment, clothing. The root is לָבַשׁ.

תִּלָּג (Aram.) masc. snow, equiv. to שֶׁלֶג Heb.

תִּלְגַּת פִּלְאֶסֶר see תִּגְלַת פִּ׳.

תָּלָה to hang, to suspend, e.g. to hang on a tree, death punishment; also of the suspending of a shield, etc. Niphal pass. Piel, of the hanging up on something, construed with בְּ and עַל.

תְּלוּנָה f. murmurings, from לוּן.

תָּלַח (not used, after the Aram.) to break, to dash to pieces.

תֶּלַח p.n. m. (breach).

תְּלִי (with suff. תָּלְיָךְ) m. the quiver

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or weapon, origin. that which is suspended at the side of the body.

תְּלִיתַי (Aram.) adj. masc. the third, formed from תְּלַת three.

I. תָּלַל to raise or heap up, used of something that is thrown up to make a heap; related is סָלַל.

II. תָּלַל orig. equiv. to סָלַל, זָלַל, to move to and fro, to shake, e.g. of locks of hair; transf. like זָלַל to throw away, to despise, to mock, especially in Hiph. and Hoph. where the ה of the Hiph. was adopted as a radical, and hence the formation of a secondary root הָתַל.

III. תָּלַל (not used) equiv. שָׁלַל to spoil, rob, plunder; from which תּוֹלָל.

I. תָּלַם adopted for תֶּלֶם, which, however, is uncertain, as the latter might have been formed from תֵּל.

II. תָּלַם (not used) to be bold, courageous, related to טָלַם in Aram., transf. to be daring, to rob; from which תַּלְמַי p.n.

תֶּלֶם (formed from תֵּל with the nominal formation ־ֶם, pl. תְּלָמִים, const. תַּלְמֵי) m. furrow-hill, the furrow is called גְּדוּד.

תַּלְמַי p.n. m. (the violent one), from תָּלַם II.

תַּלְמִיד (later) m. a disciple, a pupil; from לָמַד.

תָּלַע (not used) 1) equiv. to לָע to swallow, to lick off; next, to eat off, to destroy; 2) after the Arab. to stretch the neck out long; from which תּוֹלָע, and from this as a denom. Pu. תֻּלַּע to be clothed in crimson. The p.n. תּוֹלָע is from תָּלַע 2.

תָּלַף (not used) equiv. to לַף in Aram. to entwine, to join, to link. From which:—

תַּלְפִּית (only pl. תַּלְפִּיּוֹת) f. terrace, so called from its being in rows; according to others, an armoury where weapons were hung up, as on the turrets and walls of eastern cities.

תְּלַשָּׂר see תְּלַאשָּׂר.

תְּלָת (Aram.) cardinal number, fem., תְּלָתָא, תְּלָתָה m. three, like the Heb. שָׁלוֹשׁ, plur. תְּלָתִין thirty. The form תַּלְתָּא belongs to תַּלְתַּי.

תַּלְתַּי (only def. תַּלְתָּא for תַּלְתָּאָה) Aram. adj. m. the third (in rank) who follows the מִשְׁנֶה; subst. the third in rank.

תַּלְתִּי (Aram.) adj. m. the same.

תַּלְתַּל (only pl. תַּלְתַּלִּים) m. lock of hair, so called on account of its motion, origin. waving branch, like זַלְזַל.

תָּם adj. m., תַּמָּה f. orig. complete, finished; next, perfect, just, upright, pious, innocent, blameless,

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used in both genders as a subst.; as an abstract, innocence. Root תָּמַם.

תָּמָּא (Aram.) equiv. to שָׁם Heb., with ה, תַּמָּה there.

תֹּם (once תֻּם, before makkaph תָּם־, with suff. תָּמִּי) m. orig. completion, perfection; בְּתָמֵּם in their fulness, i. e. complete; hence, 1) like שָׁלוֹם, of a similar signif. in the original, happiness, peace, prosperity; בְּעָצְכֶם תָּמּוּ in the midst of his prosperity; 2) in a moral sense, integrity, innocence, piety, with or without לֵב; הָלַךְ בְּתֹם to walk in innocence; 3) (only pl. תָּמִּים, connected with אוּרִים) truth, next specially, revelation. The root is תָּמַם.

תֵּימָא see תֵּמָא.

תָּמַהּ (fut. יִתְמַהּ) to wonder, to be astonished, to be amazed at (עַל) something; often, with the subsignification of fear or terror, to gaze at one another with amazement. Hith. הִתְתַּמֵּהּ to wonder, to be astonished.

תְּמַהּ (Aram.) the same. From which:—

תְּמַהּ (pl. תְּמָהִין, def. תְּמָהַיָּא, with suff. תְּמָהוֹהִי) Aram. masc. that which is astonishing, wonder.

תִּשְׁתֹּחַן (const. תִּמְהוֹן) m. fear, terror, from תָּמַהּ.

תַּמּוּז masc. name of a Syrian deity, which was worshipped by mourning women among the Hebrews. It is also the name of the fourth month of the ecclesiastical year of the Jews.

תְּמוֹל (abbreviated from אֶתְמוֹל, מוֹל־, in which the etymology is also to be found) adv. yesterday, connected with שִׁלְשׁוֹם; once for אִישׁ תְּמוֹל a man of yesterday.

תְּמוּנָה (derived from מוּן) f. a form, figure, likeness, image.

תְּמוּרָה (from מוּר) f. changing, exchange; concrete, that which is changed or exchanged; 2) in a spiritual sense, recompense, restitution, compensation. See מוּר.

תְּמוּתָה f. death; בֶּן תְּ׳ son of death, i. e. one condemned to die. Root מוּת.

תַּמָּז (not used) belonging to תַּמּוּז, which see.

תָּמָח (probably equiv. to שָׂמַח) p. n. masc. (joy).

תָּמִיד m. 1) orig. continuance, constancy, from מוּד to extend (especially of time); אִישׁ תָּמִיד a man of constancy, i. e. hired constantly; continual offering, i. e. every day, morning and evening; continual bread, i. e. the shewbread that was always lying on the table in the

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temple; 2) adv. continually, constantly, always.

תַּמִּים (contracted from תְּאַמִּים) m. pl. the double ones.

תָּמִים (const. תְּמִים, plur. תְּמִימִים, const. תְּמִימֵי) adj. masc., תְּמִימָה (pl. תּוֹת—) f. in all significations of תָּם, orig. complete, perfect, whole (in reference to extent); next, 1) complete, both physically, i.e. without blemish, sound; and spiritually, i.e. perfect in knowledge, where תְּמִים stands in the state of const. to the following subst.; 2) in a moral sense, i.e. honest, innocent, irreproachable, pious, and as a subst. in this sense, honesty, integrity, truth, e.g. to walk in innocence, in integrity, to give truth, i.e. to utter truth.

תָּמַךְ (particip. תּוֹמֵךְ equiv. to תֹּמֵךְ, fut. יִתְמֹךְ) to support, to hold, to keep up, often construed with בְּ or the accus.; related to סָמַךְ; transf. to assist, help; next, to hold fast, to seize, with the secondary sense of supporting oneself; to hold together (of two objects), so that the one supports the other. Niph. pass. to hold one another; as to the interchanging of ס and ת, comp. נָתַךְ and נָסַךְ, תָּמַר and סָמַר, חָתַם and חָסַם Talmud, רָתַק, נָסַק and נָכַת and others.

תָּמַל (erroneously taken as belonging to תָּמוֹל) see תְּמוֹל and אֶתְמוֹל.

תָּמַם (3 pers. תַּם, 3 pl. תַּמּוּ, but 1 plur. תַּמְנוּ, inf. תֹּם, before makkaph תֻּם־, with suff. תֻּמִּי, fut. יִתֹּם; transf., apoc. יִתַּם, intrans. יִתַּם, seldom יִתֹּם) 1) transf. to make something complete, to complete, finish, conclude (a deed), synon. with כָּלָה, שָׁלַם; transf. to bring to an end, to remove entirely, to come to an end, to vanish, in an intransitive sense, as it were; 2) intrans. to be complete, finished, at an end; transf. to be complete, or in full number, to be finished, consumed, to cease, especially of thorough destruction; fig. to be honest, perfect, irreproachable. Hiph. הֵתַם (1 pret. הֲתַמּוֹתִי, 3 plur. הֵתַמּוּ, inf. with suff. הַתְמֵךְ for הַתְמִיךְ, fut. יְתַמֵּם) 1) to prepare for eating (meat), to do something perfectly, fully, to cause something to cease, to remove it entirely; 2) in a spiritual sense, to carry out a plan, to make one's walk perfect, irreproachable; 3) to count up, to pay off. Comp. שָׁלַם in this sense. Hith. הִתַּמֵּם to conduct oneself

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honestly, innocently towards (עִם) some one.

תֵּימָן see תֵּיטָן.

תִּמְנָה (portion, possession, from מָנָה) p.n. of a city in the Philistine territory, assigned to the tribe of Dan; with ה finis תִּמְנָתָה, gent. תִּמְנִי.

תִּימָנִי see תֵּיטָן.

תִּמְנִי see תִּמְנָה.

תִּמְנָע 1) p.n. f. (modesty); 2) (the same) p.n. of an Edomite tribe.

תִּמְנָתָה see תִּמְנָה.

תִּמְנַת חֶרֶס (sunny-place) p.n. of a city in the mountain of Ephraim, for which also תִּמְנַת סֶרַח occurs, which may be a transposition from the former.

תֶּמֶס m. dissolving, melting; used of the snail, which in its course throws off a slimy matter. Root מָסַס.

תָּמַר (not used) equiv. to סָמַר to rise prominently, to stare, to stand on end.

תָּמָר (pl. תְּמָרִים) masc. 1) palm, so called on account of its rising like a pillar; height; עִיר הַתְּמָרִים palm city, a designation for Jericho; 2) (palm district) p.n. of a district on the southern boundary of Palestine; 3) in Ketib for תַּדְמֹר; 4) p.n. f. (the slender one).

תֹּמֶר m. 1) palm; 2) pillar.

תְּמֹרָה (pl. תְּמֹרִים) m. equiv. to תְּמָרָה.

תְּמָרָה (pl. —רוֹת) palm-branch, but only in an architectural sense, i.e. an ornament in the shape of a palm branch.

תַּמְרוּק (pl. תַּמְרֻקִים) m. 1) cleansing, purification, from מָרַק; 2) the ointment for purification; 3) fig. means of cure or improvement.

I. תַּמְרוּר (pl. תַּמְרוּרִים) m. bitterness, as an adv. bitterly, from מָרַר.

II. תַּמְרוּר (pl. תַּמְרוּרִים) a prominent pillar or post, as a guide, from תָּמַר.

תַּמְרִיק m. Ketib for תַּמְרוּק in sig. 3.

תַּן (pl. תַּנִּים, once after the Aram. form תַּנִּין) masc. a kind of jackal, or generally, beast of the desert having a wailing voice, and thus almost equiv. to אִי; according to others, dragon, or a species of serpent; and according to others again, a sea monster; which, however, it is difficult to determine. The root is תָּנַן to stretch along, hence used of a slender, stretching animal.

תָּנָא to dwell, belongs to תַּנּוֹת, see תַּנָּה.

תְּנָא (Aram.) equiv. to שָׁנָה Heb. to repeat.

I. תָּנָה (equiv. to תָּנַן, נָתַן, יָתַן) to hand, to reach, to award, to present, to distribute gifts; only Hosea 8.10, יִתְּנוּ. Hiph. almost

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in the same sense, Hosea 8:9. Probably, however, both forms in Hosea, יִתְּנוּ and יִתְּנוּ, stand for יִזְנוּ and יִזְנוּ, in the sense of, to follow whoredom, ז and ת interchanging. This signif. is certain in the derivative אֶתְנָה.

II. תָּנָה (Kal, not used) to relate, to recite, comp. שָׁנָה to learn, study (in modern Heb.), and תְּנִי Aram. Pi. תִּנָּה to praise, to celebrate, construed with acc. and לְ, and somewhat parallel with הָלַל.

תֻּנָּה (only pl. תֻּנּוֹת) fem. dwelling place (in the desert); according to others, a jackal, thus as a fem. form of תַּן. In the first case, it is to be derived from תָּנָא to dwell, or from נָוָה (thus תֻּנָּה equiv. to תַּנְוָה); in the second case, it would be only a secondary form from תַּן.

תְּנוּאָה fem. forsaking, withdrawing, enmity; from נוּא, which see.

תְּנוּבָה fem. fruit, produce, increase; from נוּב.

תְּנוּךְ (const. תְּנוּךְ) masc. the tip (of the ear), not derived from תָּנַךְ but from נוּךְ, which see.

תְּנוּמָה f. sleep, slumber (particularly from laziness or inactivity); from נוּם.

תְּנוּפָה fem. 1) moving to and fro, waving or shaking of the hand (as a threat), but especially the waving of joints of the animal of sacrifice or other offerings, a ceremonial consecration; in this sense, וְהֵנִיף תְּנוּפָה; 2) tumult, movement of battle, the orig. signi being moving to and fro.

תַּנּוּר m. a place where the fire burns a fire-oven, formed from נוּר with the preformative תַּ.

תַּנְחוּמִים (only pl. תַּנְחוּמִים) m. consolation, comfort, pity, compassion; from נָחַם.

תַּנְחֻמוֹת (in signif. 2, תַּנְחוּמוֹת) p. n. m (comfort); 2) f. comfort consolation, compassion.

תַּנִּים as a sing. see תַּנִּין.

תַּנִּין (once תַּנִּים, pl. תַּנִּינִים) masc. serpent, a crocodile, a dragon whale, shark, so called from its slender, stretching form. It is distinguished from תַּן, the former being a sea animal, whilst the latter is generally a beast of the desert.

תִּנְיָן (def. הַתִּנְיָן) Aram. adj. m. two from תְּנָיָא. From which:—

תִּנְיָנוּת (Aram.) adv. a second time.

תְּנֵךְ belongs to תָּנַךְ, see נוּךְ.

תָּנַן (not used) 1) to stretch out stretch forth, to extend, e.g. of serpents and kindred animals next, to be slender, thin; 2) to hand, to reach (related to יָדַן

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תָּנָה, יָתַן, etc.), to deliver; 3) to extend somewhere, i.e. to dwell; 4) to extend (of time), i.e. to endure, last, which signif. is found in יָתַן, to which it is related. A root תָּנַן has been erroneously adopted for אָתוֹן Aram., since the former is to be derived from אָתַת=אָשַׁשׁ to burn.

תִּנְשֶׁמֶת fem. 1) a species of lizard; according to some, a chameleon; according to others, a mole, from נָשַׁם to gasp for breath; 2) an aquatic bird, a species of heron or a sea-gull; according to others, the pelican. Root נָשַׁם.

תָּעַב (Kal, not used) to abominate, to abhor, to loathe, comp. תָּאַב in signif. 2. Pi. תִּעֵב to abominate, to loathe, to despise, reject, to make to be abhorred, to pollute (of persons or things); the form מְתָעֵב Isa. 49:7, is an abstract noun in the state of const. instead of מְתָעָב, in the sense of object of abomination (of the nations). Hiph. הִתְעִיב to make abominable or shameful, i.e. their actions, comp. הִרְשִׁית, הֵרַע. Niph. to be despised, rejected, abominated, in abhorrence. The root in תֹּ֫עֲבָה is identical with עָב (עוּב).

תָּעָה (fut. יִתְעֶה, apoc. יִתַע) 1) to err, wander, about (without any definite object), with בְּ, in some place; with acc. to wander through some place; with מִן מֵעַל, or מֵאַחֲרֵי used in a spiritual sense, to err from the right path, to apostatize or backslide from God; in this sense it is used sometimes as a subst., e.g. תֹּעֵי רוּחַ, תֹּעֵי לֵבָב those that err in the mind or heart; transf. in this sense to giddiness, the reeling or staggering of the drunkard, תָּ֫עָה מִן־הַשֵּׁכָר to be giddy, to stagger, or to reel from strong drink; 2) like אָבַד to be forsaken, abandoned, solitary, as a consequence of wandering about. Niph. 1) to err about (of the drunkard); 2) to be in error, deceived; נִתְעֶה the deceived, deluded one. Hiph. הִתְעָה, fut. יַתְעֶה, apoc. יַתַע; 1) to mislead, lead astray, seduce or entice (to idolatry), to cause to reel (the drunkard), to cause to go astray from (מִן) something; 2) to go astray, in a spiritual sense; comp. תָּעַע.

תֹּעִי p.n. m. (the erring one), once for which תָּעִי (the same).

תְּעוּדָה f. that which is fixed, established and common (see עוּד); hence, custom, manner, habit; next, like תּוֹרָה law, testimony.

תָּעוּף (from עוּף, after the form תָּנוּךְ, תָּבוּן from בּוּן, נוּךְ, אוּן;

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with ה finis תְּעוּגָה) masc. dark, gloomy, the same as עֵיפָה. See עוּף.

תְּעוּפָה see תְּעוּף.

תָּעַל (not used) to hollow out, to dig out, related to שָׁעַל and שָׁאַל, from which:—

I. תְּעָלָה (after the form בְּרֵכָה, const. תְּעָלַת, pl. with suff. תְּעָלֹתֶיהָ) f. a trench, a canal, a water-conduit, from תָּעַל, but not from עָלָה.

II. תְּעָלָה f. a bandage, a plaster, for a wound, from עָלָה, comp. הֲעָלָה אֲרֻכָּה in this sense.

תַּעֲלוּל (only pl. לִים—) m. fate, destiny, especially the evil one, from עָלַל to roll, as in modern language, "the wheel of fortune," comp. סִבָּה; hence Isa. 3:4, and ill fate or cruelty, abstr. for concr. the cruel ones (Author. Vers. babes) shall rule over them; according to others, תַּעֲלוּל signifies a babe, a boy.

תַּעֲלֻמָה (pl. מוֹת—) f. that which is hidden, concealed, hidden things, secret, from עָלַם.

תַּעֲנוּג (pl. נִים— and וֹת—) m. origin. pleasure, enjoyment, delight, desire, luxuriousness, "the children of thy delight," i.e. who are thy delight.

תַּעֲנִית f. self-mortification or chastisement, fasting, from עָנָה.

תַּעְנָךְ (also תַּעַ֫נַךְ; sandy soil) p. n. of a city in Manasseh, near Megiddo, on this side of the Jordan.

תָּעָה (Kal, not used) equiv. to תָּעָה to err or wander about; hence Pilpel תִּעְתַּע to stagger, to reel (of the drunkard); according to others, to mock, to deride; also, to deceive. Hith. הִתְתַּעְתַּע to conduct oneself as a drunkard, to stagger, to reel; also, to act foolishly towards (בְּ) some one; according to others, to mock, deride.

תַּעֲצֻמָה f. strength, might, equiv. to עֹצֶם, See עָצַם.

תָּעַר (not used) equiv. to שָׁעַר to split, divide, cut off. From which:—

תַּעַר (with suff. תַּעֲרִי) m. 1) a sharp knife, either for shaving (razor), or the writer's knife תַּעַר הַסֹּפֵר. probably used to sharpen the point of his calamus; 2) sheath (of a sword), from תָּעַר to divide.

תַּעֲרֻבָה f. pledge, security, surety, from עָרַב l.; next abstr. pledging. the sons of pledging, i. e. hostages.

תַּעְתֻּעַ (pl. עִים—) m. erring, deceit; hence figur. idolatry.

תֹּף (pl. תֻּפִּים) m. 1) tabret, timbrel, or kettle-drum, from תָּפַף to push, to strike, to beat; 2) a kind of jewel-casket, so called on account of its similarity to a timbrel.

תִּפְאֶרֶת but not תִּפְאֹרֶת (with suff.

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תִּפְאָרֶת) f. 1) beauty, ornament, of vessels, garments, and articles of taste; next, splendour in outward appearance; 2) in a spiritual sense, glory, honor, fame, praise, greatness; transf. as a concrete to the object of glory or praise, the seat of majesty and glory (the ark of the covenant). Root פָּאַר.

תַּפּוּחַ (plur. ־וּחִים, const. ־וּחֵי—) m. 1) origin. fragrant fruit, from פּוּחַ to be fragrant; next, specially, an apple, including the whole kind, as citrons, peaches, apricots, etc.; תַּפּוּחֵי זָהָב golden apples, oranges or apricots; 2) apple-tree; 3) (orchard) p.n. of several cities.

תְּפוּצָה (plur. ־וֹת—) fem. dispersion, scattering (of a people).

תְּפִין (with the nominal formation ־ִין, comp. the same termination in סַכִּין, פָּנִין, כָּצִין and others, pl. c. תְּפִינֵי) m. that which is baked or dried, from תּוּף to dry, from which root תֹּפֶת is also to be derived.

טָפַל (Kal, not used) to overspread with paint, to overlay, from טָפַל in the origin. signif.; next, in a spiritual sense, to deceive. Hith. הִתְפַּעֵל to act covertly, falsely, perversely.

טָפֵל m. lime, whitewash, used for the walls; 2) anything soft, sticky; also, unseasoned, unsavoury; fig. insipidity, absurdity, foolishness, or that which is disgusting, despicable, loathsome.

תֹּפֶל (chalky ground) p.n. of a place in the Arabian desert.

תִּפְלָה f. equiv. to תָּפֶל in a figurative signification, that which is absurd, insipid, foolish.

תְּפִלָּה (pl. ־לוֹת—) fem. 1) intercession, prayer, generally; נָשָׂא תְּ׳, הִתְפַּלֵּל תְּ׳ to recite prayer = to pray; 2) a peculiar kind of hymn or psalm, the distinctive element of which cannot now be defined. Root פָּלַל.

תִּפְלָצָת f. origin. equiv. to מִפְלָצָת, fear, terror, from פָּלַץ.

תִּפְסַח (ford) p.n. of a considerable city on the western bank of the Euphrates, Thapsacus. The root is פָּסַח.

תָּפַף (Kal, not used) to smite, to beat, to strike, e.g. the tabret, or any musical instrument; to strike or beat on the breast; hence Po. תּוֹפֵף to beat upon (עַל) the heart or breast. The root is also found in דָּפַק, דָּפַר, etc. The Kal תָּפַף to beat the timbrel, from which pl. fem. תּוֹפֻפוֹת, is only a denom. from תֹּף.

תָּפַר (fut. יִתְפֹּר) to sew, join together; hence Piel, to sew fast together (garments, coverings).

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תָּפַשׂ (fut. יִתְפֹּשׂ) 1) to seize, to lay hold of, construed with בְּ or acc.; hence, to catch, to take prisoners, to conquer (cities); 2) to hold fast or firm, of things not yet possessed; handle, manage, of things already possessed; to handle the bow, the sickle; to keep in possession (a town), to follow (the law); 3) to seize, with the sub-signification of hurting, injuring, e.g. to take the name of God (in vain), i.e. to swear falsely by His name; 4) to set, enchase, e.g. to inlay stones with metal; תָּפוּשׂ זָהָב inlaid or overlaid with gold. Niph. to be taken prisoner, to be conquered, to be caught, captured, seized. Pi. to seize (frequently). In modern Heb. תָּפַס.

תֹּפֶת (formed from תּוּף, after the form בֹּשֶׁת) f. 1) place of burning, stake, funeral pile, partly for burning dead bodies, and partly for carrying children through the fire for the worship of Moloch; 2) with the article, denoting the place, in the valley of Hinnom, where the abominable worship of Moloch took place; 3) fig. terror, abhorrence, loathing, from the name of the place of תֹּפֶת, which was a spot of terrible abomination.

תָּפְתֶּה (formed from תֹּפֶת) m. place of burning (dead bodies), stake, funeral pile. The termination is as in פִּשְׁתֶּה from פֶּשֶׁת.

תְּפַת (not used) Aram. to decide, judge, related to שְׁפַט. In both words the root is פַּת, פַּט, which has several analogies in the language.

תִּפְתַּי (def. pl. תִּפְתָּיֵא, after the Syriac manner) Aram. masc. judge, arbitrator.

תָּקֵא (not used) to fear (after the Arabic), from which אֶלְתְּקֵא.

תָּקְהַת p. n. m. (obedience).

תִּקְוָה (const. תִּקְוַת, with suff. תִּקְוָתִי) f. 1) a cord, thread, string, from קָוָה, in the signif. of binding, tying; 2) hope, expectation, comp. the verb קִוָּה; "the prisoners of of hope," i.e. the hoping prisoners; 3) p. n. m. (expectation), for which once תָּקְהַת, and Keri תּוֹקַהַת occurs.

תְּקוּמָה fem. standing, existing, from קוּם. According to others, in the passage, Levit. 36:37, withstanding, resistance.

תְּקוֹמֵם m. an enemy, adversary, for מִתְקוֹמֵם, or abbreviated from the same.

תְּקוֹעַ (pitching of a tent or settlement, from תָּקַע to fix, to settle on a certain place) p. n. of a village south-west of Bethlehem.

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The desert bordering on it is called מִדְבַּר תְּקוֹעַ.

תְּקוּפָה (pl. תּוֹת—) f. going round, circuit, revolution of the sun, expiration or end of the year, from קוּף, which see.

תַּקִּיף adj. m. strong, mighty; only Ecc. 6:10, if הִתְתַּקִּיף is not the reading.

תַּקִּיף (plur. פִּין—) Aram. adj. masc., תַּקִּיפָה f. the same.

תְּקַל (Aram.) to weigh out, equiv. to שָׁקַל Hebrew, particip. pass. תְּקִיל weighed, balanced, from which part. a present tense is formed, to be weighed in the balance.

תָּכַן (later inf. const. תָּכֵן) equiv. to תָּכַן to be straight, just, upright. The root is found again in מָנְדָּה, כֵּן. Pi. תִּקֵּן to make straight or even (that which is crooked), to form, establish, arrange, prepare, adorn, to set in order (proverbs).

תְּקַן (Aram.) the same. Hoph. (after the Heb. manner), to be founded, established, to be re-established or restored (of a kingdom).

תָּקַע (fut. יִתְקַע) origin. to pierce, prickle (from תֶּקַע, related with קַע, יָקַע, and נָקַע); hence, 1) to strike into something (into the hand), either as a sign of joy, or of derision, or of mutual friendship; next, to pledge oneself for (לְ) some one, even with omission of כַּף; to drive into the wall (a nail), to pitch a tent (by driving in the tent pins), to thrust into the body (a sword or spear), to fling (into the sea); 2) of wind instruments, to blow with great force, either the trumpet or the horn. Niph. 1) to pledge oneself by the shaking or clapping of hands; 2) to be blown, of the trumpet.

תְּקַע m. blowing (with a trumpet).

תָּקַף (fut. יִתְקֹף) to overpower, to prevail over, or oppress a person. Related is אָבַף, according to the connection of פ״א with פ״ת. See אוּשׁ. The Hiph. הִתְתַּקִּיף, Eccles. 6:10, is only a denom. from תַּקִּיף, in the sense of being mighty, powerful.

תְּקַף (Aram.) the same, but in a bad sense, to grow frivolous, haughty. Pa. to make strong, to confirm.

תֹּקֶף (with suff. תָּקְפּוֹ) masc. power, might, strength, authority, respect.

תַּקְפָּא (def. תַּקְפָּא) Aram. m. the same.

תֹּר a turtle dove. See תּוֹר.

תִּרְאֵלָה p.n. of a city in Benjamin.

תַּרְבּוּת f. increase, offspring, brood; from רָבָה, which see.

תַּרְבִּית f. increase, interest, usury; it is a milder term than נֶשֶׁךְ; according to tradition נֶשֶׁךְ sig-

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nifies usury on loans of money only, but תַּרְבִּית includes loans of kind, etc.

תִּרְגֵּל as a verbal form, see under רָגַל.

תִּרְגֶּלֶת f. leading, conducting, from רָגַל.

תִּרְגֵּם as a verbal form, the same as תָּרְגֵּם, see under רָגַם.

תַּרְדֵּמָה f. a deep sleep, fig. inactivity, indolence, sluggishness, apathy.

תִּרְהָקָה p.n. of one of the kings of Ethiopia and Upper Egypt, which name has been found on inscriptions in Thebes.

תְּרוּמָה (pl. תְּרוּמוֹת) f. 1) that which is brought, delivered, a gift, present, comp. מַשָּׂאת, from נָשָׂא; hence אִישׁ תְּרוּמוֹת a man of presents, i.e. who receives bribes; 2) especially a gift to the priest and the temple, and all offerings of that kind, in which sense the verb הֵרִים is especially used, signifying "heaving," complete שְׂדֵי תְּרוּמוֹת; תְּרוּמַת יָד fields of heave offerings, or of the first and best fruit; 3) a heave offering, so called from the ceremonial of heaving or lifting it up. The root is רוּם; see Hiph. under that root.

תְּרוּמִי adj. f. formed from תְּרוּמָה that which appertains to a heave offering.

תְּרוּעָה f. a cry of jubilee, shouting, especially of the sounding of a trumpet, a shout for battle; the sounding of the horn or trumpet, and day or feast of sounding the trumpet, are used in scripture to designate the new year of the Hebrews, or the day of memorial.

תְּרוּפָה f. healing, from רוּף, equiv. to רָפָא to heal, which see.

תָּרַז (not used) equiv. to אָרַז, תָּרַשׁ to be hard, firm. From which:—

תִּרְזָה f. a species of strong tree, the holm oak, scarlet oak, or holly.

תָּרַח (not used) to last, endure (of time), or to appoint a time.

תָּרַח 1) p.n. m. (endurance); 2) p.n. of an encampment of the Israelites in the desert.

תִּרְחָנָה p.n. m. (probably security, hostage, from רָחַן, equiv. to הִין in modern Heb.).

תְּרֵין (const. תְּרֵי) Aram. a cardinal number, תַּרְתֵּין f. two.

תָּרְמָה fem. a lie, deceit, artfulness, from תָּמָה which see.

תַּרְמִית f. lying, artfulness, deception, cheating, in the Ketib תִּרְמוּת from רָמָה to deceive, to cheat, or to bring to ruin.

תָּרַן (not used) equiv. to אָרַן to be firm, strong, or to rise prominently. From which:—

תֹּרֶן (with suff. תָּרְנָם) m. 1) the mast

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of a ship, so called on account of its resembling a pillar, related is אֹתֶן and of similar etymology; גֶּן הַתֹּרֶן stand, base, or foot of the mast; 2) pole, standard, flag, or banner, used as a signal on the tops of mountains.

תְּרַע (Aram.) m. equiv. to the Heb. שַׁעַר gate, door, port, entrance (of a palace).

תָּרַע (def. pl. תָּרְעַיָּא) Aram. m. door or gatekeeper, porter. The root is common and for תָּרִיעַ. It corresponds with the Hebrew שֹׁעֵר, from שָׁעַר, after the form of מַלָּח.

תִּרְעָה (port, gate) p.n. of an unknown place; from which gent. תִּרְעָתִי, one from תִּרְעָה.

תַּרְעֵל f. drunkenness, intoxication, reeling, staggering; hence the prophetic terms, the cup of trembling, the wine of trembling, signifying confusion and calamity.

תִּרְעָתִי see תִּרְעָה.

תָּרַף (not used) equiv. to טָרַף in the signification of feeding, nourishing, to maintain or sustain by provisions. From which:—

תָּרָף (after the form חָכָם, but only in the pl. תְּרָפִים) m. origin. the sustainer, transf. to a kind of penates or household gods, which were looked upon as sustainers of the family, though later they sank to the character of oracle images.

תִּרְצָה (pleasantness, grace, from רָצָה) 1) p.n. f.; 2) p.n. of a city in the kingdom of Israel.

תָּרַשׁ (not used) to be strong, firm, hard. Comp. תָּרַן and others.

תַּרְשׁ (foreign) p.n. of a eunuch at the Persian court.

תַּרְשִׁישׁ (with ה finis תַּרְשִׁישָׁה) 1) p.n. of a city and country in Spain, probably Tartessus, the great commercial mart of the Phenicians; the ships of Tarshish are those which carried merchandise to Tartessus; 2) p.n. of a precious stone, probably from Tartessus, if the name is not derived from the root תָּרַשׁ to be hard; the commentators differ as to the speciality of the stone; according to Josephus, it is the chrysolite, the modern topaz; according to others (Auth. Ver.), a beryl; and some render it, amber.

תִּרְשָׁתָא (always with the article) a surname or title of a pacha or stadtholder פֶּחָה, and also that of Nehemiah and Ezra. The word is of Persian origin.

תַּרְתָּן (probably of Persian origin, tall of stature) p.n. of an Assyrian general under the Assyrian kings Sargon and Sennacherib.

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תַּרְתָּק p.n. of an idol of the Avites (after a Pehlevian etymology, it signifies prince of darkness).

תְּשָׁאָה (pl. אוֹת—) f. noise, clamour, raging, crying, shouting; from שׁאה.

תִּשְׁבֵּה (captivity) p.n. of a city in the territory of Naphtali. From which gent. תִּשְׁבִּי the Tishbite, a surname of Elijah.

תַּשְׁבֵּץ m. cloth worked in cells or checquers, also embroidery; hence, כְּתֹנֶת תַּ a coat of chequered cloth, or embroidery, or braided work.

תְּשׁוּבָה fem. 1) return; 2) answer, reply. In modern Heb. repentance, penitence. See שׁוּב.

תְּשׂוּמָה (const. תְּשׂוּמַת— for תְּשׂוּמֶת—) fem. that which is laid down, deposited, synon. with פִּקָּדוֹן; but it is also possible that תְּשׂוּמָה stands for תִּשְׂמָה, after the form נְחֹשָׁה.

תְּשׁוּעָה f. help, deliverance, salvation, from שׁוּעַ equiv. to יָשַׁע.

תְּשׁוּקָה f. desire, longing (of a woman after man). The root is שׁוק, which see.

תְּשׁוּרָה f. present, gift offered, from שׁוּר in the sense of delivering, offering.

תְּשִׁיעִי adj. m. (from תֵּשַׁע), תְּשִׁיעִית f. the ninth.

תֵּשַׁע (const. תְּשַׁע) cardinal number f.

תִּשְׁעָה (c. תִּשְׁעַת) m. nine; sometimes, also, for the ordinal number the ninth; the pl. תִּשְׁעִים signifies ninety. The etymology is not to be traced to a verbal root.

תַּתְּנַי (foreign) p.n. of a Persian governor; according to the Persian it signifies, present.

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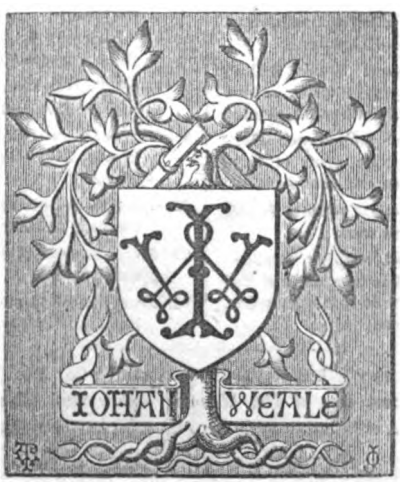

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